
Nawab Anwarun'd-din Khan of the Carnatic

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Nawab Anwaru'd - din Khan of the Carnatic.
From the Tuzuk - i – Walajahi of Burhanu'd - din.¹
(By C. S. Srinivasachari. M. A.)

I.- Introduction.

Mir Ismail Khan Ahjadi, the poet-laureate at the court of Nawab Muhammad Ali Walajah of the Carnatic, was commissioned by his master to write a book in verse describing the events and incidents in the history of the family of Nawab Anwaru'd-din and to call it after his own name. The Nawab ordered in 1195 A. H. Burhanu'd-din, the son of Hasan, and a resident of Natharnagar (Trichinopoly) to compose a history of his dynasty. Accordingly, the Tuzuk-i-Walajahi was written, based as the author says, not only on the records which were available to Mir Ismail Khan Abjadi, but also on other materials which were made accessible to him. The work consists of an introduction and two books the introduction gives a brief account of the history of Mir Ismail Khan Abjadi, and describes the occasion for his compiling the *Anwar-N arna*. The first book contains an account of the previous rulers of the Carnatic and of the civil administration of the Nawabs Anwaru'd-din and Walajah till the capture of Pondicherry; and the second book details subsequent facts and events.

The author says that the ancestors of the Nawab's family were of the tribe of Quraysh, residents of Mecca and of the lineage of Hazrat Ibrahim Khalilullah. After six generations the family migrated to Bukhara where they continued to live on for nine generations. Then Fakhru'd-din Asghar "who is of the sixteenth generation from the beginning of the shining of the rays of Islam", came to India and was appointed by the Sultan of Delhi as Quazi over the town of Badhaun. His successors, for seven generations, lived at Kanauj which had to be abandoned as it was thrown into great confusion owing to the quarrel between the kingdoms of Delhi and Jaunpur, being situated on the border between them. Muhammad Lodd, who was seventh in descent from Fakhru'd-din, went to reside at Gopamau "which was free from the mischief and the reach of the army" and" his descendants who are living in successive generations in that place mention his name with great pride ".²

¹ This manuscript is now being translated by Md. Husain Nainar of the Madras university and annotated by the writer.

² The family continued to have probably some interest in the town and pargana, Nawab Walajah was very keen on having Gopamau as an altamgha grant; and the English requested Nawab Shujau'd-daula, during the Benares Conference, to issue a grant as desired; but his immediate death left the question unsettled. The Calcutta Council obtained the grant from Nawab Asafu'd-daula mainly through the efforts of Sir Eyre Coote, pp. 110, 429 and 432. Letters Nos. 721, 1807, 1808 and 1818 (Calendar of Persian Correspondence, Vol. V, 1776-80).

Fifth in descent from him came Muhammad Anwar who took service under the Emperor Aurangzib and got the title of Aqdas, being known as Shaikh Aqdas among the people. He rose to be the Peshkar to the Chief Bakshi and during his pilgrimage to Mecca, he obtained the Sanad of *Farrshi* of the two holy places which was given to him by the Sultan of Rum, with his seal and signature. He left for the Deccan in the company of the Emperor in 1683 and died shortly afterwards at Aurangabad.

II.-Anwaru'd-din's Services.

His eldest son was Nawab Anwaru'd-din Khan who was of the 29th generation from the beginning of Islam. He got the surname Lashkari, because his birth took place in the army quarters. He grew up in the ways of the pious and the faithful and was taken into the Imperial service after the death of his father, being appointed Peshkar to the Darugha of the Diwan Khana.

Aurangzib granted him the title of Bahadur and a mansab or 2,000, with 2,000 horse. Under Shah Alum Bahadur Shah, he got the title of Shaltamat Jung and an increase in his mansab. In the early part of the reign of Muhammad Shah he attained to high rank in the army, was further promoted in his mansab and granted the title of Siraju'd-daula and finally appointed to the post of Deputy Wazir. He joined Nawab Asaf Jah, Nizamu'l-mulk, in the Deccan in 1724.³

While the Nizam was busily occupied in restoring order in the Hyderabad country, Nawab Anwaru'd-din Khan joined him and was commissioned to pacify and bring to order the Sarkars of Chicacole, Rajahmundry, Masulipatam, etc., where the

³ Nizamu'l-mulk Asaf Jah was Governor of Bijapur at the time of Aurangzeb's death; and Shah Alam Bahadur Shah removed the Turanis from the Deccan, possibly on the advice of Zulfikar Khan who considered them as his personal enemies. Nawab Asaf Jah was consequently appointed Subhahdar of Oudh and Faujdar of Gorakhpur (Decr. 1707); he retired into private life on the death of Bahadur Shah; and in the beginning of the reign of Farrukh Siyar, he was made Governor of the whole Deccan with the title Nizamu'l-mulk, but was soon after superseded by Sayyad Hussain Ali, He then went to Moradabad as its Faujdar and subsequently as tile Governor of Patna (1719). In the confusion that followed the deposition of Farukh Siyar, he was offered by the dominant Sayyads the Governorship of Malwa. But the appointment was revoked; and the Nizam apprehended worse consequences and began to prepare for self-defence. He crossed the Narmada, occupied the fort of Asirgarh, defeated Sayyad Hussain Ali's lieutenants in the Deccan at the battles of Khandwa and Balapur and made himself master of the six subhas of the Deccan to which he was appointed Viceroy by an Imperial firman which the Sayyads procured for him, hoping to propitiate him thereby (1720). After the fall of Sayyad party when the Turani faction had become dominant at court, he returned to Delhi as Wazir' in 1722, Disgusted with the incompetency, corruption and frivolousness of the court, the Nizam resigned the Wuzirate and retired to the Deccan where he established himself at Aurangabad in 1724, His enemies at Delhi attempted to supersede him by appointing Mubariz Khan, the Governor of Hyderabad, to be the Subahdar of the whole of the Deccan. He was not on good terms with Nizamu'l-mulk and readily accepted the offer. Supported by the Nawabs of Kurnool, Cudappah, Arcot and other places in the south, Mubariz Khan fought with the Nizamu'l-mulk and got defeated and slain at Sakhar Khare, 80 miles from Aurangabad, Nizamu'l-mulk then marched to Hyderabad and quickly restored order in that country as well as in the Masulipatam and Carnatak regions (1724-25). Muhammad Shah had necessarily to pardon the Nizam for his conduct and confirmed him by a rescript in his government of the Deccan Subhas

Zamindars were very disaffected and turbulent and where he "slew Subna and subdued Ramraz, two mischievous big Zamindars". Nawab Anwaru'd-din had, as his deputy, the famous Rustam Khan, the Governor of Rajahmundry, who is still known to local tradition as Haji Hussain. Anwaru'd-din's administration was vigorous and severe and he was ably seconded by Rustam Khan who was Governor of Rajahmundry for the years 1732-39⁴. When Nuru'd-din, the son of Rustam Khan, killed him and usurped the governorship and defied the authority of the Nizam, Anwaru'd-din destroyed him and brought under his control the Sarkar of Rajahmundry. Soon afterwards Anwaru'd-din was entrusted with the control and management of the subah of Hyderabad, while Asaf Jah went on an expedition into the Carnatic to restore order there (1743-44). Nawab Anwaru'd-din tried hard to improve agriculture and enforced obedience to order among the retainers of Nasir Jang and his mother. He then fought with Bapu Nayak, the Sirdar of the Marathas,⁵ who under the orders of the Peishwa, advanced on the Deccan with the object of collecting *chauth*; and he is said to have given battle to the Marathas at Andol (Hindoli) and defeated and driven them away to Poona. Pandit Pradan Peishwa thereupon collected a large army and surrounded Nawab Asaf Jah⁶ who had now returned from the Carnatic after having settled its affairs and entrusted the Subah of Arcot to Khaja Abdulla

⁴ Rustam Khan's rule was one of great vigour. His first object was the total extirpation of the Zamindars, a large number of whom, together with their adherents, he put to death. "The inhabitants in general feared and admired him; and the severe administration which he now further distinguished by substituting amins or temporary collectors in the room of the refractory Zamindars, was proverbial for exemplary excellency in the Northern Circars". Appendix to the Fifth Report No B 13-James Grant's Survey of the Northern Circars, dated 1786. See also Morris' Godavary District (1878), p. 223.

⁵ Bapu Nayak, one of the creditors of the Peishwa Balaji Baji Rao, was possessed of great wealth and was an ally of Raghujji Bhonsle, who took him with him in his Carnatic expedition of 1740-1. Bapu Nayak had, by the interest of Raghujji Bhonsle, obtained the right of *chauth* and *sardeshmukhi* in the territory between the Krishna and the Tungabhadra in farm from Raja Shahu, for the annual sum of seven lakhs of rupees. He experienced, according to Grant Duff, great difficulties and opposition and was ruined in a few years by the heavy charges incurred for maintaining the troops. Anwaru'd-din won a victory over Bapu Naik's troops on this occasion.

⁶ Nizamul-mulk returned to the Deccan from Delhi in the beginning of 1741 and contrived to put down the rebellion of his son Nasir Jang whom he had left in charge. He then undertook an expedition into the Carnatic which had been in an anarchic condition since the invasion of Raghujji Bhonsle in 1740 and where the new Nawab, Safdar Ali was assassinated. In January 1743 the Nizam marched from Hyderabad and spent more than a year in the Carnatic in settling its affairs. He recovered Trichinopoly from the hands of the Marathas, conciliated its late Maratha Governor Murari Rao Ghorepade, by recognising him as the Chief of Gooty and returned to his Subah after appointing Khaja Abdulla Khan to be in charge of the Arcot Subah. The Maratha army was assembled at Satara in the beginning of 1744; and it caused considerable anxiety to Nizamul-mulk; but as is seen here, reconciliation was brought about; and he quietly reached Hyderabad where, finding he had nothing to apprehend from the Marathas he directed his attention to the affairs of internal government. He appointed Anwaru'd-din Khan at his own request, to the government of the Carnatic Payinghat, and his own grandson, Hidayat Muhiu'd-din Khan, better known as Muzaffar Jang to the Carnatic-Balaghat and conferred on him the district of Adoni in Jaghir, fixing his head-quarters at Bijapur.

Khan who now accompanied him in order to arrange certain important matters.

Anwaru'd-din marched from Hyderabad with reinforcements after appointing Hazrat Ala (*i.e.*, Muhammad Ali Walajah who was his second son) to act in his place, and joined Nawab Asaf Jah with his other three sons, Mahfuz Khan, Abdul Wahab Khan and Muhammad Najibullah Khan. He boldly declared himself against the advice tendered by Sayyad Lashkar Khan, the first Diwan, and other councillors of Nawab Asaf Jah that war should be averted and arrears of *chauth* paid to the Marathas. His bold attitude is said to have disheartened the Peishwa who let "the reins of firmness slip from his hands and sent messages of peace". The claim of *chauth* was dropped and "the sword of battle replaced in the sheath of peace". Nawab Asaf Jah was greatly pleased and wrote an *arazdasht* to the Emperor' praising Anwaru' d-din' s qualities and appreciating his distinguished services.

Khaja Abdulla Khan died suddenly the very next morning after he took leave of his master; and the latter who had not even gone half a march from his meeting place with the Peishwa, consulted his four Diwans and Anwaru'd- 'din Khan for the selection of a suitable person to be appointed to the Nizamat of Arcot. The same day (*i.e.*, 13th day of Safar) Asaf Jah bestowed on him robes of honour and the *Nizamat* of Arcot. Anwaru'd-din Khan pleaded with Nizamul-Mulk for the release of the Navayats who had been imprisoned and brought along from the Carnatic as they had created much trouble. The Navayets were kinsmen of the old ruling family of the Carnatic and one of their chiefs, Murtaza Ali Khan of Vellore, had contrived to bring about the assassination of Safdar Ali, the late Nawab. Anwaruddin did not mind the mischief that these might sow and enabled them to return to the Carnatic honourably.

Burhanu'd-din makes a diversion at this point and traces the history of the Carnatic Nawabs and of the foundation and growth of Arcot which was originally only the camping ground of the army of Zulfikar Khan. Here he tells us how Daud Khan succeeded Zulfikar Khan and in his own turn appointed his *diwan*, Sadatullah Khan, one of the Navayats in the Naib at Arcot; then he gives the origin of the Navayats and of the rise of Sadatullah from a low position. The rule of Ali Dost Khan, the nephew of Sadatu'llah, Husain Dost Khan's treacherous seizure of Trichinopoly; from its Hindu Queen, the invasion of Tanjore by Safdar Ali, son of Dost Ali, the invasion of the Marathas under Raghuji Bhonsle and Fatteh Singh, the defeat and death of Nawab Dost Ali at their hands, the making of peace with the victors by Safdar Ali and the capture of Trichinopoly by the Marathas who carried off Chanda Sahib as a prisoner with them-these form the subject matter of the next chapter. Next, the rule of the new Nawab Safdar Ali is

detailed; herein we are told how Dost Ali's diwan, Muhammad Husain Khan Tahir, the Jaghirdar of Ambur and a Navayat was removed from his office and replaced by Mir Asadullah Khan, the Jaghirdar of Chetput. This ill-feeling between these two was heightened by the religious differences between them, the latter being a believer in the Twelve Imams. Muhammad Husain Khan Tahir approached Ghulam Murtaza Khan of Vellore and instigated him to murder Nawab Safdar Ali; the latter and his wife who was a sister of the Nawab had the unsuspecting Safdar Ali poisoned; and when the poison rendered him unconscious, they sent some murderers to despatch him. Murtaza Khan hastened to Arcot, soon after the murder of his brother-in-law, imprisoned the Diwan Mir Asadullah, and secured the throne with the help of Husain Khan Tahir. But the Tahirans became treacherous towards him also; and a few days later he escaped to Vellore where he shut himself up. Since confusion prevailed at Arcot, and the young son of Safdar Ali, by name Muhammad Saeed Sadaiullah Khan, was not able to assert himself. Nawab Asaf Jah who was waiting for an opportunity to bring the Subah of Arcot also under his control, came down into the Carnatic, entrusted the government to Khaja Abdulla Khan, and after getting possession of Trichinopoly from the Marathas, returned to the Deccan taking with him a number of the Navayat mischief-makers. Khaja Abdulla Khan was a Turani noble like his master, Asaf Jah; and after he had stayed a short time at Arcot, he left one of his relatives Khaja Nimatulla Khan in charge and accompanied Asaf Jah to the Deccan, with the object of effecting certain reforms in the administration. We saw how he suddenly died on the day of his intended return to Arcot and how Nawab Anwaru'd-din Khan was chosen in his place.

III.-Anwaru'd-din in the Carnatic.

The writer now proceeds to give a brief account of the various nations of "Frangi (European) merchants who came for trade purposes and settled on the coast of the Carnatic; the account of the East India Company is somewhat fuller than those of the other nations, particularly their settlement at Madras with the aid of the Damarla Nayak and the gradual accretion of neighbouring villages into their hands, and their exaltation from the position of traders into that of rulers.

The Nizamat of Anwaru'd-din Khan at Arcot is described then. He first effected the subjugation of Mir Asadullah who proved refractory and the recovery of all arrears of tribute from Raja Pratap Singh of Tanjore. Raja Sampat Rai who was of the Kayasth community and was a qanungo at Gopamau, was raised to be the Diwan and Rai Manulal, who was a servant of the Nawab during his Governorship of Hyderabad, became the Mir Munshi. When the Tahirans created further trouble and at their instigation an Afghan mercenary assassinated the young Muhammad Saeed, the son of

Nawab Safdar Ali, Anwaru'd-din Khan rigorously punished the Afghans and expelled many of them from the Subah.⁷

Bapu Kayak, the Mamtha leader, advanced against the Deccan with a large body of horsemen and Asaf Jah wrote an urgent letter to Anwaru'd-din to come to his help and the latter, in spite of his being over seventy years old, immediately marched north with a body of twelve thousand cavalry and was joined by his son Hazrat Ala Muhammad Ali, who had been left at Hyderabad as his father's deputy. The rulers of Cuddapah, Kurnool, Savanur, Sira, Bednur and Mysore and the Jaghirdar of Adoni (Muzaffar Jang) all joined him with their contingents which totalled in all 69,000 men. The two armies met face to face with each other near Baswapattan. Our historian tells us how for one week the fight went on and Bapu Nayak was pursued in the direction of Trichinopoly and how the Nawab defeated him for the third time at Baswapattan after fighting hard for three days and nights. Finally the enemy ran away in the direction of Poona and the victorious Nawab turned back, after despatching letters of congratulation on the success to the Nizam and shortly afterwards reached Arcot in safety.

The French Governor M. Dupleix had for some time been intriguing with the Navayat nobles and got their support for his scheme of driving the English out of Madras and Fort St. David. In A. H. 1158, he captured Madras whereupon, Anwaru'd-din became displeased and despatched Mahfuz Khan

⁷ The Boy-Prince was specially recommended to the care of Anwaru'd-din by the Nizam. The abilities of Anwaru'd-din justified his appointment; but he being a stranger and the Navayats having a strong hold in the country, there was great dissatisfaction among the people. Wilks (2nd Edn., Vol. 1., page 158) says that Anwaru'd-din was tainted with the suspicion of having poisoned Khaja Abdulla Khan, his predecessor; and as he was the guardian of the boy-prince who, "as his reputed successor, his character did not exempt him from the imputation of being concerned in this murder also. Murtaza Khan was also implicated in this affair. "The Navayats acquit both Anwaru'd-din and Murtaza Khan and transfer the suspicion to Muhammad Hussain Khan Tahir and to Ghulam Imam Hussain Khan". An old man who was a personal attendant of the murdered prince and with whom Wilks had a conversation on the subject, said that general suspicion had fixed itself on Murtaza Khan and Anwaru'd-din. An extract of the Madras Council's letter to the Company, dated 5th September 1744, goes to absolve him from even a knowledge of the guilt. "The death of this unfortunate young lad and, the manner of it has greatly affected our Nawab (Anwaru'd-din) as he was sensible it would occasion Nizam's great displeasure, for his not having taken more care of him; and had not his age and services pleaded strong in his favour, he certainly had lost his post. His negligence was interpreted at first by Nizam as a design in favour of his own son (Mahfuz Khan, the second son, having been designated Deputy Nawab and his successor though Burhanuddin merely states that he, and the 4th and 5th sons of the Nawab merely assisted him in his office); but after he (Nizam) had read the note of Moortas Ali Khan (found in the turban of one of the assassins) in which the Nawab's name was mentioned as one they had marked out for a victim, it softened him a great deal; nevertheless he did not fail to reproach him severely in all his letters for his great negligence towards the lad.

The despatch of the Madras Council to the Company, dated February 15, 1745, stated that in December Anwaru'd-din marched to join the Nawabs of Cuddapah and Kurnool against the Marathas while the Nizam sent 10,000 horse. Though the armies were near each other, no action had as yet taken place. "The Nawab offers a sum of money but the Marathas demand Trichinopoly. If the latter should win a victory the country will suffer severely both from them and from their poligars who always seize such occasion to plunder. So it is hoped the affair will be accommodated". (Madras Despatches 1744- 1755, Ed. by H. Dodwell, p. 9.)

to expel their garrison from the conquered townl.⁸ But the French "all the hint of the Navayat nobles had got rid of fear or courtesy for the Sarkar". They fell suddenly upon Mahfuz Khan and compelled him to retreat with great loss. After this defeat which was sustained on the banks of the Adyar River to the south of Madras--Anwaru'd-din ordered his third son, Hazrat Ala Muhammad .Ali, who had reached .Arcot in the company of his father and was now on his march back to Hyderabad, to turn back and go to the aid of the English and Fort St. David. Muhammad .Ali accordingly marched through Ami and Ginji and came to the neighbourhood of Fort St. David. Dupleix's letter to the prince and the latter's reply to it are detailed by Burhanuddin in his own manner. The so-called first French expedition against Fort St. David fought an action with Muhammad Ali's horse and had to retreat with some loss of supplies and a few killed and wounded (December 20, 1746).⁹ This victory is deemed by Burhanuddin as the first formation of the union and friendship between Hazrat Ala and the English; and he follows up this with an enumeration of the various occasions on which Hazrat Ala saved the English from destruction. .After some negotiations in the course of which half-hearted attempts were made at a compromise on both sides, both Muhammad Ali and Mahfuz Khan who had joined him consented to make peace and returned to Arcot after getting valuable presents from the French.¹⁰

Anwaru' d-din Khan resolved now to divide the Carnatic among his sons and with a view to keep for himself Hazrat .Ala Muhammad Ali, gave him the management of the taluq of Kanchi (Conjeevaram) and other places and kept him near. Mahfuz Khan was sent to the Subah of Trichinopoly. Abdul Wahab Khan was granted the District of Nellore; and the last son Najibullah Khan was entrusted with the government of South Arcot. Mahfuz Khan proceeded to Trichinopoly which, however, he left in charge of his naib, Muniru'd-din Khan, and himself went on a tour to Madura. But a serious dispute occurred in the fort of Trichinopoly between Muniru'd-din Khan and the one Anwar Ali. The old Nawab, hearing of the disturbance, hastened quickly to that fort together with Hazrat .Ala and the Diwan, Raja Sampat Rai. When he heard that Mahfuz Khan had entrusted Madura to the younger brother of Anwar Ali, he immediately marched south, got Mahfuz Khan to submission and after taking possession of Trichinopoly gave the fort and the Subah to the charge of Hazr'at Ala Muhammad Ali. Raja Sampat Rai who was always a partisan of Mahfuz Khan, tried hard to restore the latter into the Nawab's favour and to get him reinstated to the Subah of Trichinopoly, but did not succeed.

⁸ For details of the Nawab's attitude see C. S. Srinivasachari's *The Historical Material in the Private Diary of Anandaranga Pillai-III*, in the *Journal of Indian History*, ,Vol. VII, part 1.

⁹ It was after this defeat that Dupleix was convinced that any open attempt on Fort St. David would be futile, so long .as the Muhammadans were there and he now began a serious correspondence with the Nawab and his sons persuading them to withdraw their troops. Before this date, his attitude was one of bluster.

¹⁰ See *Historical Material in the Diary' of Anandaranga Pillai-IV'* in the *Journal of Indian History*, Vol. VII, part II.

Hazrat Ala changed the name of Trichinopoly to Natharnagar, in honour of its saint, Hazrat Nathar Wali, built an illuminated dome over his tomb, and also a beautiful mosque at the place known as Musjid-i-Muhammadi.

Sampat Rai now turned his attention to another quarter and got a recommendation from Nawab Asaf Jah himself that Mahfuz Khan might be made *naib* to the Nawab of the Carnatic; but the partisans of Hazrat Ala contrived that the Subahs of Trichinopoly and Nellore should be exempted from the jurisdiction of the Naib. Soon Anwaru'd-din found that it was not dignified for him to stay at Arcot with Mahfuz Khan and departed for Trichinopoly where he was welcomed by Hazrat Ala and stayed on honourably.

It was now that Hidayat Muhiu'd-din Khan, Muzaffar Jang, took advantage of the death of Nawab Asaf Jah (June, 1748) and on the march of Nasir Jang, who assumed the dignity of Nizam, to the north in response to a call from the Emperor, raised the standard of rebellion. Nasir Jang was subsequently asked by the Emperor not to proceed to Delhi; he returned from the Narmada whose bank he had reached and stayed at Aurangabad for the rainy season. Now Hussain Dost Khan Chanda Sahib, who was a prisoner in Maratha hands, was released from captivity. He now joined Muzaffar Jang and persuaded him in spite of his great attachment to Nawab Anwaru'ddin, to advance against the Carnatic, he assured him that the Navayat nobles and the French would help him against the Nawab and finally both descended into the Carnatic. Meanwhile, Anwaru'd-din gave orders to Mahfuz Khan and Najibullah Khan to join him with their forces left instructions to Hazrat Ala to preserve the fort of Trichinopoly at all costs and to bring the English over to his side and himself departed towards Arcot. He now sought help from the English to cover his deficiency in artillery and encamped in the plain of Pallikonda between Ambur and Vellore. Muhammad Husain Khan Tahir urged him, with treachery in his mind to choose the plain opposite to the mountain fortress of Ambur as a fit field for battle and Anwaru'd-din did so trustingly. He wrote a letter of peace to Muzaffar Jang and the latter agreed to become friends but his resolution of peace was broken by the persuasion of Chanda Sahib, and by two risaldars who began the action ¹¹ without his authority. Mahfuz Khan was in charge of the vanguard and was easily

¹¹ Chanda Sahib and Muzaffar Jang are said to have advanced through the Damal-cheruvu Pass to the N. W. of Chittoor. The French effected a junction with them, routed Anwaru'd-din at Ambur and then occupied Arcot. Ambur did not lie on the road which would lead an invading army from Damalcheruvu to Arcot.

Mr Dodwell (Introduction to Vol. VI of the Diary of Ananda Ranga Pillai, pp. 7 and 8) queries why Anwarud-din should have taken his post at Ambur or why Chanda Sahib should have turned aside from Arcot to meet him. We see in this book how the treacherous Hussain Khan Tahir, the Jaghirdar of Ambur persuaded the Nawab to encamp before his fort; and we see also the treachery of the Tahiran as well as the manner in which Muzaffar Jang was dissuaded out of his inclination to make peace with the old Nawab.

routed by the French guns on the enemy's side; and Anwaru' d-din now ordered the right and left wings to advance. Husain Tahir now turned his own cannon against the Nawab's army. The Nawab's troops were easily shattered and he himself was slain while Mahfuz Khan and Najibullah Khan were made prisoners. Anwaru'd-din died on the 16th day of Shaban, 1162. He was 77 years of age. His body was interred at the Juma Masjid at Arcot and later removed to Hyderabad and interred by the side of the shrine of Murshid Shah Wali-ulla.
