CHAPTER-1

INTRODUCTION

It has often been argued that the Mughal empire which covered a large part of the Indian subcontinent was governed by a highly centralized administration and that it was to this administration that it owed its success. If so, what was then the basis upon which the entire administrative structure of the Mughal empire was founded?

The development of fire-arms has been regarded by some authorities as the underlying cause of the formation of great Asian empires of the 16th and 17th centuries. The adequacy of this explanation in the case of the Indian Mughals may, however, be questioned. Artillery was not the decisive element of the army and the Mughals were never able to employ it very successfully against strong fortifications. The real strength of the Mughal forces lay in the cavalry. Not surprisingly, therefore, the principal obligation of the mansabdars was the maintenance of cavalry contingents with horses of standard breeds. For this purpose they were given jagirs. There was, therefore, an intimate connection between the military power of the Mughal and the jagirdari or assignment system. It was because of this system that the mansabdars became completely dependent upon the will of the emperor. The imperial government was, as a result, able to assemble and despatch mansabdars along with their contingents to
any point at any time, where and when the need arose.

Under the Mughals the officers could be employed either on military duties or in civil administration, and if he had no specific employment, he was required to remain in attendance at court, unless he obtained permission to go elsewhere. The officers engaged in this service were entitled to receive an income, defined exactly in money, corresponding to his rank. The actual payment might be made either in cash from treasury, or by assignment of the revenue of a specific area. A partial payment by both these method was another means by which a 
mansabdar could receive his dues.

1.1 TERRITORIES
The Mughal territories were for purposes of land revenue administration, divided somewhat unevenly into the three broad categories of suyurghal, khalisa and jagirs mahals.

1.1.1. SUYURGHAL

The muslim rulers of India granted rent free lands to men of piety and learning, and to persons belonging to noble families who had no other means of earning their livelihood. The Mughals continued the practice of granting subsistence allowance to the pious, the learned, the poor and the needy and to the Shaikhs, Sayyids and the
Irani and Turani women. Such a subsistence allowance could be granted in cash or in the form of a grant of land. The subsistence allowance in land was known as madad-maash or milk. The two types of grant were covered by the general term Suyurghal. According to Abul Fazl, persons belonging to four classes were eligible for the grant of madad-maash lands. First, those who were seekers after the truth and who had renounced the world; secondly persons who strove to suppress sensual and carnal desires and had chosen a life of self-abnegations and self-effacement; thirdly, on such as are weak and poor, and have no strength for inquiry; fourthly, on honourable men of gentle birth who from want of knowledge are unable to provide for themselves by taking up a trade. This however, is not our objective of study and the details of suyurghal (pargana-wise) have been mentioned by Abul Fazl in his 'Account of Twelve Subas'.

1.1.2 KHALISA

Khalisa land was under the direct control of the central authority and its revenue was also collected by central

2. Abul Fazl, Ain-i-Akbari, 1:278.
3. Abul Fazl, Ain-i-Akbari, 1:278. 'The word Suyurghal which is on Mongol Origin Literally means a favour of a grant'.
officials. It seems, however, to have been an accepted policy to keep for the khalisa the most fertile conveniently located and well administered lands. The extent of the khalisa varied from time to time. In Akbar's 31st year the jama of the khalisa in the provinces of Delhi, Awadh and Allahabad amounted to about a fourth of their total jama. During reign of Jahangir the khalisa is said to have suffered considerable reductions till its jama fell to even below five percent of that of the whole empire. Total jama of the empire was calculated at 6,30,00,00,000 dams, out of which the jama of assigned area was 5,98,50,00,000 dams and that of khalisa

5. Bayazid, when deputed to manage the revenue administration of the sarkar of Sarangpur in Malwa in 1576, reported that it was not 'suitable' for inclusion in the khalisa and it was accordingly assigned in jagir. Bayazid Biyat, Tazkira-i-Humayun wa Akbar (ed.) M.Hidayat Hosain, Bib.Ind.(Calcutta: 1941), p.353. What the main criterion for the suitability or fitness of an area for inclusion in the khalisa was may be judged from Hawkins' statement that 'the king taketh' any land 'for himself' (in it be rich ground and likely to yield much). Foster William (ed.) 'Early travels in Indiia', (London: 1927), p.114.

6. Akbar is said to have remitted one-sixth of the jama in these provinces this year and the remission in the khalisa is said to have amounted to 4,05,60,596 dams, so that the total jama of the khalisa in the same province, must have exceeded 243 million dams (Abul Fazl, Akbarnama, 3:749). In the provincial statistics given in the Ain-i-Akbari the total jama of three provinces amounts to nearly 1016 million dams. The other cases of revenue remission mentioned in Akbarnama do not offer such a straight-forward opportunity for comparison as this.
31,50,00,000 dams approximately. During the reign of Shahjahan step were taken to increase the revenue of Khalisa and by the 20th year of his reign it was increased to one-seventh of the total jama of the empire which stood at 8,80,00,00,000 dams. Thus assignment came to 7,54,28,57,000 dams and Khalisa was valued at 1,25,72,43,000 dams approximately. During reign of Aurangzeb in the 10th year out of total jama of the empire standing at 9,24,00,00,000 dams, one fifth i.e., 1,99,00,00,000 dams were kept for Khalisa and 7,25,00,00,000 dams was alienated in assignments. The figure given here are only approximate, but they indicate the extent to which the emperor alienated the state revenue in granting the jagirs. No more detailed information is available for the size of the Khalisa under Akbar. But it seems probable that during Akbar's reign there was also pressure for jagir assignment, that is why Khalisa lost some ground in order to release lands for assignment as jagirs.

The revenue assignments as pointed out above indicate the extent of the jagirs granted to mansabdars.

8. Lahori, Badshah-Nama, 2:709-12.
Under Akbar the bulk of the imperial territory was assigned as jagir to nobles in lieu of their service. The officers often preferred to get their dues in the form of jagirs, because they tried to collect more than the amount that was actually sanctioned to them. "The whole country" wrote Badaoni, 'with the exception of those lands held immediately from the crown (Khalisa land), were held by the amirs as jagirs'. According to Moreland, about 7/8th of the whole territories was in the hands of the assignees. Shireen Moosvi, argues that between 67 to 76 percent of the area under Akbar was given out as jagir. It is possible that at times the entire suba was assigned as jagirs. 'Shahbaz Khan in the year of 1583 A.D. was sent off to Bengal with instruction to hand over all that district to the jagirdars.'

1.1.3. **JAGIR LAND**

Jagirs provided financial stability and political stature. The Mughal nobles attempted to obtain a larger income from

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the jagir, than it was estimated officially to be worth. They sometimes obtained, through their influential friends, a larger jagir than they would normally be entitled to. The extent of a mansabdar's jagir also determined his political status as, the possession of a jagir carried with it much prestige.14 In return for the jagir, the noble was expected to devote all his time and effort to the service of the emperor.

1.2 TERMINOLOGY AND THEMES

The manner in which the jagirdari system evolved in the time of Akbar formed the bedrock of the Mughal governmental system. Actually such a system of granting land or revenue of land to officers had been vogue for centuries, in European as well as Asian countries. The term jagir which by the end of the 16th century, came to be accepted as the standard term for a revenue assignment, is actually a shortened form of the persian jaygir meaning 'possessing, occupying a place, fixing a habitation, making a settlement.15 The areas whose revenue were thus


assigned by the Emperor were known as jagirs. Tiyul and Iqta were established synonyms of jagir, but not as commonly used. The assignee were known as jagirdars ('holders of jagirs'); also as tuyuldars and Iqtadars, which, again, like the terms they were derived from, were not very often used.

During Akbar's reign the system relieved the emperor from the task of revenue collection and also enabled him to extend the boundaries of this empire. It also, therefore, brought more area under imperial control. There is some strength in the view that such a policy might have served to bring more area under actual cultivation, even for which they were given incentive. 'One of the recommendation made by Mir Fathullah Shirazi was obviously inspired by the desire to offer some incentive to the jagirdar to improve the condition of his charge. 'It was laid down that if any assignee made his Iqta (jagir) populous (abad) and increased its revenue, his rank was to be raised so that by getting additional pay he

16. "Bahar-i-Ajam, the great Persian dictionary completed in 1739-40 in India, offers a definitio of its technical sense, Jaigir, Jagir. A tract of land which kings grant to mansabdars and (persons) of that kind, that they might take its revenue (mahsul) from cultivation, whatever it be".

17. Khwaja Nizamuddin Ahmad, Tabaqat-i-Akbari, 2:560-61, 'As it appear that the appointment of a large number of men to be jagirdars seem to lend some support to the view, that Akbar's object was to bring more parts of the empire which were still uncultivated under cultivation.'
might enjoy the fruits of his efforts.' 18 'The assignment of a jagir to a noble was a pure revenue assignment rather than an administrative-cum-fiscal charge like the Iqta of the Delhi Sultanate period. It was never a fixed territorial unit and had no connection except for convenience of assignment with the administrative units, such as the sarkars and parganas.' 19

Primarily the system was evolved to secure the efficient and disciplined service of a body of men and at the same time relieve the government of the enormous burden of actual land revenue collection along with the maintenance of law and order. But in spite of this the adequate attention has not yet been paid by scholars of this problems of medieval Indian History. When the system was still evolving and had not yet been standardized, it presented a different picture from the fully developed Mughal system that has been studied in some detail by scholars. Under Akbar the system was an arrangement which fulfilled the special requirements of the Mughal polity in India as it evolved during the period of study. During this period the Mughals were struggling desperately for survival in the face of persisting local and regional hostility. The proposed research will take up this issue

18. Abul Fazl, Akbarnama, Translated by H.Beveridge, 3:692.

19. Iqtidar Alam Khan, 'Mughal Assignment System During Akbar's Early years 1556-1575', Medieval India, p.63.
as an independent question and treats it in as comprehensive manner as possible. The present study will only focusing the attention on a period of 50 years of Akbars reign and on an area covering the Akbari provinces of Kabul, Lahore, Multan, Gujarat, Agra, Malwa, Awadh, Ajmer, Delhi, Allahabad, Bengal and Bihar.

1.3 RELATED RESEARCH

W.H. Moreland, (Agrarian System of Moslem India, Cambridge, 1929) was probably among the first historians to focus on this problem, and highlight the important aspects of the system of jagirs. He avoided the world 'fief' by which jagir had till then been termed and preferred to use 'revenue assignment' as an alternative. A stage-wise study of the revenue rate was made by him along with its collection and the responsibility of different officers. Irfan Habib, (The Agrarian System of Mughal India, 1556-1707, Bombay, 1963) further included in his study an investigation of the jagirdari system, its nature and its transfer system in Mughal India in general. N.A. Siddiqi, (land Revenue Administration under the Mughal, 1707-1750, Bombay, 1962) studied the jagirdari system of the later Mughals. These scholars, however, did not make a detailed study of the jagirdari system during the earlier formative period, its relation with jagirdars and the Emperor. These work are, therefore, more in the nature of larger studies covering a larger period of about 150
years. But is, perhaps, needed more urgently is a closer reign-wise and period-wise scrutiny. But we are also indebted to Moreland and Irfan Habib for a clear exposition of the basic features of the system of these assignment.

Satish Chandra (Parties and Politics at Mughal Court 1707-1740, Delhi, 1959) has studied the jagirdari crisis as it emerged during the later period of the Mughals. Another work, that has greatly enriched our understanding of this topic is Athar Ali's 'The Mughal Nobility under Aurangzeb, Delhi, 1966. But a major breakthrough in this direction has more recently been made by Iqtidar Alam Khan in his article, 'Mughal Assignment System During Akbar's early years 1556-1575' in Irfan Habib (ed.) Medieval India, Delhi, 1992. He has studied the revenue rates, clan influence of jagirdars, and their relation with the central authority. He also refers to the pargana and sarkar-wise jagirs which was allotted to nobles.

Thus the sum total of the work so far done on this jagirdari system of Akbar's period is comparatively meagre. The subjects, dealt with by these scholars, however, present some of the most complicated problems to the student of the Muslim period and the nature of available data on these subjects is such that, they are always likely to remain controversial. However these work are of great value for future researchers in this fields.
1.4 MANSAB AND JAGIR

The Mughal jagirdars were usually mansabdars holding ranks (mansabs) granted to them by the emperor. The scales of pay and ranks were carefully laid down and the mansabdars received their emoluments either in cash (Nagdi) from the treasury or, as was more common, were assigned a particular area as jagir. Hence make the close relation between mansabdars and jagirdars. In the Mughal period under Akbar every of jagirdar was a mansabdar of the rank of 10 zat to 10,000 zat. Every mansabdar was not necessarily a jagirdar. He could receive his pay as cash then he would be known as nagdi. But during Akbar's reign it seems that the maximum number of nobles received their salary in the form of jagir. The overlapping was inescapable and when we discuss certain aspects of the mansabdar's life it is to a great extent also a study of the nobles' role as jagirdars.

The term mansabs indicated under the Mughals the position of its holder (mansabdar) in the official hierarchy. A mansab by itself was not an office. It determined only the status of the noble and also fixed his

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20. The Arabian say mansib; in Persia and India, the word is pronounced mansab. It means a post, an office, hence mansabdars, an officer; but the word is generally restricted to high officials. Abul Fazl, Ain-i-Akbari, 1:247.
pay (either cash or jagir)\textsuperscript{21} Each noble in the service of the state obtained a mansab.\textsuperscript{22} It has been suggested that the origins of the mansab system even existed in Turkish armies. There may be some truth in this, but it is important to remember that the mansabdari\textsuperscript{23} system as instituted by Akbar was different in certain vital respects from the earlier system. It was both more complex and more manageable. The organisation of the mansab was divided into thirty-three grades,\textsuperscript{24} beginning with a number of 10 zat and taking it to the rank of 12,000 zat, though the rank above 5000 zat were only the privilege of the royal princes. It was only towards the end of Akbar's reign that a few men were promoted to 7000 zat. They were either the emperor's special relations or men with a particularly distinguished record. The top ranks reached by the princes or distinguished nobles are as follow:-

<table>
<thead>
<tr>
<th>Name</th>
<th>Rank</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salim</td>
<td>12000 zat /10,000 sawar</td>
<td>M.U.T.2:353; A.N. 3:998</td>
</tr>
<tr>
<td>Murad</td>
<td>9000 zat</td>
<td>M.U.T.2:353</td>
</tr>
<tr>
<td>Daniyal</td>
<td>77000 zat /7000 sawar</td>
<td>M.U.T.2:353; A.N.3:1077</td>
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</tbody>
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\textsuperscript{22}William Irvine, The Army of the Indian Mughals, p.3.
\textsuperscript{23}Athar Ali, The Mughal Nobility Under Aurangzeb, p.38; Abdul Aziz, The Mansabdari System and the Mughal Army, pp.16-25
\textsuperscript{24}Abul Fazl, Ain-i-Akbari, 1:249-50.
Khusrau
Raja Man Singh (Farzand)
Mirza Aziz Koka (Akbar's foster brother)
Mirza Shrukh

<table>
<thead>
<tr>
<th>Name</th>
<th>Rank</th>
<th>A.N.</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khusrau</td>
<td>10,000 zat</td>
<td>A.N.3:1257</td>
<td></td>
</tr>
<tr>
<td>Raja Man Singh</td>
<td>7000 zat/6000 sawar</td>
<td>A.N.3:1257</td>
<td></td>
</tr>
<tr>
<td>Mirza Aziz Koka</td>
<td>7000 zat/6000 sawar</td>
<td>A.N.3:1211</td>
<td></td>
</tr>
<tr>
<td>Mirza Shrukh</td>
<td>7000 zat/5,500 sawar</td>
<td>A.N.3:1257</td>
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In case a noble was promoted to a higher rank he was awarded an increase in the value of his jagir. So that he could maintain an additional number of troops. A close scrutiny of the sources of Akbar's reign reveals that for much of this period there was a single rank. It was only towards the close of the second half of his reign that the sawar rank was introduced. Towards the end of the reign, the term sawar is mentioned with the zat rank. Upon this dual rank rested the official status of the Mughal noble and the salary he could claim.

1.5 GEOGRAPHICAL AND ADMINISTRATIVE DESCRIPTION

A geographical and administrative description of Mughal empire under Akbar: Man and his environment are the two chief motive forces of human history which is but the

25. In 1596 Mirza Sharukh's rank being increased to 5000/2500, he was granted an enhanced jagir in Ujjain and Malwa, Akbarnama, 3:1069.

26. The zat rank determined the personal pay of the mansabdars while the sawar rank decided the strength of the contingent he was expected to maintain.

result of the action and reaction of these two forces. The conduct and activities of man are conditioned by his natural or physiographical environment within which he must needs act and move. Geography has not only exercised considerable influence in determining the boundaries of political divisions but also in shaping their administrative peculiarities. The study of geography regarded as integral to the study of history and it is universally admitted that the significance of the administration division of any age or country cannot properly be appreciated without an adequate insight into the environmental condition which have influenced the growth.

No other country in the world has perhaps been so deeply influenced by its geographical features as in India. 'Geography' say Patricia Kendell, "reigns supreme in India." The boundaries of the different provinces and their divisions have been since the ancient time, often determined by geographical features. Geographical features greatly add to the solidarity and unity of certain tracts, create a feeling of oneness and unity of interest and help the growth of well organised governments. The exposed or protected condition of the frontiers of a kingdom is always a great controlling factor of its policy and military strength. It also shapes the character of the administration.

On the administrative institution of a country its
geography yields an influence of very far reaching importance. There are many examples of the manner in which the geographical conditions have been moulded the administrative organisation and the policy of a kingdom. The ancient Indian state is many way provided the basis for political division under Muslim rule. For instance, the sarkars of the province of Ajmer were constituted out of one of more former Rajput kingdom. Infact the sarkars of Chittor, Bikaner and Jodhpur were still nothing but the former states. In other provinces where the state were smaller in extent and importance, they were constituted into mahals or parganas.28

For the Mughal empire it is true that there is enough information available for us for making an accurate geographical and administrative division of the empire. A considerable amount of information regarding the geographical and administrative boundaries of Mughal empire has been conveniently assembled in a systematic form by Abul Fazl in his great record of Akbar's empire. The Am-i-Akbari, his 'Account of the twelve Subas' is helpful for understanding the geographical and administrative divisions (Sarkars and parganas) of the Mughal empire during reign of Akbar. Each suba or government is there described with minute exactitude, the

geographical and relative situation of the cities and smaller towns (market towns, qasbas) is there indicated; the enumeration of the natural and industrial product is carefully traced there; as also the name of the princes, both Hindu and Musalman, to whom the suba had been subject before its inclusion in the empire. These description accompanied by statical tables.

The empire founded in India by Babur, had attained, under the reign of Akbar, a great extension, and stretched from Afghanistan up to the head of the gulf of Bengal, from the Himalayas up to the Deccan. Due to the excellent government established by Akbar, the province, long ravaged by intestine wars, had acquired a new shape.

In the 40th year of Divine Era (1594 A.D.) 'His Majesty's (Akbar) dominions consisted of one hundred and five sarkars (divisions of a subas) subdivided into two thousand seven hundred and thirty seven township (qasba)'

"When the ten years settlement of the revenue was made (which amounted to an annual rental of three Arabs, sixty two krors, ninty seven lakhs, fifty five thousand two hundred forty six dams 'Rs.9,07,43,881§ and twelve lakhs of betel leaves.' Akbar empire length from Hindu-koh, on the border of Badakshan to the country of Orissa, which is on the borders of Bengal, from east to

west, was 1680 legal kos. Its breadth from Kashmir to the
hills of Barign, which is on the borders of Surat and
Gujarat, is 800 kos Ilahi. Another mode is to take the
breadth from the hills of Kumaon to borders of the Deccan,
which amounts to 1000 Ilahi Kos. Irfan Habib stated
that the area of Mughal empire under Akbar, 9,79,644,
Square miles (Ahmadnagar is excluded). The population
of Akbar empire was 60 millions, and that of India in 1600
was 100 millions. Desai stated 64.9 million population
during Akbar reign. The total cultivation in 1601 was
50 to 55 percent of what it was during the first decade of
the present century. The ratio of urban population to
rural in 1601 was 15:85, the average agriculture holding
in 1601 were 10 percent larger than in 1901 A.D.

The Akbar apportioned the empire into twelve
divisions, to each of which he gave the name of suba and
distinguished them by the appellation of the tract of

33. W.H. Moreland, India at Death of Akbar, pp.16-22.
35. Shireen Moosvi, The Economy of the Mughal empire, c.1595, p.401.
36. Shireen Moosvi, The Economy of the Mughal Empire, c.1595, p.401.
country or its capital city. These were Allahabad, Agra, Awadh, Ajmer, Ahmadabad, Bihar, Bengal, Delhi, Kabul, Lahore, Multan, and Malwa. When Berar, Khandesh and Ahmadanagar were conquered, their number fixed at fifteen.

1.6. SOURCES AND METHOD

We can now pass on to a brief discussion on our method and sources. The sources for the study of this topic are available in the form of contemporary, and near contemporary and even modern works. Among our most important sources of the contemporary accounts are the Akbarnama and Ain-i-Akbari of Abul Fazl and the Muntakhab-ut-Tawarikh of Abdul Qadir Badaoni. The bulk of information can be gathered from these works. Both Abul Fazl and Badaoni frequently mention the jagirs held by many nobles. Hence having first collected the stray references to the jagir system, the name of the jagirs and the name of its holders from contemporary and the near contemporary chronicles, it can be ascertained from the Ain-i-Akbari as to the place in which the assigned jagirs lay and in which suba. For plotting the jagirs of different nobles on maps valuable help was taken from Irfan Habib's, 'Atlas of the Mughal Empire'. By the help of this Atlas we could identify and locate the jagirs of different nobles and arrange them in a systematic manner. Some of the jagir names are mentioned in the Ain-i-Akbari
or the Atlas. In this respect the chronicles of Akbar reign particularly the Akbarnama and Muntakhab-ut-Tawarikh have been found more fruitful than the Ain-i-Akbari. The latter has, however, been greatly useful in identifying the jagirs of various nobles. As far as the jagirdari system is concerned, we collected a large number references from contemporary and near contemporary sources and cross- checked them with secondary works on this system. This revealed some of the changes that took place in the system during different periods of Mughal rule. The jagirdars were given titles, gifts and ranks by Akbar and these also find mention in these work. An attempt has been made to tabulate this systematically in a comprehensive manner. We have also made an effort to establish the emperor's relations with jagirdars on the basis of his sympathy and his personal attitude and his ideas to show how he was affected by the different groups, which were constituted on the basis of family, race, clan and religious background.

Towards the end an attempt has also been made to examine the position of Chieftains as jagirdars. All relevant information about chieftains and their role as jagirdars has been collected from contemporary and near contemporary sources. The study has been further supported by material available in the works of A.R.Khan, P.Saran, W.H.Moreland and Irfan Habib.
The account of some foreign travelers have also occasionally supplied us with useful information not contained in the chronicles about the jagir system. The value of the foreigner's accounts consists mainly in the descriptions of the country and its economic, social and political condition as they saw in it different places and at different periods. Some of them have also attempted to describe the jagirdari crisis and escheat system, but in this respect they have nearly always failed to give a correct description.

A few additional words about our main sources may be of relevance here. The Ain-i-Akbari still remains an unrivaled source of our knowledge for understanding the political institutions, geographical and administrative divisions of the Mughal empire. His 'Account of twelve Subas' as given in the Ain-i-Akbari has been particularly useful in identifying the pargana and sarkars along with the approximate value of the jagirs that were allotted to jagirdars. But it fails to throw sufficient light upon the actual working of the jagirdari system. On certain topics the Ain-i-Akbari tells us the theory and ideal only and not actual facts, while on many others it furnishes the actual facts and details.

The Akbarnama is the main source for the study of our topic Hidden in the middle of Abul Fazl's rather difficult language are very useful bits of information concerning the jagirdari system and its basic features.
Abdul Qadir Badaoni's, *Muntakhab-ut-Tawarikh* proves quite useful in supplementing Abul Fazl's account and in filling vital gaps.

The *Tabaqat-i-Akbari* of Nizamuddin has also been useful. As the bakhshi of Gujarat, and later as the Mir bakhshi the author was familiar with the working of the Mughal government. He was an eyewitness to many important events. The *Tabaqat-i-Akbari*, however, is much briefer than the *Akbarnama* or the *Mutakhab-ut-Tawarikh*. *Tarikh-i-Qandahari*, of Haffi Muhammad 'Arif Qandahari, and the *Tazkira-i-Humayun wa Akbar* of Bayazid Bayat are two other vital chronicles for Akbar's reign. Both of these men served in the establishments of high officers. Qandahari was the mir-i-samana (chief of household) of Bairam Khan, Akbar's regent, and later served under Muzaffar Khan Turbati, one of the leading administrators. Bayzid Bayat served in the household of Munim Khan, who became one of chief officers with the title of Khan Khanan after the death of Bairam Khan. He dictated his memoirs in his old age, in accord once with an imperial order for the compilation of recollections of Humayun's period. These works contain crucial information from the personal experience of their authors, but even for the early periods the major chronicles are more valuable.

The *Tarikh-i-Farishta*, *Tuzuk-i-Jahangiri* and *Igbalnama-i-Jahangiri* also supplement here and there the information contained in these sources.
In addition to these standard sources, the account of biographies also occasionally supplied us with useful information about this topic. The biographies of nobles written by Blochmann in the translation of the *Ain-i-Akbari* are another class of material, and a convenient compilation of information, connected with the lives of the chief officers and amirs and their relations with the king and the various activities of their lives. It also mention rarely the reference of jagir and the nobles earlier life. The *Maasir-ul-Umara* is the well known work of Samsam-ud-Daula, which gives the lives of the nobles and officers of the Mughal Empire in three volumes. The chief defect in the work is that it contains no references to the source of information. Nevertheless the *maasir* is of considerable utility as it contains much information which is not found in the material at present available because many of the authorities on which the author worked are no longer extant. *Tazkirat-ul-Umara*, by Kewal Ram also contains short biographical notice on the amir of the empire, and extended till the end of Aurangzeb's reign. The work is divided into two parts, which deal with Muslim and Hindu amirs separately. The names are arranged according to their rank. It is very useful for tracing the successive promotions of officers and the various duties entrusted to them at different times. The latter portion contains short notices on miscellaneous topics.
We now pass on brief to the regional histories including those of provincial dynasties. They have greatly supplemented the information of the general chronicles about the chief in the region they have covered.

For the suba of Gujarat the Mirat-i-Sikandari of Sikandar Ibn Muhammad and the Mirat-i-Ahmadi of Ali Muhammad Khan have been very helpful. The former was compiled in 1611 A.D. Its author, Sikandar Ibn Muhammad had been a contemporary of Akbar and had served Khan-i-Azam Aziz Koka in his campaign against the last Muzaffarid Sultan of Gujarat in 1591-92 A.D. In addition to the useful information he supplies to us regarding Mansabdars who has administrative post in Gujarat. He also supplements, here and there the information of the Akbarnama. But the Mirat-i-Ahmadi of Ali Muhammad Khan although written about the middle of 18th century, is more elaborate on our subject than the Mirat-i-Sikandari. Its author was the last of Mughal diwan of suba Gujarat and as such he had personal knowledge of Gujarat. He wrote his work, a major portion of which deals with the administration of Gujarat under the Mughal, after painstaking research into the administration of Gujarat prior to his times and occasionally appended the document he has utilised, in the body of his work.

Among other regional works we may mention the Dalpat Vilas and the works of Munhot Nainsi which have
greatly enriched our information about the mansabdar of suba Ajmer. The author of the Dalpat vilas was contemporary to our period and dedicated his work to his patron Dalpat, the son of Rai Rai Singh of Bikaner. The works of Munhot Nainsi, inspite of the fact that they were written more than half a century after Akbar's death, are much more useful than any other Rajasthani work for the precision and minuteness of their detail. Munhot Nainsi (d.1670) was the diwan of Jodhpur during the period of Maharaja Jaswant Singh and has to his credit the two works known as Munhot Nainsi Ki Khyat and Marwar ra Pargana ri Vigat. Former was compiled on the basis of the khyats and the existing vamshavalis procured by the author from the bards of Rajasthan. The latter work gives a very exhaustive account of the various pargana of Marwar and from the nature of evidence it contains, it may be favourable compared with the Ain-i-Akbari of Abul Fazl. The author being personally connected with the revenue administration, gives a very vivid account of the administration of Marwar of his times. But he also gives us glimpses of Marwar and its administration prior to his times. In addition, to this he also gives historical sketches of the various pargana of Marwar which have considerably helped us in determining the area of pargana which was assigned to jagirdars in the period under review.

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Some of Modern works on regional histories which have considerably supplemented the information of the contemporary works. The two volume History of the Panjab Hill State by Hutchinson. In addition to the persian chronicles which the author has extensively used he also carefully examined the dynastic *vamshavalis* of the various hill states of the Panjab and has exhaustively utilised the epigraphical records. Among the modern works, the 19th century histories of Rajasthan cannot be overlooked. The Annals and Antiquities of Rajasthan of Tod and the Virvinod of Kaviraj Shayamaldas, in spite of the romanticism of the former and the prejudices of the latter, are exceedingly valuable in working out the extent of the principalities of various dynasties of suba Ajmer. Malcolm's *Memoir of Central India Including Malwa* is a useful work for the region which constituted the Akbari suba of Malwa.

Others Histories, chronicles and memoirs are all very valuable and contain abundant data bearing on the *jagirdari* system. But they say nothing directly concerning the *jagirdars*. We have to rely on incidental references only. Occasionally some *jagirs* characteristics are also mentioned.

1.7 **CHAPTER PLAN**

A brief references may now be made to the manner in which the different topics have been dealt with in this work.
The opening chapter is in the nature of an introduction to the jagirdari system and its relation with the overall Mughal system, including the Khalisa territory and Suyurghal. Under this chapter I give a geographical and administrative description of the Mughal empire under Akbar. It also covers a review of the literature and existing source materials.

The second chapter basically dwells upon the jagirdari system in its evolving stages, jagirdar's relation with the central Diwan, the administrative checks upon the jagirdars crown-jagir relation the jagirdars transfer system and role of some influential jagirdars. For the study of these features in detail the chapter has been sub-divided into different sections.

The third chapter comprises an examination of the procedure of jagir allotment and certain other intricacies related to the places where these were allotted. The allotment of jagirs to nobles has been arranged in a tabular format in a chronological order, containing information classified under the following heads: Date, name of assignee, place of jagir (i.e. in which Sarkar and Suba) and references by sources. It also includes the maps in which the jagirs have been shown. This I hope will be found interesting and helpful.

In Chapter four an attempt has been made to study the clan position of jagirdars and their ranks. During Akbar's reign the family, group and clan also played an
important role in the Administration of Akbar.

Chapter fifth deals with the promotions, feasts, honours and titles which were conferred upon jagirdars by Akbar. I have also attempted to deal with the presents which were given by the nobles to Akbar and vice-versa. In this chapter I have also discussed the visits of the emperor to the houses of important nobles.

Chapter sixth deals with the Chieftains role as jagirdars. It covers only those chieftains who, after their submission were included among the Akbari mansabdars. It also cover a study of the jagir which were assigned to chieftains in addition of their Watans.

By way of the final chapter it is hoped that the information obtained regarding various features of the jagirdari system would serve to highlight the changes that may have occurred not only in the jagirdari system but also in the administrative structure of the empire by implication.