INTRODUCTION
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PARGANAS (JAGIR AND IJARA) UNDER SAWAI JAI SINGH
1694-1744

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INTRODUCTION

Much has already been said on the political relations of Rāja Jai Singh Sawai with the Mughal Emperor. Emphasis has been laid in these works on the instrumentality of Jai Singh in the Mughal Maratha relations and the position and contacts of Jai Singh with the Sayyids and other premier nobles. The fluctuating position of Jai Singh Sawai at the imperial court has also been dealt with. These studies are exhaustive enough to render superfluous further covering of the political aspect.

The theme has also attracted cursory attention of the works dealing with agrarian relations. It is essential to start with Moreland who unfortunately concerned as he was with the Agrarian System makes only stray reflections on Rājas. To him 'The power of the chiefs varied inversely with the strength of the central administration, but they persisted through out the period, and their position was in

essential that of the modern zamindar, liable to pay, or account for an annual sum fixed in advance, and making what they could out of the peasants under their control.\(^1\) Regarding the relations of the chief and the imperial court Irfan Habib underlines the assessment of jama to be paid annually, this he differentiates from peshkash which he defines as fixed annual tribute and the hallmark and substance of submission.\(^2\)

It was, however, the endeavour of S. Nurul Hasan which brought forth the multidimensional relationship of the chief with Mughal Court.\(^3\) He noted that:

1) the Chieftain received a high mansab and substantial jagir for the support of his troops. The revenue from his jagir would far exceed that of the chieftains hereditary dominion. This policy resolved to an appreciable degree the basic contradiction between chieftains and the imperial power and made it more fruitful for them to seek promotion in the imperial service than to cast off the imperial yoke

\(^1\) W.H. Moreland, *Agrarian System of Moslem India*, Delhi, 2nd Ed. 1968.


\(^3\) S. Nurul Hasan: *Zamindar under the Mughals*, *Land Control and Social Structure in Indian History*, (ed.), R.E. Frykenberg.
and attempt to expand their territory in defiance of imperial authority.

2) The Mughals asserted the principle which later came to be known as that of 'paramountcy'.

3) Mughals successfully utilized systematically the military services of even such chieftains as did not hold mansabs.

4) The Mughal Emperor appear to have pursued the policy of entering into direct relationship with the vassals of some of the more important chieftains, thus reducing the power of these chieftains and creating a new class.

5) Of great importance was the Mughal attempt to treat the hereditary dominions of the autonomous chiefs as watan jāqīrs.

6) The Mughal Emperors succeeded to a greater extent than their predecessors in compelling the autonomous chiefs to conform to imperial regulations especially in regard to the maintenance of law and order and freedom of transit. These observations paved way for the region-wise study by Ahsan
Raza Khan. In the attempt, he has dealt with the subas of Kabul, Lahore, Multan, Gujarat, Ajmer, Malwa, Delhi, Agra, Oudh, Allahabad, Bihar and Bengal. The assessments, therefore, remain of a very general nature and applicable for an earlier period.

Among the works on Eastern Rajasthan proper in his articles assembled in 'Medieval Indian Society, the jagirdari crisis and village', Satish Chandra analysed the factors which created a crisis towards the end of the 17th and the beginning of 18th century leading to the disintegration of the Mughal Empire and socio-economic forces at work. The role of these autonomous chieftains and the resources they had with them at the rise of local zamindars has been well taken.

In the recent studies S.P. Gupta in 'The Agrarian System of Eastern Rajasthan (1650-1750)' on the basis of empirical evidence and detailed account of local sources related to various aspects of economy, has established that Eastern Rajasthan confirms the larger analysis of the Mughal agrarian system and rejected the case for uniqueness. Dilbagh Singh in 'The State, landlords and Peasants' though

entitles the book on the 18th century but focussed mainly the second half of the 18th century indicates the shattered economy of Eastern Rajasthan when the Mughal administration had declined.

II

The limited nature of studies so far pursued invites one to probe further the position of the Amber State and the relations enjoyed in relation to the Mughal Court. The above studies having dealt with an earlier period offer conclusions which mainly concern the same period.

The Amber Rājas having submitted at the imperial court were assigned mansabs. The payment of which was made to them from the jāgīrs they already held i.e. their watan and the remaining salary was adjusted from their tankhwah jāgīrs.

While Wills and other modern historians will lead us to believe that Amber was a small chunk of land excluding the areas so close to it as Manoharpur and Dausa. But the fact remains that Amber was mentioned along with parganas Phagwi, Jhak and Mauzabad. Such a treatment was called upon due to the fact that these parganas fall under the same dastūr circle. It seems interesting that the same parganas
which form the zamīndāris of the Rāja were petitioned for jagīrs too. These parganas were then claimed to be in the watan of the Rāja. How short term leases were managed and the manner in which these were renewed repeatedly and then petitioned for jagīr are especially noteworthy.

Such a sequence of events had obvious repercussions on the territories adjoining to that of the Rāja. Information alluding to the vulnerable position of the petty jagīrdārs is forthcoming in this respect.

The position of the Rāja seems at variance in the territories other than their watan. Though, the intentions here, too, were similar namely to wield more control over the area by having his own selected men in the administration; at the same time, he was prepared to adopt suitable policy in these territories where he found his administration would not prevail such as he did not hesitate to sublet the area, where as a jagīrdār he felt that revenue collection from the local zamīndārs was a difficult task.

The backbone of the Rājas' strength was his clan. These clannish contingent, in lieu of the payment, obtained jagīrs and served the army. They also formed the bureaucracy of the Rāja. In essence, he was extremely dependent on these clannish affiliations. The privileges of the Rājāwat clan
over the rest of the clans was predominant but this stretched only to the extent of being alert against any possible disturbance by the other clans. The Rājāwāt were, however, not allowed any remission in the perquisites expected by the Rāja.

The clannish affiliation were the basis of the smooth functioning of his administration which included the kārkānās. Needless to emphasise that this was in consonance with his obligations towards the Emperor.

The policies of the nobles at the helm of affairs kept changing. It is, however, peculiar that even in such fluctuations the Amber Rājas enjoyed an important position. Reconciliation and not resistance became the crucial point in their policy.

The Mughal Emperors did in theory have the say in the succession and administration of the Rāja’s territory. The responses of the Rāja on such checks and the latitude which he gave to accept such regulations reveals his importance.

It is at this juncture necessary to pause over the disorganised administrative system of the Mughal Empire and the important position of the Rāja. The Rāja notwithstanding
his attempts of expansion was satisfied under the glory however, wane of the Mughal Empire.

It goes without saying that the weakening of the Mughal Empire, the Amber state too became weak. The flaws were inherent in the administrative system itself. The privileges granted to the Rājāwat clan made them more and more powerful. The power of these leaders rested on local elements serving them directly. The result being these clannish leaders claiming their rights independent of the Amber chiefs.

In order to make the above study possible, apart from the stray references found in the Persian sources, extensive use is made of the archival material preserved at the Rajasthan State Archives.

Wakīl reports form one of the most important categories of document for the topic under study. The Amber wakīl being stationed at the Imperial Court, his arzdāghts to the Raja bear reflections on the relations of the Rāja with the imperial court. The petitions for enhancement of mansab, assignment of jāgīr, grant of such honours as naggāra, inām etc. were made through the wakīl. The difficulties the wakīl had to face due to the court politics or any lapse on the part of the Rāja were recorded in these
arzdāshts along with the suggestions of the wakīl in view of the conditions at the Court. These reports stretch for the period 1639 to at least 1739. The arzdāshts of the diwān provide corroboration to wakīl reports and at times adds information pertaining to the finances which the diwān dealt. The parwānās were letters and orders issued by the Rāja to the wakīls and other officials. These included instructions and the steps to be taken by the state and pargana officials in relations to the imperial policy.

The akhbārāt-i-dārbār-i mu'allā record every request publicly made, every order issued by the Emperor and all enquiries made by him. These documents cover the period from the 20th RY of Aurangzeb's reign (1676) till the deposition of Farrukh Siyar (1719).

The arhsattas have now become known for their mine of information. These were maintained for the parganas assigned to Amber rulers in tankhwān jāgīrs or ijāra by the Mughal Emperor. These documents prove of extreme help to determine the number of villages which comprised a pargana, the clans inhabiting it, the muqarara jama' and hāl hāsil figures were listed along with the categories of taxes covered under it. Arhsattā babat ijāra provide information on cesses of the leased area. Arhsattā jamiat kbarch sheds light on the
various heads of expenditure incurred on the maintenance of the Rāja's contingent.

**Tagsīm** documents shed light on the measurement of area under the tankbwāh jāgīr of Amber rulers, as also its break up among cultivated and uncultivated land. The revenue realized is at times given for ten years at others for fifteen years and therefore these documents are termed tagsīm dahsāla and tagsīm pandrahsāla.

**Awārija mutāliba** assists in forming an idea of the dues and deductions made against the clans of Rāja's contingent, the amount of payment made and arrears outstanding against a person and the treatment meted out in the latter condition.

The siyāh tasīha gives details of surname, clan, amount received, the attendance of horses and dōls (gawārs), quality and numerical strength of the horses, number of muskets, date and place of branding. Mention is also made of the jamiatdār under whom a person served.

**Chēhra nagdī** documents record the name of the recruit, along with father's and grandfather's name, clan, domicile, complexion, distinguishing features, the amount received,
the number of sawārs, the quality of horse and the rate of maintaining each quality of horse, number of bargandāz and their remuneration.