CHAPTER VII

JÄGÏRS IN AWADH

A. SEVENTEENTH CENTURY:

Most of the civil and military officials holding a mansâb in the Mughal empire were paid their salaries by assigning them the revenues of well-defined tracts (in terms of parganas or villages therein). The total pay claim (talab) of an official had to be exactly equal of the jama' of the area assigned in his jâgîr. Some of these mansâbdârs were also paid their salaries in cash (naqdi) by the emperor out of his income from unassigned areas (khâlisa). The mode of payment was always decided by the emperor himself, at least in theory. The jâgîrdârs were supposed to make their own arrangements to collect the land-revenue and to administer their jâgîrs. Often the small jâgîrdârs or those posted in far-off areas used to farm-out their jâgîrs to people known as ijâradârs for a fixed sums after allowing the deduction on account of the local claims and the cost of collections.

1. For discussion of jâgîr system in the Mughal empire see, Irfan Habib, Agrarian System, Chapter VII and Athar Ali, The Mughal Nobility under Aurangzeb, Bombay, 1966, Chapter III.
The earliest form of the term jag\textit{\textbar}ir appears to have been j\textit{\textbar}ai-g\textit{\textbar}ir, (j\textit{\textbar}ai meaning 'place' and g\textit{\textbar}ir meaning 'holder:') as in indicated by a document of 1559/ from Awadh. Subsequently, through a linguistic corruption such assignments were called jag\textit{\textbar}irs, though the earlier spelling also recurs though rarely. Iq\textit{\textbar}ta and tuy\textunderscore\textbar ul were also used as synonyms for jag\textit{\textbar}ir and tuy\textunderscore\textbar ul\textbar d\textbar ars as a synonym for jag\textbar ir\textbar d\textbar ar. The assignments held by the princes of blood were put under the formula, tuy\textunderscore\textbar ul\textbar e-wukla\textbar e' p\textbar d\textbar sh\textbar ah\textbar z\textbar ada-i-w\textbar al\textbar a\textbar tab\textbar ar. \\

1. FM-1 (967/1559) one among the earliest known farm\textbar an\textbar s of Akbar confirming a madad\textunderscore\textbar e-ma'\textbar ash grant of 2600 bigha in pargana Sah\textbar ali, sark\textbar ar Lucknow to the ancestors of latter Firangi Mahal family. \\

2. Abdul Qadir collection-4 (1026 'am\textbar ii/1617) in UPSAL. This chaknamah stipulates of demarcating 480 bigha as madad\textunderscore\textbar e-ma'\textbar ash to one Shaikh Abul Qasim from pargana Nasirabad sarkar Manikpur. The/made out of the j\textit{\textbar}ai-g\textbar ir of one Jam 'Ali Beg. \\

3. See 'Abdul Hameed Lahori, B\textbar ad\textbar sh\textbar ah\textbar n\textbar amah, Bib.Ind., Calcutta, 1867-68, I (ii), p.216 for the iq\textit{\textbar}ta of one Fidai Khan at Gorakhpur; about the iq\textit{\textbar}ta of Madha Singh at Khairabad, Ibid., I, (ii) p.222; about the iq\textit{\textbar}ta of s\textbar uba Awadh to Islam Khan, Ibid., II, p.164, also in Mu\textbar h\textbar ammad Saleh Kambo, 'Amal-e-S\textbar aleh, Bib.Ind., Calcutta,1912-46,II,p.310; Mutaqiq Khan son of Naj\textbar abat Khan was assigned the fauj\textbar d\textbar ar\textbar i as well as the tuy\textbar ul\textbar d\textbar ar of sarkar Bahraich during 31th R.Y. of Shahjahan at the mansab of 2000 z/20000's (800 2-3H) Ibid.,II, p.272. \\

4. See Insha\textbar e-Roshan Kal\textbar am, f.7 about the complaint of Sher Andaz Khan that the bandits, highway robbers and Mewatis carried on their activities in pargana Luckhow, Bijnore and Sandilah uncheked as their areas of operations in which lay the jag\textbar irs of the princes (tuy\textunderscore\textbar ul\textbar e-wukla\textbar e p\textbar d\textbar sh\textbar ah\textbar z\textbar ada-i-w\textbar al\textbar a\textbar tab\textbar ar) and the big nobles like Aziz Khan and others and these areas were outside the fauj\textbar d\textbar ar\textbar i jurisdiction of Sher Andaz Khan.
About the extent of the jagirs in Awadh prior to 1780 A.D. we have no statistical information. Awadh was one of those provinces in which all jagirs were resumed to the khālisa' (imperial lands) in 1574-75 by Akbar. Presumably, the jagirs began to be given here from 1581 onwards, after Shahbaz Khan Kambo's unauthorised concessions to the nobility in that year. In the 31st R.Y. of Akbar (1586-7), the emperor remitted one-sixth of the revenues of the khālisa' in the subas of Allahabad, Awadh and Delhi, on account of low prices, and the remissions totalled 4,05,60,596 dams. This suggests that in these subas, the khālisa' had a jama' of 24,33,63,576 dams as against the total jama' of the subas of Allahabad, Awadh and Delhi as 1,01,58,01,546 dams recorded in the Ain. Though the size of the khālisa' in the suba of Awadh cannot still be separately determined, it is probable that it could not have been much less than 8,11,21,192 dams of the total revenue yielding area, the mean of all the three subas. The reminder must have been assigned in jagirs.

There is little specific information about the relative sizes of the khālisa' and jagir lands in Awadh during the 17th century. But the Dastūrul 'amal-i Shahjahani,

2. Ibid.
belonging to Aurangzeb's later years, shows that the vast bulk of the revenues in Awadh had been assigned in ğāgīrs and little remained in the khālisa. Unluckily, the sarkār-wise figures do not accord with the suba totals, but the general picture is clear enough:

TABLE - A

<table>
<thead>
<tr>
<th>Suba/sarkar</th>
<th>Total Jama'</th>
<th>Jama' of the Khalisa'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suba Awadh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Sarkar Awadh</td>
<td>5,20,31,300 dams</td>
<td></td>
</tr>
<tr>
<td>2. Sarkar Lucknow</td>
<td>10,85,56,025 dams</td>
<td>62,00,000 dams</td>
</tr>
<tr>
<td>4. Sarkar Khairabad</td>
<td>7,02,33,000 dams</td>
<td>48,00,000 dams</td>
</tr>
<tr>
<td>5. Sarkar Muazzamabad</td>
<td>2,43,250 dams</td>
<td>4,32,210 dams</td>
</tr>
</tbody>
</table>

1. Add 6588, ff.36b-37a. However, the total Jama' of the khalisa for the entire suba according to the sarkar total was 1,14,32,210 dams, a much higher figures than has been actually shown. Similarly there is an apparent error of transcription for sarkar Muazzamabad Gorakhpur.
B. ADMINISTRATION OF JĀGĪRS:

If we examine the surviving documents from Awadh during the 17th century, we would find that those relating to the jāgīr administration are very rare, while papers relating to the madad-i ma'āsh grants and even zamindāri rights are quite numerous. This is obviously because the families that have preserved documents have been more concerned for maintaining their claims on the ma'āfi and zamindāri titles, while the jāgīr papers were of no interest from such motives, unless, of course, they related to in'ām or altamgha' jāgīr. Nevertheless, explorations at the Regional Records Office (Allahabad), Research Library of the Department of History (AMU) and the National Archives of India (New Delhi), resulted in the discovery of a certain number of papers, which, studied together, help to give some picture of the jāgīr administration as it functioned in Awadh during the 17th century.

A jāgīrdār receiving his assignment in an area would invariably be an outsider. The documents show that a jāgīrdār would either appoint his own agents to collect the taxes on his behalf or farm out the taxes of his jāgīr with a view to assuring stable revenue-receipts. When the jāgīrdārs made their own arrangements by appointing some agents, they used to take from the latter a qubūliyat (agreement) to collect
certain amounts. Such deeds were executed, keeping in view the hasil (previous revenue collection) figures of the jagir. The cost of the collection and other obligations of the jagirdar were always deducted from the amounts agreed to be paid by these agents. We possess an actual specimen in the form of a qubuliyat deed executed in 1116 F/1708 by one Dilawar for a jagir in pargana Sandila, having a jama of 41 lakh dams. In all, excluding the cost of maintaining the sehbandi troops and peshkash to faujdar, Rs. 22001/- were to be paid to the jagirdar in two instalments.

The amils generally belonged to the jagirdar's own staff, and were, like their masters, usually outsiders. One recalls that Charles Elliott on the basis of his own reading of documents relating to the Unao district, gained the impression that the amils "were hardly ever natives of the pargana, and did not necessarily hold the office for more than a year." The amil had to maintain an armed contingent

1. See NAI 1487-(1116 F/1708). This qubuliyat was executed in the presence of village official including Jangash Das, amin, shiqdar and mehta, Kishan Das, waghig nigar, Tilak Chandra, Karkun and the mutasaddis of the Government. The instalments were not equal. Rs. 13,200/- were to be paid in kharif and Rs. 8,800/- in rabi seasons.

for quelling any minor resistance to his authority, and in case he met stiffer opposition, he could call the faujdār to his help. Very often the big jāgīrdārs were also entrusted with the faujdāri jurisdictions in their respective jāgīrs. The payment to the 'āmil was done either by allowing him a certain percentage of the revenue-collection or a fixed salary.

The assistance of hereditary village officials such as the ganūngos and the chaudharīs was indispensable for the 'āmils of the jāgīrdārs. They used to present the previous year's assessments, which were accepted in toto, but in case the 'āmil asked for a higher assessment, the revision of the previous figures was also done by these officials. Similarly, they helped the 'āmils in collecting the outstanding balances from the peasants as per their records, against which there were no appeals.

From an early document (c.1619) from sarkār Bahraich, it appears that some jāgīrdārs used to assign a village of their tankhwān jāgīr to their troopers directly. If in such

1. Ibid., p. 109.
2. Ibid., pp. 106-7.
3. Ibid., pp. 112-13.
a village some areas had been already granted to the madad-i-ma'ash holders, the troopers were directed not to interfere with such possessions.

The small jagirdars, or those having their postings in a far-off area, always tried to farm out their jagirs. Certain conditions were imposed upon these revenue contractors or ijaradars. There are actual instances where they were asked to treat the ri'aya gently so that they might remain settled and carry on cultivation. It was thought to be the duty of the ijaradar to see that even "one biswa of cultivable land should not be left uncultivated." It appears from the claim by a patwari (village accountant) that hereditary officials serving in the ijara villages were paid their salaries by the revenue-farmers. The system of ijara had

1. Allahabad-789. The village kapana was in tankhwah jagir of one Mirza 'Isa, and he had assigned this village to four of his troopers. A madad-i ma'ash grant made over to a lady by imperial farman was to be exempted from their collections.

2. NAI-1574 (37th RY of Aurangzeb). This gaul-o-garar relates to village Somb in pargana Sandilah suba Awadh in the jagir of prince 'Azimuddin ('Azimuthshan) at a total jama' of Rs.445/- for the year 1101 F/1693. The gubuliyat was given by Muhammad Qa'im, the qumashta. The total arazi (area) of the village was 445 bighas.

3. NAI-1287 (1254/1838). This parwana was issued to the chakledar of Sandila to enquire into the complaint of a village patwari regarding his pay claims against the mustajir.
become so popular during this period that even the a'immadārs
or holders of madad-i ma'āsh grants started this system of
the revenue realization in their villages. The ijāradārs
had no salary or land grant in view of the services performed
by him; but, as Butter put it,"the difference between the
sum, which he has for the year engaged to pay into the public
treasury" constituted his official income. In case of natural
calamities, the ijāradārs could be provided some relief by
being allowed a deduction, and by the jāgīrdār not insisting
upon the full amount for which the contract was held.

The terms on which ijāra of a jāgīr was given are set
out in a document of 1081 F, (1673 A.D.):

1. Firangi Mahal-84 (4th RY of Farrukhšiyar). The village
in question belonged to Mulla Nizamuddin and was situated
in sarkār Bahraich, while the grantee residence happened
to be at Lucknow. (This collection of Firangi Mahal
documents is preserved in the Department of History,
A.M.U., Aligarh).

2. Donald Butter, Topography and Statistifs of the Southern
Districts of Awadh and Sultanpur, Calcutta, 1839, p.99.

3. A jāgīr having a total jāma' of 4,40,000 dāms belonged
to Durvesh Beg mansabdār and others. It was situated
in pargana Husampur and 'Arif held it on a ijāra tenure.
He had agreed to pay Rs.7,332/- in two instalments.
(See Allahabad - 885 (1080 'amali). But the perusal of
the receipt issued by the jāgīrdār to 'Arif for the
same year shows that he paid only Rs. 4,000/- (1,60,000
dāms). He was also exempted from any further obligation
of any subsequent payment for the year (1080 'amali)
(See Allahabad-889).

"Agreement (Qaul-o-garār): I, Mir Abu Turab, mansabdār, affirm that (tract carrying a jama' 'dāmi of) 2,10,000 dams from pargana Hisampūr, sarkār Bahraich has been assigned in our jāgīr with effect from the beginning of the kharif, Udi II, 1081 'amali. Therefore, at my own will, I have given the said (territorial) assignment of dāms in ijarā (farm) to Mir Sayyid Muḥammad 'Ārif in fixed payment of Rs. 2,850, to continue to long as the jāgīr is retained by me, so that he may pay the said amount to me annually according to the following particulars. Should, God forbid, a natural calamity happen, then according to the (official) rate (of remission) for the said pargana, I will allow a deduction in the said amount. But if by God's grace, more is realized in excess of the said amount, that is left to the said Sayyid." The following figures follow:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Jama')</td>
<td>2,10,000 dāms</td>
</tr>
<tr>
<td>comprising original</td>
<td>2,00,000 dāms</td>
</tr>
<tr>
<td>Erōsionment</td>
<td>10,000 dāms</td>
</tr>
<tr>
<td>Equivalent, for the year at 7 months, 7 days</td>
<td>Rs. 3,162</td>
</tr>
<tr>
<td>Deduct on account of nānkār (salary of officials), mugaddami (mugaddams' pay) (illegible)</td>
<td>Rs. 312</td>
</tr>
<tr>
<td>(Balance)</td>
<td>Rs. 2,850</td>
</tr>
</tbody>
</table>
From this document, it is clear that the *ijāradār* pledged himself to pay a certain amount annually to the *jāgīrdār* - in this case, a fixed proportion of the *jama' dāmi* (7 months, 7 days in the month-scale). From this he was allowed a fixed deduction for payment to local officials, etc. This explains the claim of the *patwāri* on the *ijāradār* we have just mentioned. The *jāgīrdār* allowed him the profits of the enterprise, as Butter defines them; but the *ijāradār* could claim a reduction on account of officially sanctioned tax-remissions for the locality.

While the *jāgīrdār* had to make arrangements locally to collect the revenue either directly or through contractors, he had to meet certain obligations to the government. For this purpose the more substantial *jāgīrdār*, at any rate, used to keep a *wakīl* permanently at the imperial court to safeguard his interests and to receive the orders on his behalf. Two very interesting papers concerning a dispute between a *jāgīrdār* and his *wakīl* have survived, which shed light on this part of the functioning of the *jāgīrdār*'s establishment. The two documents are translated in Appendix to this chapter.

One major obligation on the part of the *jāgīrdār* was the maintenance of a number of animals of standard breed for the imperial stables, providing the cost of feeding
them as per schedules and a number of other supplies under the general name of khwūrak-i dawābb. It appears that the amount required for the purpose was sent by the jagīrdār to his wakīl. The wakīl, in turn, paid the required money to the ijāradārs (farmers) of the Khwūrak-i Dawābb, met the expenses for maintaining the animals (horses as well as elephants) and, when the time for maintaining the animals was over, handed them over to the officials of the Imperial stables.

In addition to these duties, the wakīl was called upon to look after the interests of his master at the Court such as getting him a better jagīr. In the present case the wakīl was allowed the sum of Rs. 300/- by the jagīrdār to be spent on the business (muhimsāzi) of getting a new jagīr assigned in pargana Amethi.

The accounts submitted by the wakīl in connection with these expenses were subjected to rigorous scrutiny. He had to present all the original receipts under the seals of the ijāradār of khwūrak-i-dawābb and the mutasaddis of dawābb, at the time of the audit by the jagīrdār's officials.

In case of any dispute between the wakil and the jagirdar regarding the settlement of these accounts, the matter was apparently placed before some Imperial officials. Unfortunately, the exact designation of this official is not given in our documents; he might well have been the diwan or faujdar.

The work of revenue assessment and collection in the jagirs was greatly facilitated by the ganūngo and the chaudhari at the local level. Elliott says they were appointed by a sanad from the Emperor from amongst the leading families of the locality. Elliott who used documentary material from the Unao district and other areas of Awadh, believed that there was little material difference in the nature of the work performed by these officials. Normally a zamindār of the area was always appointed as the chaudhari, while a member of an accountant caste (notably Kaisths) was appointed to the post of ganūngo. Very often they acted in a manner antagonistic to each other i.e. the chaudhari tried to protect the interests of the land owning classes, while ganūngo acted in a manner to serve the imperial cause well. In ordinary article of property freely saleable. The ganūngo were always consulted

1. Elliott, op.cit., p.112. W.C. Benett holds for Ray Bareilly district that the office of Chaudhari was held by the respectable but throughly second rate families and the great houses never took any appointment as local officials under the Mughal government. (W.C. Benett, A Report on the Family History of the Chief clans of the Ray Bareilly District, Lucknow, 1870, p.58).

by the "mils" before the revenue demand was fixed upon a particular village or upon any landholder. Generally their recommendations were accepted by the authorities, but in case the demand was to be raised, it was left to the ganūnga to distribute the additional tax burden keeping any eye over the actual conditions. In the raiyati villages as well, he was held primarily responsible for the payment of the revenue by collecting it from the peasants. The presence of these revenue officials with more or less well defined tracts of country was conspicuous enough in the "Ray Bareilly district to merit Benett's remark that "the pargana boundaries generally corresponded with the limits of the chieftains authority and the distribution of his clan and each was already furnished with a body of hereditary revenue officials." The tenures, so created, were somehow considered "sacrosant" as the holders of these offices were seldom 'turned out and replaced by the new families' though it happened that different branch of the same family was installed in these posts.

Apart from Elliott's description of these officials in Onao district and Benett's remarks pertaining to the

1. Elliott, op.cit., p. 113.
3. Elliot, op.cit., p. 111.
ganūngo of 'Ray Bareilly' district, we have a series of Persian documents belonging to a family of ganūngo in pargana Lahorpur, sarkār Khairābād, beginning from the 17th century. The information of these documents, apart from confirming the features already noticed by Elliott, bring out a number of other interesting features.

It is almost certain that these pargana officials acted in a manner as to exercise some check upon each others jurisdiction, thus precluding the possibilities of fraud. A parwāna of 25th R.Y. of Aurangzeb recalls a representation by the wākil of a ganūngo to the effect that the Hindu chaudharis and ganūngo of the adjoining pargana principal. Now these Hindu officials were refusing to do on account of the ganūngo being a Muslim. The earlier practice was ordered to be restored.

The ganūngo might make recommendations for the imperial favours and subsistence grant to the needy and poor. A parwana of 1074/1663 records that Sheikh Muhammad Amin, the ganūngo had brought to the notice of the court the poverty of Sheikh Nazar Muhammad and recommended a subsistence grant for him, as a result, 155 bigha of land was assigned to Shaikh Nazar Mohammad as madad-e ma'āsh.

1. LUL - 46885.
2. LUL - 46887.
An interesting mahzar recites the services rendered by the predecessors of the petitioner, present the ganūngo and their dealings with the imperial officials of the area. Most of these services related to religious and social welfare. The preceding ganūngo (ancestors of the present) are said to have helped the inhabitation of the qasba, building, mosques, madarsa, khangāhs and sarāī (inn). Due to their efforts the tenets and practice of Islam had been established, juma' and 'Id prayers were held in congregation, food was distributed among the poor. Similarly, arrangements were made for the instruction of the students. They maintained good relations with the jagirdar, by securing payment of the revenue dues in time and treating their gumašthta (a gents) in a befitting manner. In the 40th R.Y. of Aurangaeb, one Lal, a Bais Rajput of havelī Lahorpur had raised the banner of rebellion, and to suppress this uprising, naib-faujdār of Khairabād came to Lahorpur and stayed with the petitioner, who, in turn, entertained him in a befitting manner. But the petitioner was arrested and was forced to pay Rs. 5,680/- to the naib-faujdār. He was released as a result of the intervention of the influential persons of the locality. A number of respectable persons of the locality signed in their endorsement of the

1. LUL - 46905.
statement. The possibility of the involvement of the qanūngo in the said rebellion can not be ruled out.

In remembrance of these services, the qanūngo were entitled to get either $2 \text{ 1/2}\%$ of the total revenue collected or held $2 \text{ 1/2}\%$ of the assessed land on revenue free tenures. This gave him a direct interest in raising the amount of assessment and collection. His counterpart, the chaudhari was always rewarded by grants of rent free land or a money grant. In addition to their sanctioned perquisites, they seems to have usurped a number of fiscal rights during the 18th century. Another mahzar from the family of qanūngo at Lahorpur records that the qanūngo felt entitled to extort Ḟent, nāṅkār and other gifts within his jurisdiction. Similarly a parwana of 1048/1638 records that Shaikh Hamid qanūngo held responsibilities of kōtwāli in pargana Lahorpur and was also collecting the sair taxes from haveli Lahorpur. But these rights were being usurped by one Lakman chaudhari. The parwana set aside the latter's claim.

The qanūngos in collusion with the 'āmil often managed to become land holders themselves, thus doing away

1. Irfan Habib, Agrarian System, p. 131.
2. Elliott, op.cit., p. 112.
3. LUL - 46904.
4. LUL - 46883.
with the difference that had existed between them and the chaudharis. At the same time the position of the latter receded into the background and, according to Elliott, their interest in the work of revenue-collection declined, leaving the qanūngo in the undisputed authority. As a matter of fact there was only one among fourteen pargana in the district of Unao, where the chaudari could manage to maintain his position unmolested before the Annexation. In the Ray Bareilly district, Benett points out that there was a strong tendency among the qanūngo to enter into ta'alluqadārī settlements. However such attempts were mostly thwarted by their powerful neighbours, still they were able to enquire the "small estates of Hardaspur and Binohra."

In case of the Lahorpur family it not clear whether the zamindārī rights were acquired by the qanūngos subsequent to their gaining the office. But a parwana of 1122/1711 recognises these two as separate rights held by a member of the family, possessed from earlier times within the particular village of Laharpur. The village headmen (muggadam), cultivators (muzārian) etc. being the ri'aya of that place were called upon to recognise these two

1. Elliot, op.cit., p. 112.
2. Benett, op.cit., p. 49.
separate rights of the said ganūngo, and hence he alone was entitled to get all the perquisites attached to the zamindāri and ganūngoi rights.

But while the ganūngo might have scored off against the chaudharis within the machinery of revenue administration, they were themselves becoming subservent to the zamindār. As the zamindārs grew stronger, the ganūngo tended to collect the land revenue on behalf of the land holders instead of the government. Their other fiscal rights simply depended upon their proximity to the respective land holders, while in the ordinary villages their services were dispensed with altogether. This at least was what happened in Rae Bareilly district. It may well be that, with the collapse of the transferable jagir system in the 18th century, the basis of the twin offices of ganūngo and chaudhari in the old form had already been removed.

1. LUL - 46890.
APPENDIX

(i) Allahabad - 896

I, Buland Khan, mansabadar in the birādari (clan) of His Highness Diwan Khudadad Khan Jiv affirm as follows: Sayyid Muhammad 'Arif held the office of wakīl at the Imperial Court on behalf of the said Khan. After the termination of his appointment as wakīl, the said Sayyid handed over the tashihanamas (certificates of contingents) and other documents and papers of jama'-kharch (income-expenditure) of the khwūrāk-i dawābb to Miyan Muhammad Yusuf, son of the said Khan. As a dispute ensued, the matter was taken before Faulad Khan. On this account Sayyid 'Arif presented the receipt (qabz) of the farmer (ijāradār) of Khwūrak-i dawābb and dastaks (certificates) under the seals of the officials (mutaşaddīs) of the imperial horse stables and elephant stables and other papers, to the agent of Faulad Khan and Ghasi Ram, the (new wakīl of Khudadad Khan. However, the case before Faulad Khan not having yet been settled, Diwan Khudadad Khan Jiv and Miyan Muhammad Yusuf maintained their dispute with the said Sayyid. Now that Miyan Muhammad Yusuf came to the town of Biswa, I took Sayyid 'Arif along to the town of Biswa. Muhammad Yusuf told Sayyid Muhammad 'Arif; "Previous to this you had given in writing a tamassuk (bond) for Rs.3000/- for the expenses of badr navisi (audit) from the beginning of your term as wakīl to termination of appointment: Sayyid Muhammad 'Arif replied
that badarnavisi (audit) has not been in accordance with proper norms (be-hisāb). Miyan Muhammad Yusuf told Sayyid Muhammad 'Arif: "The Jama'-khurch of khwurāk-i dawābb etc. of the period of your wakilship have been lost." Now he should submit copies afresh so that the accounts of his period as wakīl might be settled. Sayyid Muhammad 'Arif produced copies of the jama'-kharch of khwūrāk-i dawāb etc. together with receipt (qubuliyat) of the farmer of khwūrāk-i dawāb before Miyan Muhammad Yusuf, Ghasi Ram, Diwan of Khudad Khan, Shaikh Habib Ullah, the darogha of the Court of justice. Miyan Muhammad Yusuf allowed deductions (mujra) of Rs.200/- which the said Sayyid had paid to Miyan Muhammad Yusuf in rāwalbandī, and also Rs.556/- that Shyam Das shiqqdar of pargana Hisampur had forcibly realised from the village Bedaura of the property and zamindari possessions of the said Sayyid in excess of the jama' and had recorded under receipts (wusul). Finally, after disallowing (bāzyāft) the (expenditure of) Rs.200/- on account of Muhammad Khan, mansabdār, and not writing off the expenditure of Rs.300/- on account of expenses for assignment of pargana Amethi, in all Rs.1,480/- annas 5 came out as the balance due to the said Khan, (itemised) as follows:

* The meaning of this term could not be traced.
1. The sum the said Sayyid asked Uda Singh banker (sāhu) of Shahjahanabad to pay to Muhammad Khan mansabdār, and entered as deduction in his accounts of jama'-kharch, not allowed by Muhammad Yusuf, and required to be refunded. Rs. 200

2. The sum Diwan Khudad Khan Jiv had got paid to the said Sayyid for arranging the assignment of pargana Amethi, and the said Sayyid truthfully admitted that without spending the sum, he had drawn the amount from the jagir and entered in the jama' and kharch register; he sought condonation, but Miyan Muhammad Yusuf refused to condone it. Rs. 300

The balance (tattima) in the accounts of the jama' and kharch. Rs. 980 annas 5
MEMORANDUM

List of receipts of the ijāradārs of khwurāk-i dawābb and other papers which were given by Sayyid Muhammād 'Arif to the undersigned Ghasi Ram 38 sheets received by the signatory, Ghasi Ram (seal).

Receipts (qubuz-ul-wusul) for Rs.3128/- 11 annas under the seal and signature of Shaikh Firoz ijāradār of khwurāk-i dawābb of the imperial establishment (khassa-i sharīfa') Rs. 3128/- 11 annas; 28 sheets.

Dastaks under the seal of officials of the dawābb, 6 sheets.

(i) For handling over 10 horses under the seal of Darab Khan etc., one sheet.

(ii) For handing over one imperial elephant under the seal of Abdul Rahim Khan, one sheet.

(iii) For medicines for imperial elephants, one sheet.

(iv) For medicines for horses, one sheet.

(v) For the straw shed for the stable of horses, one sheet.

(vi) Repairs of the tiled roof for horses, one sheet.

The certificates for monthly payments to Shaikh Firoz, ijāradār(?), one sheet.

Qubuzul wusul for Rs.227/- received by the signatory, Ghasi Ram, according to accounts, one sheet.

Qubzul wusūl for 8 asharfis under the seal of officials of the office for fines on account of absence, one sheet.

Certificate (for receipt) of interest under the seal of the security (mālzāmin) of Miyan Khudadad Khan Jiv, Rs.1900/-, one sheet.
C. COLLAPSE OF THE JĀGĪR SYSTEM:

The jāgīrs system underwent considerable transformation in Awadh during the 18th century. As Mughal authority declined, officials assigned jāgīrs in Awadh found it more and more difficult to collect revenue. They thus began to lease out their jāgīrs to the governor Burhānul Mulk Sa'ādat Khan on ijara. His successors as nawāb-wazīrs began to insist that no new jāgīrs be assigned in the province effectively.

After the battle of Buxar in 1764, Shuja‘uddaulah was obliged to pay Rs. 50 lacs as the war indemnity. Similarly a number of subsequent treaties between the English on the one hand and Shuja‘uddaulah and Aṣafuddaulah on the other side stipulated for the maintenance of a large sepoy army at the nawab’s cost. The amount of be paid by the nawab on this account kept on fluctuating. This ultimately created serious dislocations in the finances of the Awadh kingdom. The nawab delayed the payment on one or the others, while company insisted for full and early payment of the amount under the subsidiary alliance. It became increasingly necessary for the company officials to know all the financial resources of nawāb-wazīr’s government. Hence the revenue documents were

1. Ghulam Husain Khan, Imad-us-Sa'ādat, pp. 7-8.
obtained by the Residency officials and this now forms an important source of knowing the exact extent of the khālīsā land, and the area held under the jāgīr tenures, in Awadh at this time.

These account papers pertain to 1187 F/1780. The total jama' of the khālīsā land in Awadh kingdom was Rs. 2,13,10,790/14/-. The entire amount (was the area) granted in jāgīrs was only Rs. 28,58,555/10/6, and more than half of this amount or Rs. 14,80,000/- was assigned by the nawab to the company. Thus Rs. 13,78,555/10/6 now represented the income of the jāgīrs. But even the holders of these jāgīrs were none else but the blood relations, mother of Shujauddaulah, some close relations and a few petty officials of the nawāb. There was no noteworthy tankhwāh jāgīr held by any high military or civil official of the state. Such situation clearly portrayed, "the reduced level of state service and the aristocratic status after the decay of the Mughal Empire."

1. Charles Purling to Calcutta Council, 30th April and 22nd June 1780, Foreign Department Secret Consultations, 1780, NAI. For an analysis of these documents and a subordinate position of the aristocracy in nawāb regime see Richard B. Barnett, North India Between Empires, pp.173-181.

2. Ibid., p. 174.
D. **IN'ĀM ALTAMGHĀ'**

One form of jāgīr instituted by Jahangir was al-tamghā'. It was non-transferable and supposedly for life or hereditary. Quite naturally, it was very sparingly granted. But as the Mughal Empire decayed, the al-tamghā' grants not only became commoner but began to be converted into hereditary properties. In Awadh, we can trace the fortunes of one particular al-tamghā' grant in special detail owing to the richness of surviving documentary material.

The original documents and oral traditions preserved in an Urdu work, the Nāma-i-Muzzaffari relate to the inām-al-tamghā' grant held by Diler Khan Afghān and his successors during the 17th and the 18th centuries. The assignment was situated in what was originally the tappa of Shahabad in pargana Pāli sarkār Khairabād, sūba Awadh. Since here we have an authentic account of a jāgīr-holding family, setting its roots in the soil from the above documents and the history of the family they expose are of great interest.

Diler Khan Baqarzai Afghān, son of the rebel Afghan noble Darya Khan, had a chequered military and political

1. Muzzaffar Husain Khan, Nāma-e-Muzzaffari, 2 Volumes, Mujtabai Press Kanpur 1917. See Vol.I pays 165-72 for the text as well as the photographic reproduction of the original farmān and pages 7-42 of the same volume for the biographical details.
career. He rose to prominence under Emperor Shahjahan and he reached the zenith of his career under Aurangzeb. He held a number of important administrative and military assignments. In the 21st R.Y. of Shahjahan he received the mansab of 1000 zāt/1000 sawār along with faujdāri jurisdiction over the sarkārs of Kalpi and Kannuj. The title of Diler Khan was also conferred to him this year. In 23rd R.Y. he was asked to accompany prince Aurangzeb in Qandhar campaign. He was instrumental in capturing the famous fort of Bust along with Raja Rajroop from the qizilbāsh forces. As a reward of these notable deeds his mansab was raised to 2000 zat/2000 sawār. Similarly in Bijapur campaign he fought under the command of prince Aurangzeb and got admittance for his heroic deeds. In 32rd R.Y. he was sent to chase prince Shuja from Benaras along prince Sulaiman Shikoh and as he performed the job successfully, his mansab was raised to 4000/4000 and after the defeat of Dara Shikoh at Samurgarh, he switched over his allegiance to Aurangzeb and received the revised mansab of 5000/5000 with the faujdāri jurisdiction as well as amilship of sarkār Lucknow. His son Jamal Khan was made his deputy and was granted the mansab of 1000/1000. In the battle of Deorae, it was he who broke the strong defence built by Shah Nawaz Khan for which
Emperor awarded him a cash inam of Rs. 50000/- and his 1000 sawārs were made du-aspā seh-aspā. Emperor sent him to expell prince Shuja from Eastern India, where he was firmly established. He fought a number of closely contested battles with the Assames under the command of Mir Muhammad Saeed Mir Jumla. There were a number of occasions when the imperial forces were at the verge of defeat but the personal courage and valour displayed by Diler Khan had saved the moments of crisis. Indeed the chronicles of the Mughal court allude in a high tone the victories of Diler Khan. In 7th R.Y. he was called back to the capital and was asked to accompany Mirza Raja Jai Singh to check the Maratha advances. The expedition was quite prestigious for the emperor as it was being sent at a time when Amir-ul-Umara Shaista Khan and Maharaja Jaswant Singh had failed to achieve the desired results. Diler Khan was able to capture a number of strong Maratha forts. Now 2000 of his sawārs were made 2-3 H. He turned his attention towards the chieftains of Deogarh and Chanda, who had not paid the tribute as per agreement. Raja Chanda submitted and presented a nazār of 20000 rupees and 1000 asharfis to Diler Khan, while Rs. 5 lacs & 7000 asharfis were

1. Regarding his exploits at Deorai it is said, "In that contest - which was a testing ground of bravery - Diler performed such feats as obliterated the memory of Rustam and Isfandyar", Mathir-ul-Umera, Vol.I, pp.497.
paid for the imperial treasury. As a settlement for future was arrived at Diler Khan left for Delhi where his mansab was further raised to 5000/5000 (3000 2-3 H).

In the beginning of Aurangzeb's reign he held much of Pali in jāgīr. We passes the text of the farman issued by Emperor Aurangzeb in 1072/1661 granting inām al-tamghā to this assignment. It transpires that he already held a tankhwān jāgīr of a total jama' of 26 lac dāms in pargana Pali sarkār Khairabād. According to his requests the total amount of jama' was increased by 6 lac dāms, but the enhancement was to be adjusted against inām al-tamghā which was granted to him and was to contain 37 villages of tappa Shahabad alias Angai. The territory assigned in inām assignment was to be deemed Diler Khan's watan. This grant was to be held in perpetuity.

A subsequent representation by Diler Khan's son and successor to the title, Kamal-ud-din Khan claimed that in the area of inām against the 6 lac dāms of al-tamghā, which is now said to have comprised 26 villages, which originally contained little cultivation, Diler Khan had extended cultivation, settled people and laid out mosques, tombs and gardens.

1. The text as well as the zimn of this farman has been carefully preserved by the author of Nāma-e-Muzzaffari, Vol.I, pp.174-179, along with its photographic reproduction (obverse portion).
No further documents illumine the actual state of affairs under Diler Khan. However, according to local tradition a place known as Angai' or Angai' Khera in pargana Pali was in the zamindārī possession of the Pandey Brahmans. Most of the time these zamindārs were engaged in highway robbery and other acts of depredations. It is alleged that once they plundered the imperial treasury. Consequently a punitive expedition was sent by the emperor to punish them under the command of Diler Khan. It was in reward of his success in this expedition that Angai Khera and the adjacent township of Maheshpur were granted to him in jagir.

Diler Khan had four sons, namely Kamal-ud-din Khan, Chand Khan, Diler Khan and Fateh Mamur Khan. It appears that in respect of inām jagīr the law of primogeniture was followed as it was not inhereited by the other members of the family as an ordinary article of property. However, the other sons also obtained substantial means to maintain themselves either out of the other landed possessions of Diler Khan other than the al-tamgha grant, or they themselves had purchased zamināris of villages from the other proprietors. The history of these minor branches will be touched upon at the end of this section.

1. Ibid., Vol.I, pp. 165-173.
After Diler Khan's death in 27th R.Y./1683, the inām al-tamgha passed on to his son Kamal-ud-din Khan. He petitioned to the court in 29th R.Y. 1686 that one Muhammad Tahir mutassadi of the tuyūl of prince Mu'azzam (Shah Alam) had been harassing people within his al-tamgha assignment by exacting forbidden taxes; he had also bribed some lesses on the artisans. It was thereupon ordered that the al-tamgha villages were to be exempted from all interference whatsoever from the revenue officials of the princes jagīr. Again in 31th R.Y./1688, Kamaluddin Khan protested that the deputy faujdār of sarkār Khairabād was making illegal extactions on account of peshkash, sā'ir and tankhwāh within his al-tamgha of six lakh' dams. In response, it was ordered by a farman that the jagīr was to remain in perpetuity with Kamaluddin Khan, and his descendants and no forbidden exactions were to be imposed therein by the faujdārs.

Kamal-ud-din Khan, too, had a very celebrated military and administrative career. Apart from his hereditary al-tamgha jagīr of Shahabad, he held a tankhwāh jagīr assessed at 7 lac 7 thousand dāms in sarkār Kalinjer, sūba Allahabad. Another

1. Ibid., Vol.I, pp. 280-3.
jaqīr comprised of seven parganas in Hindon Biyana, sūba Akbarabad. He held faujdāri jurisdiction of various sarkār at different period. Even the subadāri of the province of Awadh was entrusted to him for sometimes. In the 15th R.Y. he was asked to lead the imperial forces to crush the satnāmi rebellion in the townships adjacent to Narnaul. Though the group of these mendicants lacked any war material and other ammunitions, still they gave much trouble to the imperial forces as we hear about the extensive deployment of cannons and other fire arms. It was with great difficulty that the satnāmi rebellion was crushed. The historians of Aurangzebi reign tells us with a degree of sorrow that they had repeated the scenes of great Hindu epic Mahabharat. Kamaluddin Khan was greatly helped by one Sarmast Khan in his drive against the rebels. A contemporary Hindi poem tells us that "these two generals had beaten back the group of satnāmis consisting of one crore jānwārs." Similarly in 35th R.Y. an imperial farman was issued to Kamaluddin Khan to meet out the threat caused due to the jat depredations. A perusal of the farman suggest that in early stages prince Bedar Bakht was sent at the head of an imperial army to crush the rebellion in pargana

Hindon and Biyana. The prince succeeded in reducing the Jat stronghold of the fort of Sasni. The prince left the place, leaving behind him one Raja Bishen Singh Sisadia as his deputy. Raja was provided with the necessary ammunition including the cannon. He tried his best efforts to achieve the desired results, but he could capture only the fort of sarkar. Meanwhile the Jats had extended their activities to the parganas of Roopban, Bhasawar etc. The amils and the jagirdars of these parganas were unable to face their onslaught and hence they fled to the capital. Thereupon Kamaluddin Khan was appointed the jagirdar as well as the faujdar of pargana Hindon Biyana and its mahals to deal the malcontents firmly. So as to enable the amils and their gumashtas to realize the revenues without any hindrance. Kamaluddin Khan proved his worth and crushed the Jat rebellion fully. In the 40th R.Y., a farman was issued to him to accompany prince Muazzam at Lahore and to take any assignment from him in connection with Buluch disturbances at Multan. He was asked to act in place of Sher Afghân Khan.

After a very severe engagement and a closely contested battle, the imperial forces emerged victorious.

1. Ibid., pp. 255-7.
2. Ibid., I, p. 260.
The period of Kamaluddin Khan marks the watershed in the history of Diler Khan's family. He had enormous resources at his disposal in the form of al-tamgha and tankhwa jāqīrs. A number of additions were made to the landed possessions of the family by purchasing the zamindāri villages from the hereditary land-holders. Only in the vicinity of Shahabad, there were as many as 1450 villages passed by Kamaluddin Khan. We are told that most of these villages were purchased by him. These villages were spread over in the parganas of Pali, Sandi, Sandilah, Malihabad, Sirsa, Banan, Barwar. Kamaluddin had made our to each of his four brothers a share from the ancestral property, consisting of 12 villages, one bazar and one mohalla to each. Even after affecting a distribution of the shares among his brothers, Kamaluddin Khan possessed, "an estate so extensive that hundred of the people were employed to work over there."

With the death of Kamaluddin Khan in 1125/1713, the family fortunes came to an end. As none among his descendants was able to perform any remarkable act of military skill or to attain such laurels. His eldest son Muhammad Sardar Khan was confirmed with the possessions of inām-al-tamgha grant of his father. The imperial farmān was issued

under the seal of one Saiyed Ubaid Khan, 'Abdullah Khan (Barha) Qutubul Mulk in the first R.Y. of (Farrukh Siyar). By this time the jama of the al-tamgha was increased to 7 lac dams, but whether this was done by increasing the number of villages or by a paper enhancement of the jama of the existing grant is not clear. It was now ordered that the entire parganas of Shahabad sarkar Khairabad, having a total jama of seven lakh dams be confirmed to Muhammad Sardar, and the zamindars of the area were directed to pay the māl-o-wājib to his 'āmils. The total absence of the words like inām al-tamgha from this imperial order is noteworthy. He too had purchased a number of zamindāri shares in various villages, like his ancestors. In 1728 a group of hereditary zamindārs of Rajput Gaur clan had sold a number of shares in tappa Rasulabad, pargana Sirrah sarkar Khairabad. The total amount paid by Muhammad Sardar for these considerations was Rs.1744/11 annas.


2. Allahabad-228,229. The earlier sale-deed was executed for the sale of 19 biswas in five different villages in tappa Rasulabad and tappa Haveli for Rs. 1124/12 annas while another 16 biswas in three different villages of tappa Rasulabad were sold for Rs. 560/-. Both these deeds were executed in the year 1141/1728 by the same proprietors in favour of Muhammad Sardar Khan.
It appears that still the family had large revenue resources at its disposal, to enter upon such costly adventures. Muhammad Sardar is said to have died in 1150/1737. Afterwards we have no documentary evidence to reconstruct the fortunes of the family, still the account in the Nāma-e- Muzzaffari is worth reproducing.

Sardar Khan's eldest son Sher Andaz Khan succeeded him in his jagirs. He continued to manage the same till his death in 1172/1758. He was succeeded by his son Muhammad Aijaz Khan, who died in 1211/1796, leaving no male issue. However his wife had adopted her nephew Muhammad Khan as successor to the jagir of her husband. He held the possession of the property till his death in 1255/1839. Ghulam Ghaus, alias Rad Andaz Khan, his son and successor to the title actively participated in the mutiny of 1857, but afterwards he was executed and his estate was confiscated. This, more or less brought the main line to a close. The fortunes of the other branches of Diler Khan's family are discussed elsewhere.

The superior land-rights of the family had originated as a result of at-tamgha grant and apart from this grant Diler Khan and thereafter Kamaluddin Khan had quite high position in the civil and military hierarchy of the Mughal
empire. They held many jagirs in tankhwāh had faujdāri jurisdiction and āmilship in a number of sarkārs, got cash rewards on a number of occasion. Their resources were quite substantial to enable them purchase a large number of zamindārs in the parganas adjacent to Shahabad. The hold of the family over the estate continued for quite sometimes. In a judicial decree of British period it was remarked in some court of pargana Daryabad that, these nawābs (the descendants of Diler Khan) had acquired such a large estate either by mortgage or by fraud or by the use of their armed power. The estate was kept intact for a considerable period, till it was divided into small fractions. In most of the cases the old hereditary zamindārs had purchased a number of such shares.

We find that a large number of sub-assignment were made by Diler Khan and afterwards by his successors to the various individuals out of the inām-al-tamgha grant. Some such alienations were even ratificied through imperial farmāns, but in most of the cases, the sanads were issued by Diler Khan and his successors directly. In 25th R.Y./1682, a farmān was issued by the Emperor to confirm the grant of 100 bigha cultivated land in pargana Pali as madad-e-ma'āsh

1. NM(i), p.167.
and 20 bigha in tappa Shahabad for setting an archerd upon one diwan Azmatullah, on the basis of an earlier sanad issued by Diler Khan. In 1666, fifty bighas of barren land were assigned by Diler Khan to one Maiku, who was working as the chaudhari of the markets in Shahabad. This inām land was in pargana Pali. The incumbent was expected to treat the peasants and other inhabitants with kindness. In 1676 Diler Khan allotted five bigha land to some Muslim chobdārs for setting and their separate quarters and settlement in qasba Shahabad. In 1679 he assigned to his son Fatehmamur Khan the village Khānpūr Khāś out of his own various villages held in al-tamgha. The assignee was to take special interest in the extension of cultivation and the settlements, erecting of the new buildings etc. A parwana from Diler Khan next year clarified the limits of this grant. It included the garden of Wali Niāmat and the ferry as well.

In 1685, Kamaluddin Khan allotted 21 bighas of barren land in the vicinity of the township of Shahabad to one Malik

1. Ibid., I, pp. 182-5.
2. Ibid., I, pp. 191.
3. Ibid., I, p. 191.
4. Ibid., I, p. 188.
Ismail Khan Amanzai an Afghan, with his sons, in order that he might settle peasants there. By another deed Kamaluddin Khan ratified the settlements made by Taj Khan Afghan Mehmond and his brothers in the township and reconfirmed his possessions over forty bighas of (cultivated) land. Perhaps in this way as many as fifty-two mohallas were established by the members of various Afghan tribes in Shahabad.

Within his al-tamgha jagir Kamaluddin Khan seems to have dealt with the chaudharis and the ganūngos as he pleased. He dismissed some incumbents of these offices on grounds such as incompetence and inability to perform their assigned duties, their ill-treatment of the ṛīya and acts of high-handedness. New persons were appointed at their place. They were instructed to treat the ṛāiyat gently and to carry out their duties honestly. Again in 32rd R.Y./1688, the office of the chaudhari of Dilergunj and its ferries were assigned to a new incumbent dismissing the old one. The person so appointed was asked to look at the welfare of the general

1. Ibid., I, p.266.
2. Ibid., I, p.267.
3. Each mohallah was named after the chief of the tribe which resided there, see The compiled list of these mohallas in Nāma-e-Muzaffari, I, p.181.
4. Ibid., I, pp. 269-70.
population, bankers and the traders. Similarly Sher Andaz Khan in 1162 A.H./1748 appointed one Muhammad Qadirdad as the Chaudhari in his jagir.

Quite often the holders of rights have acted like the jagirdars in their respective jurisdictions. For, they use to bestows the zamindari rights of the villages to their loyal servants. A sanad issued by Muhammad Sardar Khan in 1145/1732 to one Muhammad sets out assigning the zamindari rights of the village Bhadsi by way of a free-gift (bakhshish). It stipulates that the superior fiscal rights of the village in question were purchased by the ancestors of Sardar Khan. The present and the future mutassadis of the estate were asked for allowing Muhammad J'afar to appropriate all the dues by way of the rusumat-e-zamindari of the village in entirely. The new incumbents were to pray for the well-being of grantholder

1. Ibid., I, p.268.
2. Ibid., I, pp. 317-8.
3. For the text of the sanad see Nama-e-Muzzaffari, Vol.I, pp.315-6. We know that Muhammad J'afar was one of the grandsons of Muhammad Mubarak, who happened to be an important functionary in Kamaluddin Khan's establishment and had worked in the capacity of diwān and mutassadi. For sometime, he held the office of the chaudhari as well. In view of these services he too had received a number of favours and land as well as the cash grants.
Similarly Sher Andaz Khan in 1162/1748 appointed one Muhammad Qadiyad as the chaudhary of some area in his al-tamgha grant.

A number of madad-i ma‘ash grants were also made by Diler Khan and his successors to the various individuals from their jagirs. The sons of Shaikh Muhammad Mehdi Qadri established themselves at Shahabad and their successors in interest were granted the revenues of the village Kanharpur and Jagipur. We find a very interesting sanad issued by Diler Khan confirming the grant. It states specifically that the grantees should have concern only with the hasilat (revenues) and should not interfere with those who held their dwellings or land under the cultivation in the said villages.

The sanad was issued in 1087/1676. An imperial farmān then confirmed the grant to one of the sons (Shaikh Hidayatullah in 20th R.Y./1677) who claimed to be holding the villages for, "meeting his needs, setting-up his residence, setting (the place) with people and laying out a sarai, garden, tanks, well and a Khangāh. The possession of these villages continued

1. Ibid., I, pp. 317-8.
2. Ibid., II, pp.151-2. A perusal of the zimn suggest that the total realization amounted to Rs.380/4 annas (asl Rs.339/-; izafā Rs.41/4 annas); the jama of Jagipur was Rs.78/4 annas (asl Rs.64/-; izafā Rs.14/4 annas); while the jama of Kanharpur was Rs.302/- (asl Rs.275/-, izafā Rs.27/-). Of course the ratio between asl & izafā figures is quite interesting.
3. Ibid., II, pp. 153-5.
under the uninterrupted controle of the successors of Shaikh Muhammad Mehdi, as we come across a number of confirmatory sanads and farman in the subsequent period. A parwana, issued in the 19th R.Y. of Emperor Muhammad Shah clearly speaks that these villages, out of the watan and zamindari of Sardar Khan, bestowed earlier upon the predecessors in interest of Shaikh Inayatullah. The same villages are now confirmed to them from 1144 F/1736. The family seems to had acquired a large number villages by way of madad-i ma'ash and zamindari rights. In 1129 A.H./1716, Shaikh Hidayatullah by executing a taqsimnāmah had distributed all his possessions among his five sons. In all their were 17 madad-i ma'ash villages, 8 1/4 zamindari villages and a number chaks. Although we get papers regarding the title and disputes till 1200 A.H., but for the moment we are not concerned with these details of the fortunes of the family.

Nawab Sardar Khan had also made certain alienations in respect of his property by the way of madad-e ma'ash and zamindari grants. In 1125/1713 A.D. he assigned five bigha of land by way of madad-e ma'ash to the wife of one Jamaluddin Khasakhel from the village Khānpūr, pargana

1. Ibid., II, p.165.
2. Ibid.
3. Ibid.
1 Shahabad. In 1185/1732 A.D. zamindāri rights of the village Bhadrori in entirety were bestowed by free gift upon one Muhammad Jafar, a grand son of Muhammad Mubarak, who had been an important functionary of the jagīr under Kamaluddin Khan makes it clear that the said village had been purchased by his ancestors so that here the al-tamghā holders had also became jagīrdārs.

The five sons of Diler Khan established their houses in the various quarters at Shahabad. Kamaluddin Khan had bari deorhi, Fateh Mamur Khan at chauk deorhi, Chand Khan at Kheradeorhi, Ilahdad Khan at Nala deorhi and Diler Khan at chatideorhi.

Fateh Mamur Khan, a younger son of Diler Khan was a rank holder under Aurangzeb and is said to have died in action during the siege of Bijapur in 1096/1684 A.D. We know that in 1679 Diler Khan himself had given him the village Khanpur to him out of his inām grant. Apart from this, he inherited 12 villages (presumably of zamindāri possessions) out of ancestral property and had himself purchased the zamindāri rights over a number of villages. His sons Murtaza Khan and Mustafa Khan held mansabs and the titles and were

1. NM-I, p.314.
2. NM-I, pp. 315-6.
in possession of a large number of the villages. Saleh Muhammad Khan his grandson received the title of Diler Khan in 1171/1757 from emperor Shah Ḥālām II. Afterwards the branch disappears from our records.

Very little about the family of Chand Khan is known to us. His son Pardil Khan is reported to have received the title of Daud Khan and a mansāb of 4000 z/4000 s by emperor Farrukhsiyar. In 1129/1716 he granted a sanad of ma'āfī to one Shah Muhammad Faqir for the upkeeping of a tomb and the performance of the ceremonies of 'ūrs of the departed mystics. Pardil Khan seems to have been in possession of 12 villages in the ancestral property, presumably as zamīndār.

Ilahdad Khan inherited and acquired a considerable property, but he died issueless. Consequently his wife transferred this property to her nephew in 1137/1724. This comprised zamīndāri rights over the villages Suhagpur, Naurozpur and a number of other urban possessions such as markets and ponds.

2. NM, I, pp. 337-8.
3. NM, I, p. 338.
The descendents of Dildar Khan, the fifth son of Diler Khan survive in records till quite recent times. In 1246/1830 the *ta'allugadārī* rights of Basit Nagar (in Shahabad) were reconfirmed by the king of Awadh on this family. It includes 45 villages alongwith a recognised *nānkār* of Rs. 5000/- The incumbent was allowed to retain the necessary number of the troops to ensure the smooth administration and security for the peasants. Sa'ādat Khan, a member of this branch was a *tehsīldār* in Awadh administration so that he was able to ensure the continued possession of this *ta'alluga* in his family. It is said that the descendents of Diler Khan who held as many as 200 villages till the days of Sa'adat Ali Khan who is said to have resumed their grants.