

Bhama Shah: The Great Patriot and His Contribution to Maharana Pratap's Resistance against Mughal Imperialism

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ABSTRACT

One of the most significant events in Indian history that can not be ignored is the resistance of Maharana Pratap against the Mughal empire. Although the courage and skill of Maharana Pratap have been the subject of extensive research, the role of Bhama Shah—his loyal minister, general, and financier—has frequently been neglected in the popular history. In this paper, the life of Bhama Shah is analyzed, his ideologically believing in Mewar's freedom is confirmed, and his numerous contributions—finance, military, and administration—are explained in the context of the long resistance of Maharana Pratap against the Mughal rule. The research also points out that the sacrifices made by Bhama Shah in terms of money and his loyalty to the king, helped the Mewar cause to become a permanently established one for independence.

Keywords: Maharana Pratap, Bhama Shah, Mewar, Mughal Imperialism.

1. Introduction

The chronicles of Indian history are full of stories of bravery, sacrifices, and loyalty to the country, but very few, if any, can compare with the story of Bhama Shah, the famous treasurer and loyal follower of Maharana Pratap of Mewar, tell us all the same. The Mewar kingdom was in the very battle field against the mighty Mughal Empire whose Emperor Akbar was trying to bring the Indian subcontinent under his influence and winning over the Mewar kingdom was one of his most important steps. Maharana Pratap was the main character of this resistance; his fight for the independence and honor of his kingdom had reached the light of fame with different generations of people. However, the support of Bhama Shah, a rich merchant and minister, in terms of both finance and ethics was the backbone of the resistance. His unbelievable gift to the cause Mewar's independence at the commencement of the struggle changed the fate of the conflict greatly.

Bhama Shah's donation is not only a financial support but also a strong indicator of the sense of responsibility, the sacrifice of a patriot, and the victory of united opposition to the foreign rule. Between the years of 1560 and 1597, Bhama Shah is said to have made a donation of his whole fortune which he had acquired through years of trading and working as an administrator, to Maharana Pratap when the Rajput king was at his lowest point after the Battle of Haldighati in 1576 (Sharma, 1954). The donation, which is considered to be around twenty-five lakh rupees plus twenty thousand gold coins, provided the funds for Maharana Pratap to rebuild his divided army, feed the soldiers and keep the fight against the Mughals for another quarter century (Tod, 1829). The donation's timing was very critical- it

happened when the forces of Pratap were not only demoralized but also there were no resources left and the existence of independent Mewar was on the line.

The bond between Bhama Shah and Maharana Pratap represents a historical episode where the alliance of political leadership and general public support resulted in the success or failure of resistance movements. The king gave soldiers the leadership and the figure who inspired them to the maximum extent to hold the morale, while the man provided the economic support and the organizational skills that turned the ideological commitment into a practical capability (Vyas, 1962). The warrior-king and merchant-patriot partnership justifies an even wider area of in Indian resistance movements where success was not solely dependent on bravery but on the mobilization of various social and economic resources in support of a common cause.

To appreciate Bhama Shah's role, one must first see it against the larger, complicated background of the sixteenth-century Mughal-Rajput, relations, which were marked by Akbar's aggressive policy of annexing lands and consolidating power. While most Rajput kings were ready to accept the Mughal Empire's dominance in return for a royal marriage and some annual tax payments, Maharana Pratap did not agree to give up the independence of his kingdom Mewar, which led to military engagement for a long time and heavy economically problems (Srivastava, 1961). The battle of Haldighati, which took place in June 1576, was the high point of this struggle, despite the great bravery shown by Pratap's army, he had to give way to the greater numbers and resources of the Mughal force under man Singh I (Ojha, 1928). The consequences of the conflict left the economy of Mewar desolate, the ruler of Mewar without any treasury or power, and the king wandering in the Aravalli hills with a few loyal followers who refused to abandon him and were living on very little while still facing the looming threat of surrender or extinction.

Just during the existential crisis that Bhama Shah appeared as a rescuer, showing that patriotism could be expressed not only through military engagement but also through acts of economic sacrifice and high-level management. Bhama Shah, born in a wealthy Oswal Jain family in Ranthambhore, had been a minister and treasurer in the administration of Mewar, gaining a lot of wealth from both inheritance and his own business activities (Nahar, 1918). His choice of presenting this whole wealth to Maharana Pratap was not only an act of personal disloyalty but also a sign of His deep ideological commitment to the Rajput sovereignty and power struggle against foreign domination. The writings of Colonel James Tod and various Rajasthani chronicles are among the contemporary and near-contemporary sources that have preserved accounts of this donation, although historians still debate the exact details and reasons behind Bhama Shah's actions (Tod, 1829; Sharma, 1954).

The influence that Bhama Shah had on the course of Mewar's resistance is resounding. Maharana Pratap was given a vast amount of money so that he could, among other things, buy weapons and supplies, and eventually, step by step, take back the territories of Mewar which had been taken over by the Mughal forces (Vyas, 1962). Over the next twenty years, Pratap managed to regain most of his territory, only the fort of Chittor was left behind, showing extraordinary persistence and tactical brilliance. The recovery would not have been possible without the financial backing that was provided by Bhama Shah's donation which virtually bought time and means for continuous resistance. Besides, Bhama Shah did not hesitate to offer his help to Maharana Pratap in different administrative roles and he not only brought in his wealth but also his skills in financial management and governance to Mewar's struggle for independence (Sharma, 1954).

The contribution of Bhama Shah to history has been mostly overlooked by the public and he was simply put behind the more violent and dramatic narratives of Maharana Pratap's military campaigns and the legendary breach of his horse Chetak. This paper attempts to correct this error in the historiography by telling the story of Bhama Shah, his

motives, his contributions, their nature, and their impact—considering also his wider significance as a symbol of patriotic martyrdom and civilian support for resistance movements. To do so, the study will rely on primary sources like Rajasthani history and bardic literature, and it will also consider secondary historical research in order to provide a thorough evaluation of Bhama Shah's part in one of India's medieval struggles for independence (Gahlot, 1970). Moreover, this study intends not only to uncover how Bhama Shah's image has been preserved, honored, and at times mythologized in later centuries, but also to show that the different ways through which he has been portrayed are indicative of the larger patterns in the construction of patriotic myths and the remembrance of history in Indian culture.

2. Historical Context: Mughal Imperialism and Mewar

The seventeenth century brought about the remarkable unification of Mughal power in the Indian subcontinent under Emperor Akbar, who was only thirteen when he became king in 1556 and later developed into one of the most powerful and influential rulers in Indian history. Akbar's dream was not only to conquer the territories; he also wanted the creation of a centralized administrative system that would be able to assimilate all the different areas, communities, and even the political entities into one imperial structure. His strategy was the combination of military strength and diplomatic skill and it was very much exemplified in his court policy vis-a-vis the Rajput states which controlled over the regions of northern and western India. Through a mix of military might, intermarriages, and the bestowing of high offices in the imperial administration, Akbar was able to accept several major Rajput states as subordinate allies in the Mughals' sphere of influence.

At the heart of Akbar's policy towards the Rajputs lay a marriage alliance which gave rise to a relationship that was theoretically transforming the ex-enemies into relatives. As a reward for acknowledging Mughal supremacy and offering military assistance, the Rajput kings enjoyed high mansabs within the imperial hierarchy, kept control over their lands, and had the honor and influence at the Mughal court. This policy worked wonders with the kingdoms of Amber, Marwar, and Bikaner, whose kings saw that it was better to live side by side with the Mughals than to fight them and lose. By the 1570s, a considerable part of the Rajput military might had been integrated into the Mughal army and Rajput generals were leading imperial troops in campaigns all over India.

Maharana Pratap who was crowned the king of Mewar in 1572 not only received a kingdom but also a legacy of resistance and a load of expectations. The situation of Akbar's imperial power was such that through a series of campaigns, Chittor, the historic capital of Mewar, was taken in 1567-68, and he had even crowned Maharana Udai Singh II in his early days, that he had refused to give up and had been around the whole time, a situation that had led up to the last surrender of the Rajputs at Chittor. Pratap not only continued his predecessor's policy but also rejected it openly and even more vehemently, thus putting the entire rest with the Mughal Empire. His actions, in fact, were quite clear; Mewar was to keep its total independence and right to rule, as well as not to agree to even passive Mughal control. Thus he placed Mewar in a face-to-face conflict with the mightiest Indian empire whose victory seemed a foregone conclusion at that time considering the enormous difference in resources, numbers, and military power of the rival sides.

The Battle of Haldighati was not only short-lived but also extremely fierce and bloody. Maharana Pratap engaged, only too personally, in the cavalry charges waged against the Mughal forces, his men fighting with desperation born of being outnumbered. Eyewitnesses at that time narrated about the fierce physical confrontations with the valiant warriors from both sides. Military realities, however, in the end, overshadowed the courage; the Mughal army, besides being equipped with superior arms, having numbers on their side and having large supply lines, gradually imposed

their will on the battlefield. Legend has it that the mighty horse of Pratap, Chetak, after being injured in the battle, bravely took his master to safety before collapsing and dying, a tale that has been enshrined in Rajasthani folklore. The battle, from a tactical point of view, ended incoherently, with no clear winner on the ground, but on the other hand strategically it was a success for the Mughals as Pratap had to withdraw and give up the idea of waging conventional war against the empire.

3. Bhama Shah: Early Life and Background

He was part of the Oswal Jain family that had a long history of commercial and administrative services to the Sisodia dynasty in Mewar, when Bhauma Shah was born in the town of Ranthambhore in 1547. Coming from a merchant caste within the Jain religious tradition, the Oswals were the backbone of the socio-economic structure in Rajput kingdoms. Although they did not belong to the warrior caste, the Ranas would often seek the financial experts, commercial prowess and services of the Oswals for stability. Since, even their inability to take part in military service didn't disqualify them from being a powerful force within the kingdom, thanks to their control of trade, banking, and money lending and the skills and reputation in financial matters that made them basically necessary to the Rajput rulers who need efficient management of their state finances, tax collection and economic balance.

Bhama Shah's ancestry can be traced back to his father, Bharmal Kavadiya, who was one of Mewar's mainstays and thus had a strong influence on the royal administration, probably in the areas of taxation and finance. The family's involvement in the court has resulted in their acquiring not only riches but also a high position, which has also helped them in asserting their identity as traders rather than as warriors, though still to a lesser degree than snake-charmers. Consequently, Bhama Shah was brought up in such an environment that he not only received education suitable to his status but also to his family's expectations. He was to undergo training in the very skills that would guarantee success both in administration and in commerce: accounting, mathematics, business practices, negotiation, and the intricacies of revenue administration in a feudal society. He, at the same time, as a Jain, would have had a spiritual upbringing that would have laid stress on the practice of non-violence, truthfulness, charity, austerity, and *harakiri* to society.

Bhama Shah's life and deeds were greatly influenced by the Jain ethical viewpoint that emphasized *dana* or almsgiving as a core religious duty. The Jain doctrine encouraged the rich to part with their wealth for the good of the community and to view hoarding wealth as a spiritual deprivation while donation as a path to enlightenment and merit. Thus, the religious environment permitted Bhama Shah to develop a moral framework which soon was demonstrated through his remarkable move of giving all his wealth to Maharana Pratap's cause. The Jain concept of non-attachment also played a major role in Bhama Shah's life; he was trained that supreme values, not earthly riches, should be the final objective of life.

During the course of his life, Bhama Shah became a competent, honest, and well-organized person who was a great help to his family business and assisted in their administrative matters. The rulers of Mewar saw his talents and gradually placed him in the state apparatus with higher duties. When Maharana Pratap came to the throne in 1572, Bhama Shah was already one of Mewar's top administrators, who was well aware of the kingdom's financial, administrative, and political situations because he had held various positions in the administration.

Due to the scarcity of the records, it is not very clear how exactly Bhama Shah rose within the Mewar government, but all the sources agree that he was appointed to the most trusted and responsible positions. Some say he was Treasurer, in charge of the royal gold and supervising the taxing of the subjects. Others mention him as Chief Minister or Diwan, indicating a wider range of administrative power including not only financial affairs but also the supervision of the day-to-day running of the government, and the making and executing of policies. It is quite possible that Bhama Shah

changed his positions at different times or that his duties grew with the changing of the situations. What is undisputed is that by the mid-1570s, Shah had turned out to be an essential person in the administration of Mewar, the fired-up by Maharana Pratap, and having both the know-how and the means that would turn out to be vital in the kingdom's very hour of distress.

In addition to his administrative positions, Bhama Shah amassed a considerable fortune, which he achieved through inheritance, successful trade activities, and the legal income generated by his official roles, among other sources. Although the total amount of his wealth cannot be specified exactly, the sources which are contemporary and near-contemporary to the time agree on its enormity, thus, he is placed among the richest of Mewar. This wealth was built not from unearthing the ground beneath the society or from dirty games but rather from the regular practice of trade and administration in a feudal society where officials were often rewarded with revenue-farming arrangements and commercial privileges. Bhama Shah's wealth was the result of his family's accumulating for decades, kept in the form of gold, silver, diamonds, and other valuables that could be quickly mobilized when the need arose.

In the mix of Bhama Shah's administrative role, opulent life style, adherence to Jain ethical codes and he being loyal to the Sisodia kingship prepared the ground for his memorable intervention in favor of Maharana Pratap. Contrary to many administrators who might have opted to protect their wealth and position by turning to the new changing political circumstances, Bhama Shah was always willing to go Mewar's way as far as independence and Pratap's cause were concerned. This allegiance was more than a simple professional obligation; it was an unadulterated ideological commitment to the tenets of sovereign power and anti-imperial resistance that Pratap embodied. When the crisis of Haldighati repercussions came, Bhama Shah would prove that his loyalty was not just saying but a deep conviction that he was willing to give up everything for.

4. Financial Contribution: The Backbone of Resistance

The one and only donation of Bhama Shah, which was unprecedented in its amount, was the most famous and of the greatest historical importance to Maharana Pratap's struggle against the Mughals. It was an act of patriotism, a sacrifice, which hardly has any equals in Indian history. In the months that followed the Battle of Haldighati, when Maharana Pratap was using up his limited resources and his army was scattered, he was only managing to keep the resistance in a very weak form, Bhama Shah took a step that would change the course of Mewar's struggle for independence. He decided to give his whole wealth, which he had accumulated over time, to the Maharana thus giving the resistance movement the economic basis for its rebuilding, reorganization, and sustaining activities.

By any standard this contribution was remarkable in its size. Different historical sources, while differing in minor points, nevertheless agree that Bhama Shah donated the wealth of his family over the years by giving gold, silver, precious stones, and currency. Some sources put the valuation at around twenty-five lakh rupees, a gigantic amount in the sixteenth century that not only represented a very large donation but also the total dismantling of personal and family estates. Along with money and precious metals, Bhama Shah also made available the revenues which he collected during his time as an administrator, thereby not only giving the state his personal fortune but also the public resources that were under his control. This all-encompassing contribution gave Maharana Pratap instant cash and resources just when the very existence of the kingdom was at stake.

The timing of Bhama Shah's donation turned out to be as important as its magnitude. The conditions of Pratap at the end of 1576 and the beginning of 1577 were hopeless; the soldiers were gone, the king had no money, and he could not pay, buy weapons, or even give food to those who remained loyal to him who were very few in number. The defeat at Haldighati had a very bad effect on the people's morale; some of those who used to support the resistance

secretly or openly were all of a sudden their deciding that submission could be their best option after all, being that the resistance had nothing to offer but starvation and deaths. Within this situation, Bhama Shah's donation was not only a source of finance but also a mighty symbolic declaration of faith in Pratap's cause and a belief in the continued resistance in the Mughals' camp.

The immediate practical effect of this financial contribution was revolutionary. Maharana Pratap, with the funds now at his disposal, could start reorganizing his rule. He could call back soldiers who had been scattered and enlist new ones, providing money and food that would make it possible for the soldiers to survive. He would want to buy arms, horses, and other military equipment to replace those lost in Haldighati. A line of supply could be created to feed the troops working in the tough area of the Aravalli hills. The administrative setup could be rebuilt to control the areas that were left under the rule of Mewar or the ones that Pratap aimed to regain. To summarize, Bhama Shah's contribution was the economic basis which a long-term resistance movement could be built.

Beyond the first practical advantages, the loss of Bhama Shah had a huge impact on the psychological and moral aspects of the resistance movement. His great sacrifice was a great inspiration and a moral booster. Bhama's willingness to donate all his wealth to the cause, even before others, was on a very high level. It was, in fact, the opposite of the situation that kings and nobles have been putting up for themselves during the entire struggle. This encouragement coming from Bhama Shah would push to the maximum those warriors and nobles who, because of their former doubts, might have quitted the fight. Hence, the morale among the resistors was fed by Bhama's great example that at first might have been a source of confusion and split in the ranks, but was then turned into a source of ideological unity which resistance could continue to last long through.

5. Military and Strategic Role

On the financial side, Bhama Shah was not just the financier but also the general and strategic advisor who directed the attacks on Mughal revenue centers and treasury convoys. As a result of these operations, the Mughal administration was distracted, Mewar's resources were refreshed, and resistance was made apparent.

His trade experience brought him to the point of exploiting Mughal economic vulnerabilities—knowing the revenue systems, treasury locations, and supply routes. This way he became very good at picking high-impact and low-risk targets.

Bhama Shah was a healer of the military-administrative gap. Tensions between the warrior and administrative classes that had been there before were now no more. The participation of this enlightened man was a clear indication that the society as a whole had to contribute by all means regardless of caste. He was the one who tied the supply lines and communication networks as well as logistics in the hard, rugged and inhospitable Aravalli areas. The connection was not glamorous but it was necessary and was the very root of the guerrilla warfare victory.

With his military service, Bhama Shah managed to break through the rigid caste system and led to the showing of Mewar's dire conditions allowing the individuals to nonconformists and risking at the same time the survival of the resistance by making the talents that were set aside available.

6. Administrative Leadership and Governance

As Chief Minister (Diwan), Bhama Shah's management of civil administration during warfare was a role as vital as military operations, though less acknowledged. Mewar was a territory that was divided into parts, agricultural activities were not going on, trade routes were unsafe, and the population was scattered.

His experience was invaluable in the maintenance of resistance without the abandonment of civil governance; he has already proven so in the past. Bhama Shah was the sole person who brought the AK-47 military and the civil

authorities together. The civil functions were carried out while the commanders got both the supplies and the intelligence. This became very important as guerrilla tactics made it difficult to distinguish between military and civilian areas.

He avoided conflicts, which sometimes led to warfare, and while disputes before they escalated, thus ensuring internal peace. He also restored the basic administration in the areas that had been a battleground—revenue collection, appointment of officials, recording of land ownership—thus securing military conquests and showing that Mewar was a state that could govern and was alive.

His continuity in administration changed rebellion from a military fight that could be suppressed into a political movement that was able to control the territory and would not die.

7. Ideological Commitment and Ethical Dimensions

The actions of Bhama Shah were rooted in a deep ideological commitment. The Jain who practiced non-violence (ahimsa) and supported the war might seem to be contradicting himself. However, Jain ethics allowed for the use of *apat dharma* (emergency ethics)—extraordinary circumstances that justify normally prohibited actions if done out of proper motivation.

To him, Mughal conquest was an existential threat to Mewar's independence and the religious communities. Supporting the resistance had become a defensive action that was protecting the fundamental values—the lesser evil compared to Mughal rule.

The Jain principle of *dana* (charitable giving) made his financial sacrifice a religious duty and a step toward spiritual advancement. His donation was for the public good, and at the same time, it was a way of showing that he was not attached to his possessions—this was a very deep expression of Jain values.

Indian medieval philosophy put much stress on the obligations of people to their communities, rulers, and kingdoms. Bhama Shah's service was a perfect example of the performance of the traditional duty to a legitimate ruler who is protecting the freedom of the king.

Despite being from a merchant family, he had adopted the Rajput values of honor, freedom, and resistance to oppression, and he saw the conflict as the battle between freedom and subjugation. His case exemplifies that patriotism was made up of many different contributions—supporting a merchant donating wealth was just as much an act of patriotism as that of a warrior fighting on the battlefield.

8. Impact and Legacy

The contributions of Bhama Shah changed the scenario of the Mughal victory from a certain one to a prolonged stalemate, thus allowing Mewar to retain its independence. His financial support made it possible for Pratap to reorganize his army and gradually recover the lost lands. By 1597 the kingdom of Mewar managed to keep nearly all of its territory except for Chittor - an astonishing feat when compared to the Mughal Empire.

This situation made Mewar to continue as an independent kingdom and not turn into a province of the Empire. The successor of Pratap arrived at the understanding in 1614 recognizing the Mewar's special status—much better than complete domination and impossible without Bhama Shah's help.

His sacrifice became a symbol of selfless patriotism, showing that the resistance needed to be supported by all segments of society. This was a major factor leading to the later Indian resistance to British rule.

His legacy is kept alive by the bardic literature, the chronicles like Tod's "Annals and Antiquities of Rajasthan" and the modern-day recognition such as the Rajasthan's Bhamashah Swasthya Bima Yojana health insurance scheme. Bhama Shah is the name of educational institutions and civic programs that are promoting selfless service values.

His tale demonstrates that the successful resistance requires the combination of military, economic, administrative, and ideological aspects. Military bravery can hardly be successful without the support of economic resources and effective administration. His input also contests the narrative focusing solely on the rulers and warriors and calls for a more comprehensive historical approach that acknowledges the agency of different social groups.

Conclusion

Bhama Shah was a significant contributor to Mewar's resistance. His financial sacrifices, military taking part, administrative leadership, and ideological dedication turned out to be essential for the survival and victory of Mewar. His interference changed the situation of Pratap who was in despair after the battle of Haldighati. He was able to recover the territories for twenty years which were later claimed by Mughals to be impossible for them.

In the case of Pratap (military/political leadership) and Bhama Shah (economic/administrative support), the situation both being characterized by the rebellion's resistance movements is indeed a kind of synergy. Bhama Shah's case reveals that even the whole of the society needed to resist, not only the warrior elites, and that individuals would play their roles depending on their strengths.

His presence in today's India is a testimony to his being a symbol of heroism and martyrdom in the context of national service or civic duty that never loses its relevance. His readiness to lose his fortune for the common good is an example of patriotic self-sacrifice that not only belongs to the sixteenth century but also raises the question of individual interest vs. collective good. The modern world in which one is always advancing personally, Bhama Shah serves as a reminder of sacrifice, duty, and serving causes greater than oneself.

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