Chapter- 1

Introduction
INTRODUCTION

The Nobility had been an important organ of monarchical system of government during Medieval period of Indian history. Their organisation was one of the most important institution devised by Mughal Emperors. Theoretically this institution enjoyed no privileges, their privileges depended on the influence, they could wield on the king. That influence itself depended primarily on the administrative and military skills and importance of individual nobles, their families and utility to the king. As a consequence the composition of nobility varied from time to time depending on their loyalty, administrative efficiency, political consideration, social milieu of the Empire and finally on the will of the Emperor. During the Mughal rule the character, composition and functioning of nobility, was the serious matter for the Emperors. They evolved a systems of checks and balances by which on the one hand, they were able to uphold the monarchical traditions and on the other hand created a disciplined and efficient ruling elite class. The nobility as a part of ruling class played a significant role in the growth, organisation, administrative structure, social, cultural and economic life of the Mughal Empire. Without a proper study of organisation, composition and role of the nobility, historical understanding of the many aspects of the Mughal Empire will remain incomplete. Scholars working on the Mughal history realized very early the importance of the study of the nobility and therefore important works composition role and contribution of nobility was carried out.

The Mughal nobility theoretically the creation of the Emperor. It was alone who could confer, increase, diminish or resume the mansab of any of his subjects. It would be wrong, however, to suppose that the Mughal nobility was open to all who could fulfill certain criteria of merit and competence to the satisfaction of the Emperor. So that the nobility of Mughal was to some extent self-perpetuating. So that the son of a nobleman found it easier to enter the service of the King than outsiders. The Mughal Emperors regarded nobility of birth as an important and men of humble origin could and rise to the highest offices. Even writers, professional artists and lower administrators were sometimes granted mansabs, apart from the Rajputs, a small number of hill Rajas, Jats etc, also found admission to the ranks of the mansabdars.

The Mughals never showed much prediction for ethnic, national or class exclusiveness. The nobility of Babar and Humayun included Iranis, Turanni's, Uzbek's and even Afghans - through the latter two were considered the chief enemies of the Mughals. Indian nobles, i.e those who were the descendents of earlier immigrants from west and Central Asia or were Indian converts of Islam, seem also to have found employment at the Mughal court from the very beginnings. Akbar's alliance with the Rajputs was prompted in good measure by a desire on his part to counterbalance the power of a section of old nobility. However the alliance to be extended by later rulers and came to be regarded as one of the corner stone of Mughal policy. Thus the significant step towards the evolution of a composite ruling class consisting of both Muslims and Hindus.
The reputation of the Mughal Emperor’s as generous patrons of learning’s and administrative talent and of their remarkably free from narrow racial or sectarian prejudices attracted to their court able and ambitious men from many countries. Most of these men came from the neighboring countries of Iran, Turan and Afghanistan, though a few come from distant places like Turkey, Egyptians, and even Arabia. Some of new comers were remarkably able people and rose to occupy the highest officer in the state. Emperor were deeply attached to the aristocratic principle and when a representative of some noble family of Iran or Turan or someone who had held high office in a neighboring kingdom came to the court-sometimes in consequences of a political upheaval they welcomed him and appointed him to a suitable mansab. Similar consideration was extended to ancient families among Indian Muslims and Rajputs. But further promotion generally depended largely on merit, although individual connexious, intrigue etc. inevitably played a part. Some modern writers have divided the nobility into “foreigners” and “Indian “ identifying the former with the Mughals and the latter with the Hindustan and the Rajputs. But such a division seems to be of doubtful validity for the 18th century. The word Mughal was loosely used to denote those who had recently come to the country from Iran and Turan, However the Mughals were not the representative off any foreign power which had its economic and political interest outside the country. One they joined the Emperor’s service, they made India their home and hardly kept any contact with the land of their birth. One of the condition of services was that they should brings their family and
children to the country. Who came to the country also rapidly assimilated the culture of the Mughal court.

Contemporary writers recognized the existence of numerous sub-region in India, these being geographical and also, to some extent, cultural units. Thus reference is made to Gujrati, Kashmiri, Deccani and Hindustani nobles. In most of these regions, there were a number of clearly recognizable communities or clans in existence which are often mentioned as separate entities. Thus, the term Deccani included Afghans, Marathas, Habshis etc. living in the Deccan. The term Gujrati included the Afghans as well as native converts living in Gujrat.

The terms applied to the various sections in the nobility are thus somewhat misleading by the first half of 18th century, the only group among the Indian Muslim which retained the tribal clan structure to any considerable degree were the Afghans. The policy of the Mughal was to wary of the Afghans but not to deny them mansabs or employment.

The Rajputs who formed a regional as well as a tribal-clan group had shown less capable than Afghans but their traditional position as ruler and leaders of Hindu society gave them a special status. The actual number was never large but gifted individuals like Man Singh, Jai Singh, Ajit Singh, Jai Singh Swai etc rose to the highest rank. The Bundelas also attain a position by 18th century. As the Empire expanded towards the Deccan, many Marathas also entered the royal service. Thus during studied period a composite nobility developed comprising of different races, countries, religious and tribes. Even
the some European got the title of Indian nobles like Robert Clive had awarded with the title of Nawab Zabdat-ul - Mulk Moinuddaullah Sabat Jang Bahdur in 1760. Similar titles were offered to the principal officers of the English East India Company.

Prof. Satish Chandra’s ‘Parties and Politics at the Mughal Court- 1707-1740’ (1959), highlight the political role of the later Mughal nobility and their struggle for power at the Mughal court. An other monumental work by Prof. M. Athar Ali’s entitled Mughal Nobility under Aurangzeb (1966), is a study about the character, composition and role of the Mughal nobility during Aurangzeb’s reign. Z.U. Malik’s ‘The Reign of Muhammad Shah, 1719-48’ (1977) Though mainly on Muhammad Shah (1719-48) yet highlights the political, social, cultural condition of the period and the part played by nobility during this period of disintegration.

Many recently published works has highlighted the role of nobility. Some of these have also assessed the role of important classes family, racial and religious groups of the nobility during the Mughal rule.

However no systematic work covering the period of 1739-61, has so far been produced by scholars. While this period under review is an important and final phase, for the Mughal Empire and even for the country overall which not on the witnessed internal conflicts and also regular invasion from outside. Which, hastened the Mughal Empires distraction and downfall. Foreign invader

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4 Manohar Singh Ranawat, Shahjahan ke Hindu Mansabdar, Jodhpur, 1973,
continuously invaded on Hindustan leading the Mughal Empire to disintegrating. It is noteworthy to find out that whether during this period of crisis, either Mughal nobility played positive role and contributed to the longevity of the Mughal empire or their individual conflicts and personal interest further deteriorated the condition of the Empire. Further more what were the effects of their activities on the socio-cultural life of the people.

The Mughal nobility as it is wellknown comprised of multiracial (Turani, Iranis, Indian Muslims, Rajputs, Afghans, Deccanis, etc) and multi religious elements like Hindus, Muslims, (Shia and Sunnis). However at the time of Babur’s conquest of India, it was purely consisted of Turanis with the exception of a few Khurasanis who joined him after the fall of Timurid kingdom of Hirat.

But soon after his conquest of India, he admitted a large number of Afghans, local Shaikhzadas and chiefs, in his nobility mainly for two reasons; firstly his central Asian nobility had been creating problem for him in Farghana, Samarqand, Kabul and also in India. It seems by admitting local elements, he wanted to counter them. Secondly, by admitting local elements he also wanted to broaden his ruling class and expands the acceptability of his kingdoms. It may point out here that Akbar’s introduction of the Indian or local elements in his nobility were not new innovations.5

The situation however changed after the accession of Humayun very soon Afghan offering resistance and as a consequence the empire divided among the Mughal princes. This led

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5 Afzal Hussain, Nobility under Akbar and Jahangir, P.4.  
to sharp division in the Turani nobility and above all the incapability of Humayun to deal with the situation firmly further led to the thinning of the ranks of Indian nobles in Mughal service. The nobility under Humayun again became purely Turani. Humayun finally expelled from India in 1540 and it can be said without doubt that one of the most important factor for his defeat and migration was the destructive role of his nobility. During the 1540-55 Humayun’s nobility underwent a great change and a number of new elements joined his service and the old Turani nobles were placed by a new Turani and Persian element.

During the early period (1555-60) Akbar faced serious problem with regard to his nobility as at the bottom of the crisis was Turani nobility’s contention that the traditions evolved under the early Khans known as yasa-i-changezi, Tura-i-changezi etc. Should carried out and no change in that concept should be made. Hence Akbar decided to counter them by admitting local elements viz, Indian Muslims and Rajputs and he thereafter succeeded not only altering the composition of nobility but strengthening a new concept of sovereignty.\(^5\)

<table>
<thead>
<tr>
<th>Period</th>
<th>Total</th>
<th>Turanis</th>
<th>Persians</th>
<th>Shaikhzadas</th>
<th>Rajputs</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>1555</td>
<td>51</td>
<td>27</td>
<td>16</td>
<td>-</td>
<td>-</td>
<td>8</td>
</tr>
<tr>
<td>1565-75</td>
<td>96</td>
<td>38</td>
<td>37</td>
<td>9</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>(500 &amp; above)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1575-95</td>
<td>87</td>
<td>32</td>
<td>34</td>
<td>14</td>
<td>14</td>
<td>3</td>
</tr>
<tr>
<td>(1000 &amp;</td>
<td></td>
<td></td>
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</tbody>
</table>

Table 1.1 indicate that the Turani’s lost their overall position in the nobility. Their numerical strength declined and the local elements, who were admitted at their cost, were rewarded with high *mansab* and important job, bringing significant change in the composition of nobility.

However, Afghan who could not reconcile to the loss of their power and continued to foment troubles were not admitted in the nobility in large number. Only few of them like Daulat Khan Lodi, Yusaf Khan, Mohammad Khan Niyazi, Baz Bahadur, Salim Khan etc, were admitted but their status in the ruling class was insignificant.\(^7\)

By these measures Akbar was able to create efficient loyal nobility by introducing some basic changes in Mughal administration especially in the condition of service. But tension within the nobility continued, and on several occasion Turani officers refused to cooperate with Persians and Indian Muslims.\(^8\)

Jahangir (1606-27) in various aspect of administration is claimed to have largely followed the policy of his father. However, his attitude changed towards certain sections of nobles because of their role during the accession crisis. As a matter of fact even before coming to power he developed distaste for some of the senior Akbar shahi nobles. He was of view that they have attempted to poison the ears of the Emperor against him and precisely for this reason he got Abul Fazl killed; Raja Man Singh and Aziz Koka not only fell out of his favour for their hostility during the accession crisis. Also

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\(^8\) *The Nobility under Akbar and Jahangir*, op. cit., P. 217-20.
Jahangir lost confidence in Akbari nobles in general particularly after the rebellion of Khusrau. Hence, he raised a new nobility on which he could have complete confidence. So he promoted to higher rank nobles like, Sadr-i-Jahan, Sharif Khan, Bir Singh Deo Bundela, Syeds of Barha and many others. Nearly all of them were raised to higher ranks for their loyalty and services rendered by them, when he was a prince or at the time of accession crisis. Thus, he promoted them on personal ground rather than on the meritorious services. This policy resulted in factionalism and group politics at the Mughal court.

Although the mansabs of old nobles were not curtailed but aforesaid nobles were raised to equal ranks, by appointing them on extra ordinary important military commands and posts even to governorship. This naturally created rivalry and suspicion between Akbarshahi and Jahangirshahi nobles. Mirza Aziz Koka in a letter had accused Jahangir of changing the policy of his nobility by deliberately ignoring Rajputs and Turanis and giving undue importance to Indian Muslims and Irani.

Another element which was introduced in nobility during Jahangir’s reign was the induction of Maratha’s in Mughals service though under political and military pressure. Ever since Malik Amber, ‘remark Athar Ali ‘utilized the Maratha chiefs and their followers on a large-scale; the Mughals had begun to realize the value of Maratha element especially in the Deccan. Jahangir recruited and made good use of them’.
But the real change in the composition of the nobility during Jahangir’s reign was the induction of Afghan on in large number and on higher rank which was restricted by Akbar. ⁹

In the early year of Jahangir’s reign Khan-i-Jahan Lodhi was elevated to higher rank and as many as 21 Afghan held high mansab. Khan-i-Jahan Lodhi’s promotion to higher rank and appointment on important offices and close personnel relation with the Emperor completely changed the position of Afghans. Perhaps, it was possible by the fact that the suspicion about the Afghan, which had haunted the Mughals earlier, might now have been considerably moderated, after the firm foundation of Muhal Empire laid by Akbar. Their number in different phases of Jahangir’s reign is shown in Table 1.2.

<table>
<thead>
<tr>
<th>Years</th>
<th>No. of Mansabdar</th>
<th>Turani</th>
<th>Irani</th>
<th>Rajpur</th>
<th>Shaikhzadas</th>
<th>Afghans</th>
</tr>
</thead>
<tbody>
<tr>
<td>1605-12</td>
<td>1000&amp; above (128)</td>
<td>40</td>
<td>31</td>
<td>21</td>
<td>17</td>
<td>11</td>
</tr>
<tr>
<td>1613-27</td>
<td>1000&amp; above (128)</td>
<td>47</td>
<td>71</td>
<td>31</td>
<td>30</td>
<td>21</td>
</tr>
</tbody>
</table>

Table: 1.2

Shahajahan, after ascending the throne broadly followed his father policy regarding composition of nobility. From the very first year the Irani enjoyed dominant position at the court. It was due to Asaf Khan’s crucial support in his accession and the past position

enjoyed by Iranis during Jahangir’s reign. Thus Iranis won special favour under both Jahangir and shahjahan.\textsuperscript{10}

It appear that the Indian Muslims including Afghans were admitted in services and given high ranks not because of special regards but because of their services they rendered during the war of succession. But soon after his accession two important events took place one was the revolt of Jujhar Singh Bundela and another Khan-i-Jahan Lodhi.

In the case of Jujhar Singh Bundela’s revolt India Muslims and Afghan along with nobles of other racial groups fought bravely and successfully suppressed the revolt and in reward they were promoted. But during the revolt of Khan-i-Jahan Lodhi’s, Afghans were divided as some of them supported to the Khan-i-Jahan Lodhi while others were with the Imperialist. After the suppression of revolt, Afghans in general were again looked with suspicion. No Afghan hereafter was appointed as provincial governors or allowed to lead military campaign independently. Thus Afghans apparently suffered as set back and it seems that Shahjahan had no trust in the Afghans.\textsuperscript{11} However Indian Muslims were raised and placed as \textit{Qiladar} and governors as well. Even Sadullah khan was raised to the rank of 7000/7000 and had tremendous influence over the Emperor as royal princes approached him for his favour on the whole. Thus it may be said that the Indian Muslim made a remarkable progress during this period.

Though Shahanjahan was a devout Muslim king who adopted a number of measures to show his inclination towards Muslims but

\textsuperscript{11} Ibid, P. 20.
this change was quite superficial, as it did not affect the basic nature of Mughal-Rajput relation. Perhaps sympathetic and the favourable attitude towards Rajputs had gradually become a tradition amongst Mughal, which could not be easily dismissed.

It is quite clear that the overall strength of the Rajputs mansabdars increased from the first decade of his reign to the last years of his rule, though it was not a large jump.

Regarding Marathas, the state policy was usually guided by vicissitudes in the political and military occurrences in “the Deccen. Since, the Deccen was the main concern for Shahjahan and the Marathas being an important element of Deccen politics, they had to be incorporated in Mughal service as a demanded of political expediency. They emerged as the second powerful group among the India nobles after the Rajputs. After the settlement of the Deccen, they gradually declined in number as well as in position. Their number in different phases of Shahjahans reign is shown in Table 1.3.  

<table>
<thead>
<tr>
<th>Period</th>
<th>Total</th>
<th>Irdani</th>
<th>Tura ni</th>
<th>India n Musli ms</th>
<th>Afgha n</th>
<th>Rajpu ts</th>
<th>Maratha n</th>
<th>Othe r Hind u</th>
</tr>
</thead>
<tbody>
<tr>
<td>1628-36</td>
<td>342</td>
<td>53</td>
<td>93</td>
<td>32</td>
<td>37</td>
<td>53</td>
<td>32</td>
<td>3</td>
</tr>
<tr>
<td>(1000 &amp; above)</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1637-</td>
<td>255</td>
<td>50</td>
<td>75</td>
<td>28</td>
<td>24</td>
<td>41</td>
<td>19</td>
<td>2</td>
</tr>
</tbody>
</table>

12 Firdaus Anwar, Nobility under the Mughals (1628-58) PP. 18-38.
Table 1.3 also shows a gradual growth in the number of other Hindu nobles from the beginning till the end of Shahjahan’s reign but this rise confined mainly to the lowest category of mansab. Their rise mainly based on merit capacity and devotion, which brought them to this elevated level of the Umara.

It was noticed that nobles were hostile or to certain amount there is jealousy amongst the various sections of nobility. But the Emperor followed a consciously planned policy towards the various section of the nobility and changes in the strength of each group reacted upon the nobility and cohesion of the nobility and the Empire as a whole. The decline in the position of Turanis continued under Aurangzeb. One may have impression that the Turanis were the dominant section of the nobility but this was not true. It was due to the Turanis especially the Badakhshis, who were generally regarded as uncultured and boorish in India.\(^\text{13}\) An officer of Aurangzeb’s court states that the word of a Turani could not be

\(^{13}\) Nobility under Aurangzeb, op. cit., P. 18
trusted, only earned a mild reproof asking him to remember that his Emperor was also a Turani.

During 1658-78, there were 13.7% of nobles were Turani, while during 1679-1707 they numbered only 12.5%.

It has been suggested that in the war of succession Aurangzeb rallied the Sunnis against Shia, but in reality there is no basis for this assumption. Thus Aurangzeb’s victory in the war of succession did not affect the position of the Iranis in any way. Berneir says that the greater part of his foreign nobility consisted of Persians. On the top rung of the leader, 23 Iranis held the rank of 5000 and above in 1658-78 and 14 in 1679-1707, while the Turanis was 9 and 6 in respective duration.

The Iranis maintained their position partly because of the influx from the Deccan, Mir Jumala provides one of classic example who entered into Mughal service. Aurangzeb is also said to have entertained great confidence in officers from Khawaf and became considerable favourable to them during his reign. Also, the position of the Persian was affected by the Sunni orthodoxy of the Emperor.

Aurangzeb as a prince also seems to have made an attempt to win over the Afghans. There were only three (3) Afghan holding the rank of 5000 and above in 1658-78, but there were no less than ten (10) in the same category in the period 1679-1707. While mansabdars of 1000 zat and above during 1658-78 was 43 out of 486, and during 1679-1707, the Afghan only 34 out of 575. But this decline was only at the lower level.

15 Bernier, Travels in Mughal Empire, 1656-68, P-8, 26.
The number of Indian Muslims slightly declined in the strength due to eclipse of certain old families. There were 65 Indians Muslims, out of 486 mansabdars of 1000 and above in 1658-78 i.e. 13.4% or 12%. In 1658-78 there were 11 Indian Muslims enjoying the rank of 5000 and above but during 1679-1707 they were 10. The Syeds of Barha and the Kambohs, who had held leading position since the time of Akbar, were no longer prominent during the later years of Aurangzeb. The Syeds of Barha, who traditionally formed the vanguard of the Mughals, was not liked by Aurangzeb. Who considered their position to prominent post and highest offices make them haughty and proud. In the years immediately preceding the war of succession Aurangzeb seems to have made an attempt to win over the leading Rajput chiefs to his side. His nishans issued to Rana Raj Singh of Mewar have survived. In his early years of reign, treated the Rajputs with a certain amount of consideration and in some respects their position improved over what it had been in Shahjahans reign. There had been on the Jaswant Singh got the rank of 7000 in the last of his reign. Mirza Raja Jai Singh and Raja Jaswant Singh the latter inspite of his role at the battle of Dharmat and Khajwah, were promoted to 7000/7000. In 1665 Jai Singh was made the viceroy of the Deccen and Jaswant Singh of Gujrat. That was the most important and highest charges in the Mughal empire.

Bernier who was at Agra till 1665, noted that “The Great Mughal, though a Mohammadan and as such as enemy to the Gentiles (Hindu) always keep in his service a large retinue of Rajas,
treating them with the same consideration as his other omrahs and appointing them to important commands in his armies.\textsuperscript{19}

Even the rebellion of the Rathors and Sisodias in 1680-81, did not initiate any great decline in the fortunes of the Rajput nobility. During 1679-1707, we find only 73 Rajputs officers out of 575 merely 12.6\% while in 1658-78 it was 14.6\% indicating decline in percentage. In fact this was a decline generally suffered by the Deccani as well. If we take non-Deccani nobles the numbers of Rajputs amounted to 16.6\% of the total during 1658-78 While, 1679-1707 the Rajputs numbered 17.6\%. This Statistics do not led support to the view that there was a special discrimination against the Rajputs after 1678 A.D.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Irani</th>
<th>Turani</th>
<th>Afghans</th>
<th>Indian Muslims</th>
<th>Rajp.</th>
<th>Maratha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1658-78</td>
<td>486</td>
<td>136</td>
<td>67</td>
<td>43</td>
<td>65</td>
<td>71</td>
<td>27</td>
</tr>
<tr>
<td>(1000 to 5000)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1679-1707</td>
<td>575</td>
<td>126</td>
<td>72</td>
<td>34</td>
<td>69</td>
<td>73</td>
<td>96</td>
</tr>
</tbody>
</table>

\textsuperscript{19} Travels in Mughal Empire, op. cit., P. 40
II. Nobility and cultural activities under Great Mughals
(1526-1707)

The Mughal nobles not only played an important role in political and administrative activities but many of them possessed creative ability. They had among them some of the best scholars of the age. Some of them were poets in the real sense some others had flair for learning of music. Some were with the zeal of laying out gardens for the relief of the fatigued, others constructed mosques and sarais and other buildins for the public to take rest and worship God. A few among them dug up canals and tanks, wells, Baolis for irrigation and for Kar-i-Khair (Virtues deeds).

Nobles were well-versed in the art of writing poetry, and were patronising learning. Bairam khan patronised learned men and gift bestowed by his hand as open as ocean.20 Munim Khan another noble of Akbar was fond of reading and had a personal library of choicest books having collected them from wherever he could.21

Abdur Rahim Khan-i-Kanan, wrote under the pen name of Rahim was a master of Persian Arabic and Turkish, he was also first rate Sanskrit scholar and excellent poet of Hindi and Rajasthani. In fact no history of Hindi poetry can be completed without reference to the contributions of his verses.22

There was large number of nobles who were master of pen and produced valuable work. But not only the nobles tried in composing poetry but they also employed some poets at their court

20 Abdul Qadir Badauni, Muntakhab-ut-Tawarikh, vol. III, P. 190
21 S.A. Zafar Nadri, Libraries during the Muslim rule in India, Islamic culture, Vol. XXI, Hyderabad, 1954
22 Dr. P.S. Bedi, The Mughal Nobility under Akbar, PP. 118.
to enjoy it. Some of the nobles who employed the poets in their service were Bairam Khan, Abdur Rahim Khan, Khan-i- Azam, Khawja Nizam-ud-Din Ahmad and Yusuf Khan.\textsuperscript{23}

Among the nobles of the court there were some renowned historian and scholars. Abul Fazl stands at the top, he has written one of the best history in Persian. Khawja Nizamuddin Ahmad, Mulla Abdul Qadir Badauni, Sheikh Farid Bukhari etc. were other prominent historians of the period. Some nobles employed literary persons, to write history amongst them was Arif Qandhari the author of ‘Tarikh-i-Arif Qandhari’ who in the service of Bairam Khan. Bayazid another historian of the period of Akbar had been in the service of Munim Khan.\textsuperscript{24}

Nobles also patronized other arts i.e. Music. Bairam Khan paid in one sitting a lac of tankas to Ram Das, a musician who was his companion and intimately associated and second only to Tansen as a musician and singer. His voice was soul rendering and would bring tear to Baimam’s eyes.\textsuperscript{25}

Apart from occasional rewards poets were given monthly allowances that relieved them of all worldly cares. But poets were from being the only persons to be benefited and patronage from nobles. A number of sources ‘Masir-ul-Umara’ and ‘Masir-i-Rahimi’ and other sources besides a list of outstanding scholars, story tellers, musicians, singers, painters and calligraphists.

Several nobles like Ismail khan, Sheikh Farid Bukhari, Sadiq Muhammad, Shah Quli Mahram, Muhammad Khan Niazi and Abdur

\textsuperscript{23} Ibid, P, 121.

\textsuperscript{24} S.A.A. Rizvi; Religious and intellectual History of the Muslim in Akbar’s Reign, PP. 222.288.

\textsuperscript{25} Muntakhab-ul-Tawarikh, op. cit., Vol, II, P. 42.
Rahim khan-i- khanan etc. Were fond of erecting buildings for public as well as private use.

Sheikh Farid Bukhari built many Sarais in Ahmadabad he built the mosque and tomb of Shah Waji-hu-Din Ghyas. He also founded Faridabad near Delhi.\textsuperscript{26}

Khan-i- Khanan Abdur Rahim Khan constructed a number of buildings, sarais, shelters for the poor and apartment for the staff of the establishment.

Some of the nobles constructed mosques for the worship of God. Among those who built mosque the names of Muzaffar khan and Khan-i-Jahan, Gesu Khan have been mentioned in the historical records. Muzaffar Khan Turbati built a mosque known as Jami Masjid at katra Mian Raqiq at Agra.\textsuperscript{27}

Besides Muslim nobles Raja Bhagwan Das, a Rajput noble, not being affected by religious prejudices constructed a mosque known as Jami Masjid at Lahore.\textsuperscript{28}

The Khan-i-Khanan started the constructions of the hammams (Bathroom) of Iran type in India those that were built under his care were very decent and magnificent. The Khan-i-Khanan was the first to built in Gujrat the hammams for the poor public inclusive of beggars and faqirs.\textsuperscript{29}

Raja Man Singh built hammams and mosques at several places where people bathe and then offer prayer.

The gardens laid out by Abdur Rahim Khan-i-Khanan were class of their own he laid out \textit{Fatah Bagh} near Ahmadabad and \textit{Lal}

\textsuperscript{26} Shahnawaz Khan, \textit{Masir-ul-Umara}, Vol. II, P. 739.
\textsuperscript{27} Ain-i-Akbari, Vol.I, (Biochmann) P. 375.
\textsuperscript{28} Ibid, P. 353.
\textsuperscript{29} Maasit-i-Rahimi, Vol. I, P. 601.
Bagh at Burhanpur were the monuments of Khan-i-Khanan’s vision and love for gifts of nature. Jahangir and European travellers were highly impressed by the aura of the scenic beauty of these gardens and have left description profusely loaded with praise.\(^{30}\)

In addition to the buildings meant for utility purposes nobles constructed some other fascinating buildings some of these have been noticed by Jahangir in *Tuzuk-i-Jahangiri*, Jahangir appreciating of Shah Budagh’s buildings in these words “as exceedingly fascinating and enjoyable buildings”.\(^{31}\)

He also appreciates Man Singh’s buildings. Hakim Ali dug a wonderful tank in Lahore, a road within which led to a chamber. The extraordinary thing was that water could not enter the chamber. These constructions have attracted the attention of Abul Fazl, Badauni, Jahangir and Shaikh Nurul Haq and a testimony to its excellence.

Therefore present study aims at studying the composition and role of the Mughal nobility in the administrative structure polity as well as socio-cultural activities.

\(^{30}\) *The Mughal nobility under Akbar*, op. cit., P. 126.