

CAGIR

31

The Mughal Nobility
Under Akbar

954.02
BED.M

Cagir

3096 ZAIDI, S. Inayat. The origin of the
institution of watan jagir. *Quarterly
Review of Historical Studies*, 20 iv
(1981) pp.19-23.

118 KASIM 1992
MADDE YATIRILANDIKTAN
SONRA GELEN DOKÜMAN

CÂGIR

E1 2/378 L

1A 3/11 L

Stein 850

~~Cagir~~

MADDE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

2962 SHIVRAM, Balkrishan. ^{Cagir} *Jagirdars in the Mughal
Empire during the reign of Akbar*. Delhi: Manohar,
2008. 323pp.

14 TEM 2013

27 AGUSTOS 1991

ITM

madde: Cagir

A. Br. : c. —, s. —

B. L. : c. 14, s. 2117

F. A. : c. —, s. —

M. L. : c. —, s. —

T. A. : c. —, s. —

مرکزی و در میان ترکان و مغولان نیز رایج بود (د.ا.د. ترک، ذیل "Câgır").

سلاطین دهلی نیز برای اداره قلمرو خویش، نظام جاگیرداری را پذیرفتند و به جای پرداخت نقدی، بیشتر سرزمینهای تحت امر خویش و مناطقی را که به تدریج فتح می‌کردند، به امرا و فرماندهان واگذار کردند، اما در منابع این دوره از جاگیر سخنی به میان نیامده و این نوع واگذاریها اقطاع نامیده شده است (برای نمونه ← امیر خسرو، ص ۷۷، ۱۲۶، ۱۹۲؛ برنی، حصه ۱، ص ۳۰، ۷۲-۷۶، ۹۵؛ سرهندی، ص ۱۳، ۳۸، ۵۹، ۶۳ و جاهای دیگر). بهلول لودی* (حک: ۸۵۵-۸۹۴) پس از رسیدن به سلطنت در دهلی، از افراد قبیله خود و سایر قبایل افغان، برای مهاجرت به هند دعوت کرد و به آنان وعده داد سرزمینهایی را که این گروه (مهاجران) فتح کنند، به صورت جاگیر میانشان تقسیم خواهد کرد. این امر سرآغاز گسترش بی‌رویه نظام جاگیرداری در شبه‌قاره هند گردید. (سروانی^۱، ص ۳۰۸). پس از تأسیس حکومت مغولان در هند، نظام واگذاری جاگیر وارد مرحله‌ای جدید گردید. پادشاهان مغول، توجه بسیاری به اعطای جاگیر نشان دادند و در دوره حکومت آنان، قوانین و مقررات ویژه‌ای در باره چگونگی واگذاری و بهره‌مندی از جاگیر، وظایف جاگیرداران و نحوه نظارت بر اعمال آنان تدوین گردید (← ادامه مقاله).

زمینهایی که به صورت جاگیر واگذار می‌شد اغلب از میان زمینهای خالصه* انتخاب می‌گردید، اما چون همه زمینهای قلمرو حکومت، از آن سلطان به‌شمار می‌رفت، وی قادر بود هر نوع زمینی را به‌عنوان جاگیر واگذار کند و در واقع، تبدیل خالصه به جاگیر و بالعکس، حق انحصاری او بود (← محمد عارف قندهاری، ص ۱۹۸؛ علامی، ج ۳، ص ۱۱۷؛ نیز ← د.ا.د. ترک، همانجا).

درآمد سالانه هر جاگیر می‌بایست تقریباً معادل حقوقی بود که یک جاگیردار در سال دریافت می‌کرد؛ بنابراین، اندازه هر جاگیر بسته به درجه و رتبه جاگیردار، از یک ایالت وسیع تا یک یا چند مزرعه کوچک متغیر بود. اگر پس از جمع‌آوری محصولات و اخذ مالیاتها، درآمد جاگیر بیش از حقوق مشخص شده برای جاگیردار می‌شد، مبلغ اضافی به خزانه سلطان فرستاده می‌شد (هروی، ج ۱، ص ۱۹۲؛ امام‌الدین^۲، ص ۲۶۴) و چنانچه این مقدار کمتر از مقرری جاگیردار تشخیص داده می‌شد، کسری آن را سلطان به صورت نقدی یا با اعطای جاگیر دیگر جبران می‌کرد (فرشته، ج ۱، ص ۳۵۶؛ اطهر علی،

1900-1942, Oxford 1973; Andrew Rosser, *The politics of economic liberalisation in Indonesia: state, market and power*, Richmond 2002; *The Times atlas of the world*, London: Times Books, 1985.

/ وحید ریاحی /

جاگیر (یا جایگیر)، زمینی که در دوران حکومت مسلمانان در هند، از جانب سلطان به حاکمان ایالتها، والیان شهرها و روستاها، امرا و فرماندهان نظامی، رؤسای محلی و سایر کارگزاران حکومتی واگذار می‌شد تا به جای حقوق و مستمری خویش، از عواید آن بهره‌مند گردند. این واژه از دو کلمه فارسی «جا» و «گیر»، به معنای گیرنده جا و مکان، ترکیب شده است لیکن در همه منابع فارسی نگاشته شده در هند دوره اسلامی، به معنای زمین و محل واگذار شده به افراد و معادل اقطاع عربی است. در منابع مذکور، جمع این کلمه به صورت «جاگیرات» و فردی که جاگیر به وی واگذار شده با عنوان «جاگیردار» (جمع آن: جاگیرداران) به وفور به کار رفته است.

برخی بدون اشاره به اصل کلمه و چگونگی اشتقاق آن، جاگیر را غیرفارسی دانسته‌اند (← بهار، ذیل «جالگیر و جایگیر»؛ غیاث‌الدین رامپوری، ذیل واژه)، لیکن هیچ دلیلی برای پذیرش این سخن در دست نیست و به نظر می‌رسد واژه جاگیر از زبان فارسی به دیگر زبانهای رایج در شبه‌قاره هند، از قبیل هندی، اردو، مراتی^۱ و کزناتکی^۲، راه یافته باشد. (← دهلوی؛ شهریار نقوی، ذیل واژه؛ ویلسون^۳، ص ۲۲۴).

واژه جاگیر به معنای واگذاری حق بهره‌مندی از درآمدهای زمین به افراد در عوض انجام دادن برخی خدمات به‌ویژه در امور نظامی، از دوره لودیان (۸۵۵-۹۳۲) در منابع فارسی در هند رایج گردید. با این حال، این شیوه پرداخت حقوق نظامیان و کارگزاران دولتی، با تفاوتی در شیوه‌ها و شرایط واگذاری، از نخستین قرون ظهور اسلام، در سرزمینهای اسلامی با عناوینی چون اقطاع* (اقطاع استغلال)، تیول*، تیمار*، زعامت*، خاص* و سیورغال* مرسوم بود.

به گفته هیون تسانگ^۴، جهانگرد چینی که در اواخر قرن اول هجری و چند سال پیش از فتح شبه‌قاره هند به دست مسلمانان از این سرزمین دیدن کرده است، همه وزرا و کارکنان دولت، از طریق واگذار شدن زمین به آنان، حقوق خویش را دریافت می‌کردند (← قرشی^۵، ص ۱۲۲). این رسم در آسیای

1. Maráthi

2. Wilson

3. Hiouen (Hien) Tsang

4. Qureshi

5. Sarwání

6. Imamuddin

31. EKİM 1992

The Working of the Jāgīr System In the Deccan during the Last Years of Aurangzeb

Zakir Husain*

The Inayat Jang Collection¹ in the National Archives, New Delhi, contains a large number of documents from Aurangzeb's reign which throw much light on the problems of Mughal Administration in the Deccan. These also tell us how the Mughal Administrative system functioned in the Deccan. The core of this system may be said to be the mode of assignment of *Jāgīr* or territorial revenue-charges.

At the time of the assignment of *Jāgīr* care was taken for so limiting it that the *Jamādami* (or *jama' raqmi*) fixed on it in the imperial registers equalled the net pay claim due to the assignee. Where it seemed that the *jama* had been understated (where, i.e., the *jāgīr* would be *sair hāsīl*, bearing high ration of revenue-income to *jama'*, in this case the territory was 8-monthly) the *jama' raqmi* was ordered to be increased. Orders were enforced by increasing the *dāms* according to the *mahwar* (ratio of *Hasil* to *jama'* in terms of months of the year) of the *mansabdārs*, who were on the 5 and 6 monthly scales. It is stated that "in the Deccan provinces it is customary that the *jama'* is increased or diminished according to the *māhwār* of the person concerned (assignee), but there cannot be any pay above the 12 monthly scale".²

Another document shows that some *jāgīrs* of princes (e.g., *Kam Bakhsh* in this case) and high nobles (*Asad Khan*) could be treated as "12 monthly" and the *jamā*, fixed accordingly.³

In Deccan *mansabdars* with ordinary (*barawardi*) ranks (or rather in respect of pay claims on ordinary *sawār* ranks were placed on a '6-monthly' scale. This had been reduced to "5-monthly"; but on a plea of Sayyid Hasan Khān, Governor of *sūba* Muhammadabad (Bīdar), the "6-monthly" scale was restored in his case.⁴ Likewise, the *mansabdārs* serving under Prince Muhammad Mua'zzam and Fazāil Khān were granted five monthly *jāgīrs* in the Deccan. However, some of them obtained six-monthly *jāgīrs* under the seal of the Imperial *bakhshis* (*bakhshiyān-i 'uzzām*).⁵

As the salary was stated in terms of month scales (*māhwār*) the *bakhshis* did not check the cavalry without the fixation of *mahwar*.⁶

The *jama'* of the *jāgīrs* were generally subject either to deduction (*takhfīf*) or increase (*izāfa*) and certain rules were formulated for the purpose. It was proclaimed by the Emperor that the newly appointed *mansabdārs* should obtain *jāgīr* with the abatements of '10-20' as usual, otherwise they will be dismissed. But this did not solve the problem because no one was ready to accept it on account of its being *ghair' āmli*. Therefore, fresh orders were issued that the grant of *mansab* of 80 may be made from old *pāibāqi* but from 100 to 150 half each from the *pāibāqi* of the old and new (country) may be granted.⁷

Jama' could be reduced or increased but there were some routine limits to reduction. The reduction could be granted generally '10-15' but no more than '10-20' and if more than that was required it had to be submitted to the royal perusal. Muhtashim Khān represented that he had been assigned *jāgīr* in *pargana* Mahindri, *sarkār* Naldurg apparently with a reduction in *jama'* of 'ten-to-twenty', i.e., by 50% to accord with his high month-scale. But the 'clerks of the office' did not issue the certificate (*sanad*) on the ground that a reduction of more than 'ten-to-fifteen, i.e., by 33.3%, was not permissible. He, therefore, solicited special Imperial dispensation. The following actual figures are furnished:

Total <i>jama' hāsīl</i>	51,50,000	(dāms)*
<i>hāsīl</i>	49,583	(rupees)
Reduction according to <i>mahwar</i>	25,50,000	(dāms)
Reduction as per '10-15' rule	17,00,000	(dāms)
Excess over '10-15' reduction	8,50,000	(dāms)
The <i>jama'</i> fixed on his <i>jāgīr</i> according to '10-15' rule.	34,00,000	(dāms) ⁹

It was also ordained that no more abatement could be given after abatement (*takhfīf dar takhfīf*).¹⁰ If *hāl-i hasil* was equal to *mahwar* it was given without reduction.¹¹ It was also not must that reduction was given to everyone. Yahya Khān, *faujdar* and *amīn* of Mangal requested

* Archivist, National Archives of India, New Delhi

17. P.H. Clyde, The Far East, page 202.
18. Volume I, Britannica (Reference No. 15 Ibid).
19. Reischauer, Japan Past & Present, page 138.
20. David H. James, The Rise & Fall of Japanese Empire, p. 131.
21. Clyde, The Far East, page 203.
22. Volume 19, Encyclopaedia Britannica, London, page 826.
23. P.H. Clyde, The Far East, pp. 333-34.
24. Ibid.
25. Ibid, for the treaty see pages 334 to 338.
26. Clyde, The Far East, page 338.
27. Crafts & Buchanan, A History of Far East, Indian Ed., 1961, Allied Pacific Ltd., Bombay, page 250.
28. David J. Dallin, The Rise of Russia in Asia, 1947, Yale Univ., New Haven, page 36.
29. Vol. 12, Britannica, page 907.
30. P.H. Clyde, The Far East, page 451.

Sind University Research Journal
 Arts Series Humanities Social Sciences
 c. XIII - XIV (1974-1975), 1976-
 Hyderabad, s. 39-91.

Dergi: İZCİCA'da.

22 ARALIK 1992

MADDE YAYINLANDIKTAN
 SONRA GELEN DÖKÜMAN

THE SETTLEMENT OF JAGIRS IN SIND AFTER THE BRITISH CONQUEST—THE SEARCH FOR A COADJUTOR CLASS

Assignments of revenue or *jagirs* were one of the commonest forms of payment made by the rulers of pre-British India. Whenever any part of the country came under their control, the British were confronted with large areas of land of which the revenue was alienated in favour of the various servants of the previous governments. The extensive nature of such grants made this one of the major problems facing the revenue administrators, and various factors both political and economic were taken into consideration in deciding the British Government's attitude to alienated lands.

The system of granting jagirs in lieu of pay could be traced directly to the *mansabdari* system of the Mughals since Akbar. *Mansabdars* (holders of rank) were assigned jagirs as pay and for the maintenance of troops i.e. (*zat* and *sawar*). Some assignments were made without any obligations and were known as *Inams* (gifts).¹ Assignments gave the jagirdar or Inamdar the right to collect the land revenue due to the state and usually included the various local cesses. Jagirs were transferable and frequently not held by the same person for more than three or four years,² and could be granted for the maintenance of any office, secular or religious. This was the origin and the essence of the *jagirdari* system, and in substance the system prevailing in Sind when the British conquered it. The sophistication of *zat* and *sawar* and the elaborate ranks of the *mansabdari* system had disappeared by this time, and a jagirdari system simpler and more in keeping with the structure of the Baluch society had taken its place. The immediate origins of the types of jagir grants made by the Talpur Amirs were the kinds of grants they themselves had held under the previous rulers, the Kalhoras. The Kalhoras, originally holy mendicants (*fakirs*), had been primarily interested in agriculture and had employed the immigrant Talpur tribes as their military retainers. As pay Talpurs received assignments of revenue of extensive

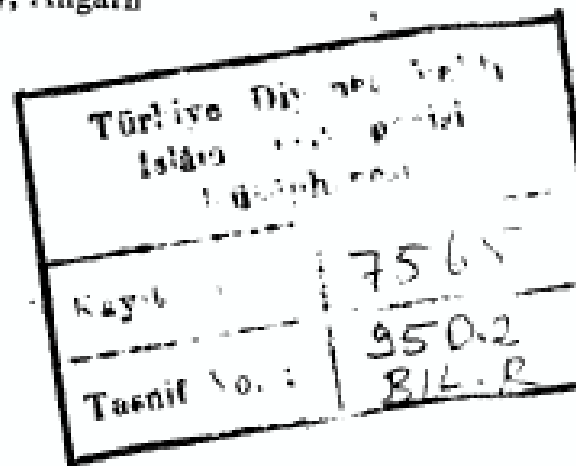
Religious and Quasi-Religious Departments of the Mughal Period (1556-1707)

Rafat M. Bilgrami
Reader in History
Aligarh Muslim University

Centre of Advanced Study
Department of History
Aligarh Muslim University, Aligarh



**Munshiram Manoharlal
Publishers Pvt. Ltd.**



present before him the grantees of that region. Akbar wanted to examine the suitability of their grants.¹ Faizi Sirhindi has given the details of the enquiry made into his own grant at Sirhind. On his return from Kabul, Akbar happened to pass through Sirhind, and alighted in a garden situated in Faizi Sirhindi's village. When the *muqaddam* of the place presented himself at the camp, Akbar enquired about the ownership of the grant and the garden. The *muqaddam* informed the Emperor that the grant belonged to Mulla 'Ali Sher and had now been transferred to the son of the deceased, Faizi Sirhindi. The area of the grant was 1000 *bighas*.² Out of that only 100 *bighas* were arable.³ The Emperor asked about the learning and competence of the owner and the name of the donor. The *muqaddam* said that the son of the (original) grantee was as learned as the father, and that the grant was made by the *sadr*. Akbar was not satisfied. He sought the confirmation of the information from Qazi Jalaluddin Multani and Haji Ibrahim Sirhindi. And then he made a new grant.⁴

As this specific case of Faizi Sirhindi suggests, Akbar's personal investigations convinced him that the reports against the department of *sadr* were not altogether baseless. Abul Fazl says: "In a short time it became manifest that owing to a love of gold, and acceptance of recommendations, the rules of sufficiency and inquiry had been neglected."⁵ But in spite of curtailment and reform new grants were constantly made. Raja Birbal and Saiyid Muzaffar were sent to Jullundhar to prepare a list of the needy and deserving people of the place.⁶

Through all these inquiries and meetings Akbar came to know about the confusion existing in the grant-lands. He was informed that the holdings of the grantees were scattered, and were not at one and the same place. This resulted in great inconvenience to those whose lands lay near *khalisa* or the *jagir* lands. They were exposed to vexations and their grants were encroached upon by the state officers and *jagirdars*. The grantees also cheated

1. *Akbar nama*, III, p. 234; Sirhindi, *Akbar nama*, (MS. Or. 169), ff. 147b-148a.
2. The rule was that after the death of the original grantee when the *madud-i ma'ash* was confirmed on his heir it was curtailed. But by presenting his own pamphlet *Said-i-nu-i Akbaria* to Shaikh 'Abdu-n Nabi, Sirhindi got back his full grant. Sirhindi, f. 141ab.
3. Abul Fazl tells us that the regulation was that the grant land consisted of half cultivated land and half cultivable waste. If this was not so, 1/4 of the grant was resumed. *A'in*, I, p. 198. But in practice some times the whole grant consisted of cultivable waste.
4. Sirhindi, f. 149b.
5. *Akbar nama*, 111, p. 234.
6. *Ibid*, 111, p. 248.

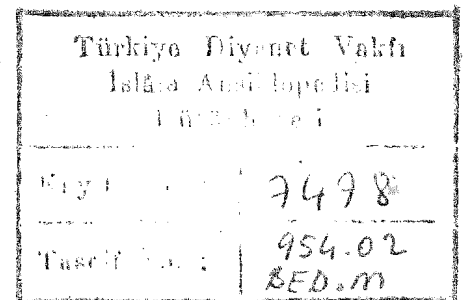
Abul Fazl writes: "At this time Raja Birbal and Saiyid Muzaffar were sent to Jalundhar in order that for some days they might serve at a distance and gather bliss by sympathy for the helpless. Every one who was looking for a holding and could not get it was to be sent to the court. He would get one sufficient for him from the *khalisa*."

The Mughal Nobility Under Akbar



To my revered parents.

Dr. P. S. Bedi



ABS PUBLICATIONS
14, Modern Market, N. G. Road,
JALANDHAR-1. 1985

VI

Nobles and Jagirs

The system of granting jagirs to the nobles had been in vogue for centuries, in European as well as Asian countries.¹ It was an essential feature of monarchical System. In view of the status of barons, the monarchs assigned them vast estates which not only enabled them to maintain their troops but also offered them an opportunity to demonstrate their military prowess and display their wealth and pelf. Besides this, the extent of jagirs determined the political status of the nobles. In lieu of the jagirs the nobles supported their patron through thick and thin and even sacrificed their lives in an endeavour to extend the boundaries of the empire of their masters as far as possible.

Among the Mongols and Turks, jagirdari was prevalent. Chingiz Khan and Tamerlane allotted substantial jagirs to their nobles. Jahangir wrote, "Our ancestors and fore-fathers were in the habit of granting jagirs to everyone under proprietary title".² Tamerlane laid down the guide lines for granting jagirs to nobles.³ Babar and Humayun parcelled out jagirs among their nobles.⁴ Akbar followed the pattern on better lines.⁵

In the beginning, Akbar's system of granting jagirs to the nobles was similar in many ways to that followed by his ancestors. The cities, towns and villages were distributed among officers according

1. R. S. Sharma "Early Indian Feudalism" B. C. (400-1200 A. D).
S. A. Q. Husaini, "Early Muslim Fiefs in India" Edited by Horst Kruger. Kunwar Muhammad Ashraf: An Indian Scholar and Revolutionary: pp. 38-43 and 41-61.
2. Tuzk-i-Jahangiri p. 11
3. Political & Military Institutes of Tamer Lane pp. 85-86.
4. Babar distributed jagirs among his followers shortly after the battle of Panipat. Humayun Nama p. 14
Humayun confirmed the assignments which had been given to the nobles by his father. Humayun Nama p. 25
5. W. H. Moreland, The Agrarian System of Muslim India. We may fairly treat the accession of Akbar as the opening of a new period p. 80

to their ranks. "The whole country" wrote Badayuni "With the exception of those lands held immediately for the crown (Khalsa-lands) were held by the amirs as jagirs."⁶

However, Akbar had to clear a lot of mess before he could systematise the jagirs. In the beginning Bairam Khan and Abdul Majid Asaf Khan, prompted by political expediency, had resorted to undue inflation of figures. They had exaggerated the revenue yield accruing from jagir lands to impress upon the nobles that they were assigned jagirs yielding adequate revenues commensurate with their status. This was done in order to accommodate a maximum number of aspirants on the limited area of land available. During the regency of Bairam Khan, Abul Fazl wrote, "On account of the plurality (Kasrat) of men and the paucity (qilat) of territory a nominal increase had been made for the sake of appearance."⁷ The situation was no better when after the fall of Bairam Khan and during the Prime-ministership of Khwaja Abdul Majid Asaf Khan the total revenue was based on estimates and the value of assignments was increased as the caprice of the moment suggested. The empire was small and there was a constant increase in the number of nobles claiming jagirs, the variations were contingent to the extent of corruption.⁸ Besides this, not much attention had been paid to the delimitation of crown lands from jagir lands, with the result that monarchy suffered for want of sufficient revenues.⁹ Muzaffar Khan set aside the exaggerated assessments of the time of Bairam Khan.¹⁰ The confusion created by the mixing of Khalsa lands with jagirs land was cleared by Etmad Khan, who defined the Central revenues.¹¹ Notwithstanding the work of Muzaffar Khan and Etmad Khan, not much improvement could be made, for Abul Fazl even in the 18th year of the reign, lamented, "At the time when sovereign was under the veil and was testing men, the imperial clerks increased immoderately the assessments on territories, cities and villages and opened the hand of embazzlement in raising and diminishing them. whoever

6. Muntakhab-ut-Tawarikh Vol. II p. 190
7. Akbar Nama Vol. II p. 276
8. Ain-i-Akbari Vol. p. 2
9. Akbar Nama Vol. II p. 176
10. Akbar Nama Vol. II p. 276
11. Akbar Nama Vol. II p. 277

INDIA UNDER THE MUSLIM RULE

POLITICAL, HISTORICAL AND SOCIAL INTEGRATION

BY

J. TALBOYS WHEELER,

SECRETARY TO THE CHIEF COMMISSIONER OF BRITISH BURMA;
LATE ASSISTANT SECRETARY TO THE GOVERNMENT OF INDIA IN THE
FOREIGN DEPARTMENT.
AUTHOR OF "THE GEOGRAPHY OF HERODOTUS," &c., &c.

Part I



COSMO PUBLICATIONS
DELHI-110006
INDIA

1975

Türkiye Diyanet Vakfı İslam Ansiklopedisi	
Key:	7467-1
Tasnit No.:	954.02 WHE. I

S-178-79, 316-17

CHAPTER IV. poot element to overawe the Afgnans; in like manner he found it necessary to employ Hindús to check the maladministration of his Amirs. He could not trust his Amirs. Those who were lax and indifferent in religious matters were treacherous, grasping, and untrustworthy. Those who were strict Mussulmans were ever ready to rebel against him. He engaged a Hindú named Todar Mal to make a revenue settlement; to fix the yearly payments to be made by the holders of land. This settlement has been greatly lauded; it is famous to this day; it was the one thing to which landholders and cultivators could appeal against the rapacity of collectors. The character of Todar Mal is a mystery. He was praised to the skies by Abul Fazl; he was denounced as bigoted and superstitious by other contemporaries.⁶⁷

Khálisa lands and Jaghír lands.

may be same

All the lands in the empire were the property of the Padishah.⁶⁸ Some he kept as his own domain; they were known as Khálisa, or crown lands; they paid a yearly rent to the crown. The remaining lands were parcelled out as Jaghírs. These Jaghírs were grants given in lieu of salary; they were sometimes given for the maintenance of a quota or an army. Jaghírs were given to viceroys, governors, ministers, and grandees; they were also

⁶⁷ See Blockmann's Ain-i-Akbari; No. 39 in Abul Fazl's list of Amirs and Mansubdars. History teaches that unless native administration is kept under European supervision it is accompanied by grave evils. Nothing can have been more productive of tyranny and oppression than the way in which districts and villages in the Dekhan and Peninsula were farmed out to Bráhmans during the sixteenth, seventeenth, and eighteenth centuries. It mattered not whether the head of the state was a Mussulman Sultan or a Hindú Raja; the oppression was the same. ⁶⁸ This fact is the foundation of the Moghul system of administration. An exception proves the rule. Bernier states that sometimes the grandees were permitted to hold small pieces of land as sites for houses and gardens. Such holdings were liable to be confiscated by the Padishah like other property.

given to queens and princesses in the imperial harem. Every Jaghír paid a fixed yearly rent to the Padishah; all that could be collected above this amount belonged to the Jaghírdar, or holder of the Jaghír. **CHAPTER IV.**

Badauni describes the working of the administration under Todar Mal. There was no lack of revenue work. All lands were measured, whether in town or country, dry or irrigated, cultivated or uncultivated. Every piece of land, calculated to yield a yearly income of twenty-five thousand rupees was placed under the charge of an officer known as a Krori.⁶⁹ The object was to bring uncultivated lands into cultivation within three years. Security was taken from each Krori that such would be done. Regulations were made; of course they were disregarded. The rapacity of the Kroris laid the country waste; they sold the wives and children of the ryots; they threw everything into confusion. Many of the Kroris were brought to account by Raja Todar Mal; many good men were beaten to death or tortured to death with the rack and pincers.⁷⁰ Many died from long confinement in the prisons of the revenue officers; there was no need of executioners or swordsmen; no one cared to find them graves or grave-clothes. They resembled the de-

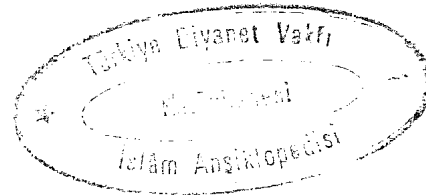
Revenue administration.

belong to the same

⁶⁹ This officer was called a Krori because twenty-five thousand rupees are equal to a krora, or million of dams. The term rupee is used in the text as being a more familiar word to European readers. In English money twenty-five thousand rupees would be equivalent to two thousand five hundred pounds. The dam was a copper coin corresponding to the modern pie. Forty dams went to a rupee. The Moghuls liked to talk big. They would not say twenty-five thousand rupees; they preferred saying a krora of dams.—Ain-i-Akbari, Ain 2. The comparison between the inflated exaggerations of Abul Fazl and the evident truthfulness of Badauni is very amusing.

⁷⁰ By "good men" Badauni probably meant good Mussulmans. It is evident to modern readers that "the good men" were grinding oppressors.

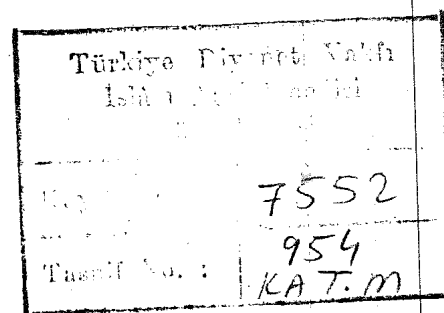
MARATHWADA UNDER
THE NIZAMS
(1724—1948)



P. V. KATE

Foreword by
T. V. PATHY

1987



MITTAL PUBLICATIONS
DELHI-110035 (INDIA)

546

Similarly, Deshmukh and Deshpandes continued to be the collectors till the introduction of Salar Jung's reforms. Taking full advantage of their positions they grabbed thousands of acres of the best and fertile land and made it their own property. The peasants cultivating these lands were reduced to the position of tenant at will. The land ownership became such that the downtrodden could not own the land. As regards Marathwada "A Mahar landholder in Marathwada was rare enough to be an object of curiosity in the Nizam's own publications. The poorest of the poor had neither lands nor any permanent source of income. They worked as agricultural labourers for part of the year."³

The Jagir Commission reported about the pitiable condition of agriculture, education, health and water supply. As regards the water supply, the Commission remarked "No concerted or adequate measures are taken either by the Diwani or by the jagirs for providing facilities for drinking water in jagir villages."⁴

The average income of a pattendar who paid a rent of Rs. 150.00 was Rs. 565.00 in Marathwada and Rs. 675.00 in Telangana.⁵

Taxation

There was absentee Government and the tax payers knew their personal obligations and the Governmental accountability was something unheard and unknown. Taxation in Hyderabad was not regulated by the requirements of the state administration. There was no liability admitted for tax levied. Even the provision of clean drinking water was not admitted as a liability. Taxes were not proportionate to the means of the tax payer.

There were three main sources of revenue viz. Land Revenue, Excise and Customs. Land revenue provided about one-third of the State's income and the system of land revenue was Ryotwari. The average rate of land revenue for dry farms was one rupee per acre and for irrigated lands

3. Hyderabad Struggle Committee, *The Hyderabad Problem*, p. 38.

4. *Ibid.*, p. 48.

5. *Ibid.*, p. 55.

Rs. 5-8-0 (i.e. 5=50) per acre in Marathwada. Agriculture provided means of livelihood for 84 per cent of the total population of Hyderabad. Nizam Government tried to put maximum economic pressure on the peasants in order to enfeeble him so that nobody could challenge their integrity and power.

Government provided some relief to the cultivators during the times of famine and draughts. However, the collection of land revenue was very strict and there were no arrears. But the method of revenue collection was too harsh, particularly as late as 1853. The following statement from an official under the Nizam's regime is revealing: "If money could not be obtained from the cultivator by disposing of the produce, or the produce did not furnish sufficient security to meet the demands—always excessive—his cattle and household furniture were attached. Then his physical frame was taken in hand; stones were placed on his head and back, and pineers (made of elastic wood) were applied to his nose and ears; his legs and hands were tied like those of the horse and other beasts, and chameleons were forced into his dhoti. If it was known that the ryot possessed money enough to pay the revenue charge but was withholding it from stubbornness, his fingers were wrapped in well oiled cloth to which a match was applied and the poor wretch was compelled to yield to the torment."⁶

The above quotation is the testimony of the method of harsh collection. Hence it is clear that cultivators were economically crushed for revenue and as such they used to starve rather than keep the arrears of the land revenue.

The Nizam Government used to announce relief in land revenue during drought but jagirdars did not follow the Government. Consequently jagir people had to suffer much. This is evident from the following quotation from an editorial of "Nizam Vijaya", a Marathi weekly.

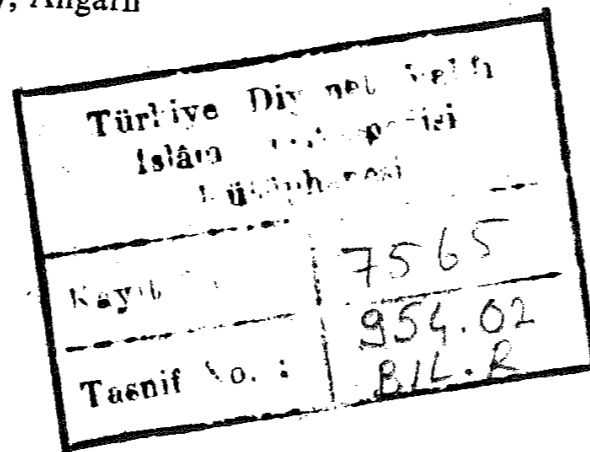
'निजाम सरकारने गरीब शेतक-यास सा-यात चौथाई सुट जाहीर केली. खालसापेक्षाही त्यांच्याकडे (जहागिरी) सारा मंदीचे प्रमाण कांही ठिकाणी कांही प्रमाणात अधिकच आहे. जहागिरदार लोक-लसेस खालसा प्रमाणे वसूल करीत असतात. त्याच उपयोग मात्र प्रजेच्या मुखसोईकडे केलेला दिसत

6. Moulvi Syed Mahadi Ali, *Hyderabad Affairs*, Vol. V, p. 457.

Religious and Quasi-Religious Departments of the Mughal Period (1556-1707)

Rafat M. Bilgrami
Reader in History
Aligarh Muslim University

Centre of Advanced Study
Department of History
Aligarh Muslim University, Aligarh



**Munshiram Manoharlal
Publishers Pvt. Ltd.**

1984

72/37

71/36

Pending inquiry Jai Ram was confined at the *chabutra-i kotwali*. As his guilt was not proved, the *qazi* set him at liberty.¹

(d) The same authority gives the case of Jumma and Firoz who burgled the houses of a gardener and a washer-man and were caught red-handed and presented in the *mahakma-i 'adalat*. On their own confession the *hadd* was applied and the right hand of each was cut off.²

Drunkenness is punishable by *hadd* (80 stripes)³, but under the Mughals different punishments were awarded as it had become an offence against state.⁴

Other Punishments

The offences against the state such as rebellion, default in the payment of revenue, etc. were punishable according to the royal pleasure. Death, putting in chains and imprisonment were punishments allowed for state reason.⁵ Transfers,⁶ demotions⁷ escheat of *jagirs* were the punishments for oppression.⁸ *Tashhir* or public degradation was a popular punishment. Various methods were adopted for *tashhir*. The offender's head was shaved, and he was mounted on an ass with his face turned towards its tail, covered with dust, and paraded through the streets. Under the Mughals a *dopatta* was also wrapped round the offender.⁹ Maiming and torturing were also practised during this period. The ordinary criminals were kept in chains.¹⁰ Temporary confinement at the *chabutra-i kotwali* was common. But mostly those people were confined there whose cases were under investigation.¹¹ The *kotwal* appointed his men to guard the prisoners.¹² The prisoners confined for rebellion and disturbances at the discretion of executive officers could not be freed by the *qazi*. Once, when during the reign of Aurangzeb, Qazi

1. *Waq'ai' Ajmer*, p. 68.
2. *Ibid.*, p. 29. It was a *hadd* case but of Muslims
3. *Fatawa-i 'Alamgiri*, III, pp. 283-4. But even in the application of this punishment there were many extenuating circumstances.
4. Manucci, II, p. 3-4
5. *Fatawa-i Jahandari*, ff. 142b. Fourteen seditious persons were put to death at *qazi's* conviction. *Akhbarat*, (43/132/) 24th Jan. 1700.
6. Saiyid Ghazanfar, *faujdar* of Jalna oppressed the people of the place; he was replaced by Qazi Najib. *Akhbarat*, (80,44/64) 15th April, 1700; See. *Mir'at* I, p. 305. The chronicles of the period are full of cases of transfers, demotions etc.
7. *Akhbarat*. (39/97), 19th March, 1696. Report against Azizulla, *faujdar*, of oppressing and his demotion; also case of 'Abdul Karim, *Akhbarat*, (43/14) 22th April 1699.
8. *Akhbarat* (N. Lib. Calcutta, MS. no. 258, 39/ 73/ 144) 20th Jan. 1696; also *Mir'at*, I, p. 305.
9. *Tuzuk*, 84; *Iqbal nama*, p. 44.
10. Monserrate, p.211.
11. *Mir'at*, I, pp, 277, 282-3. Cases of people confined for rebellious behaviour at *Kotwali*, and remaining there for four or five years are on record. *Mir'at*, I, p. 304.
12. *Waq'ai' 'Ajmer*, p. 244. Generally the *Piyadas* (foot soldiers) of *Kotwali* kept guard on the prisoners.

Cagir
030030



Religious and Quasi-Religious Departments of the Mughal Period (1556-1707)

Rafat M. Bilgrami
Reader in History
Aligarh Muslim University

Centre of Advanced Study
Department of History
Aligarh Muslim University, Aligarh



**Munshiram Manoharlal
Publishers Pvt. Ltd.**

1984

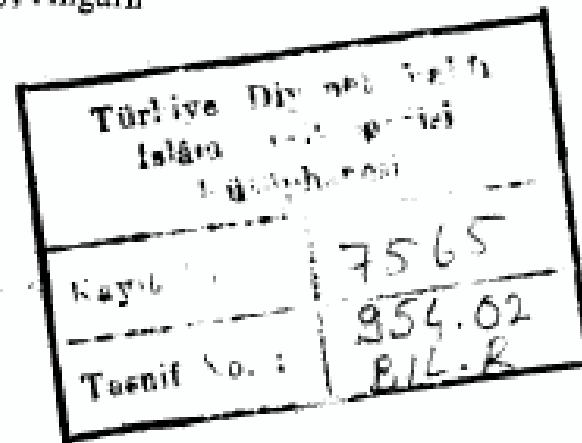
All the *mdad-i ma'ash* grants which were given conditionally were essentially like *jagirs*. They were resumed when the service terminated.¹ But if the son or any other member of the family was confirmed on the post (which became the practice in later years), the grant was continued in the family. The rule was that only half of the grant was confirmed on the heirs.² Sometimes, however, the full grant was made over to the successors.³

Those grantees remained in enjoyment of their land whose grants were based on royal *sanads*.⁴

In the case of a grants for benevolent purposes, several factors decided its duration. If the grant was made by a *jagirdar*⁵ (which was quite common), it lasted for the time of *jagirdar's* assignment. Obviously such grants were very insecure, as it was left to the succeeding *jagirdar* to confirm them. The *Mir'at-i Ahmadi* tells us about the resumption of all grants in Sorath (Gujarat) by the revenue officials based on the *sanads* of the *jagirdars* and the Governors (*asnad-i hukkami*).⁶

The descendants were entitled to enjoy the grants when they were given in perpetuity.⁷ But, after the death of the original holder, the heirs

1. *SDSR*, no. 84. See Moreland, *Agrarian System of Moslem India*, p. 99. But unlike jagirs, they were not transferred during the life-time of the grantee.
2. *Mu'inu-l auliya*, p. 68, *The Mughals and the Jogis*, Doc. II, (P. 58); also *SDSR*, no. 90.
3. *Asnad*, p. 170. In this case, the *mutawallis*, were only confirming half of the original grant, but at the representation of the grantee, full was restored.
4. *Mir'at*, 1, p. 319. The princes, the nobles and *jagirdars* all made grants from their own *jagirs*. Ambasthiya, B.P. *Farmans, Sanads, Nishans*, (nos; 10, 11, 12, 13.) *Journal of the Bihar Research Society*, (JBRS), XLIII, Pt III & IV Sept-Dec., 1957 pp. 216-239, *Mazhar-i Shahjahani*, p. 146.
5. When Ism'ail Quli Khan was transferred to Multan, Bhakkar was given to Sheroya Khan (1568). As he was a drunkard, he left the administration in the hands of his slaves and the stipends and *idrarat* of the poor were suspended. When this state of affairs reached Akbar's ears, Bhakkar was allotted to Muhammad Sadiq, and he restored the stipends and pensions according to the old *sanads* of Muhammad Khan. Masum Bhakkari. *Tarikh-i Ma'asumi*, pp. 249-50; *Mazhar-i Shahjahani*, ff. 105ab.
6. *Mir'at*, 1, p. 319. When this order for acquiring the royal verification was passed it caused great inconvenience to the grantees, *qaziu-l-quzat* Khwaja 'Abdulla pleaded their case and it was ordered that the *diwan* of the province should make an inquiry from the provincial *sadr* and after investigating locally that the person was deserving, the *sanad* should be granted. Another order to the same effect is recorded in the *Nigarnama-i Munshi*. This is addressed to the *faujdar* of Lahore. Beside other matters it states: "All the *a'immadars* who have the royal order with them, should be confirmed (*bahal*) in the old manner; all those who have the *sanads* of the officers, were to come to the court to take a new *sanad* according to the regulation of the state. Without the new *sanad* no one was to receive anything." Malik Zada, *Nigarnama*, pp. 74-5. *The Faramin-i salatin*, (p. 131) gives the *sanad* of an official confirming an earlier *sanad* of a *hakim*. The practice of having the governor's *sanads* confirmed by a royal one existed even before Aurangzeb. *Tazkiratu-l muttaqin*, II, p. 179. He probably regularised it by his *farman*.
7. Akbar seems to have honoured the grants made by Sher-Shah. See *Allahabad*, 1549, also, IHRC, Lucknow, Jan., 1975, pp. 566-7.



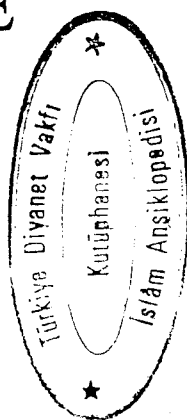
INDIA UNDER THE MUSLIM RULE

POLITICAL, HISTORICAL AND SOCIAL INTEGRATION

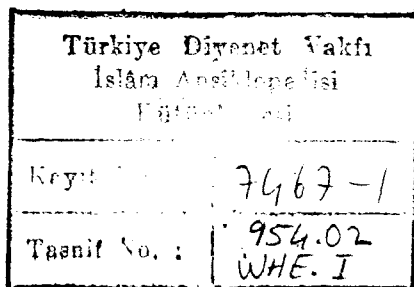
BY

J. TALBOYS WHEELER,

SECRETARY TO THE CHIEF COMMISSIONER OF BRITISH BURMA;
LATE ASSISTANT SECRETARY TO THE GOVERNMENT OF INDIA IN THE
FOREIGN DEPARTMENT.
AUTHOR OF "THE GEOGRAPHY OF HERODOTUS," &c., &c.



Part I



COSMO PUBLICATIONS
DELHI-110006 INDIA

1975

178

HISTORY OF INDIA.

CHAPTER IV. poot element to overawe the Afgnans; in like manner he found it necessary to employ Hindús to check the maladministration of his Amirs. He could not trust his Amirs. Those who were lax and indifferent in religious matters were treacherous, grasping, and untrustworthy. Those who were strict Mussulmans were ever ready to rebel against him. He engaged a Hindú named Todar Mal to make a revenue settlement; to fix the yearly payments to be made by the holders of land. This settlement has been greatly lauded; it is famous to this day; it was the one thing to which landholders and cultivators could appeal against the rapacity of collectors. The character of Todar Mal is a mystery. He was praised to the skies by Abul Fazl; he was denounced as bigoted and superstitious by other contemporaries.⁶⁷

Khálisa lands and Jaghír lands.

All the lands in the empire were the property of the Padishah.⁶⁸ Some he kept as his own domain; they were known as Khálisa, or crown lands; they paid a yearly rent to the crown. The remaining lands were parcelled out as Jaghírs. These Jaghírs were grants given in lieu of salary; they were sometimes given for the maintenance of a quota or an army. Jaghírs were given to viceroys, governors, ministers, and grandees; they were also

⁶⁷ See Blockmann's *Ain-i-Akbari*; No. 39 in Abul Fazl's list of Amirs and Mansubdars. History teaches that unless native administration is kept under European supervision it is accompanied by grave evils. Nothing can have been more productive of tyranny and oppression than the way in which districts and villages in the Dekhan and Peninsula were farmed out to Bráhmans during the sixteenth, seventeenth, and eighteenth centuries. It mattered not whether the head of the state was a Mussulman Sultan or a Hindú Raja; the oppression was the same. ⁶⁸ This fact is the foundation of the Moghul system of administration. An exception proves the rule. Bernier states that sometimes the grandees were permitted to hold small pieces of land as sites for houses and gardens. Such holdings were liable to be confiscated by the Padishah like other property.

MOGHUL EMPIRE: AKBER.

179

given to queens and princesses in the imperial harem. Every Jaghír paid a fixed yearly rent to the Padishah; all that could be collected above this amount belonged to the Jaghírdar, or holder of the Jaghír. **CHAPTER IV.**

Badauni describes the working of the administration under Todar Mal. There was no lack of revenue work. All lands were measured, whether in town or country, dry or irrigated, cultivated or uncultivated. Every piece of land, calculated to yield a yearly income of twenty-five thousand rupees was placed under the charge of an officer known as a Krori.⁶⁹ The object was to bring uncultivated lands into cultivation within three years. Security was taken from each Krori that such would be done. Regulations were made; of course they were disregarded. The rapacity of the Kroris laid the country waste; they sold the wives and children of the ryots; they threw everything into confusion. Many of the Kroris were brought to account by Raja Todar Mal; many good men were beaten to death or tortured to death with the rack and pincers.⁷⁰ Many died from long confinement in the prisons of the revenue officers; there was no need of executioners or swordsmen; no one cared to find them graves or grave-clothes. They resembled the de-

Revenue administration.

⁶⁹ This officer was called a Krori because twenty-five thousand rupees are equal to a krore, or million of dams. The term rupee is used in the text as being a more familiar word to European readers. In English money twenty-five thousand rupees would be equivalent to two thousand five hundred pounds. The dam was a copper coin corresponding to the modern pie. Forty dams went to a rupee. The Moghuls liked to talk big. They would not say twenty-five thousand rupees; they preferred saying a krore of dams.—*Ain-i-Akbari*, *Ain* 2. The comparison between the inflated exaggerations of Abul Fazl and the evident truthfulness of Badauni is very amusing.

⁷⁰ By "good men" Badauni probably meant good Mussulmans. It is evident to modern readers that "the good men" were grinding oppressors.



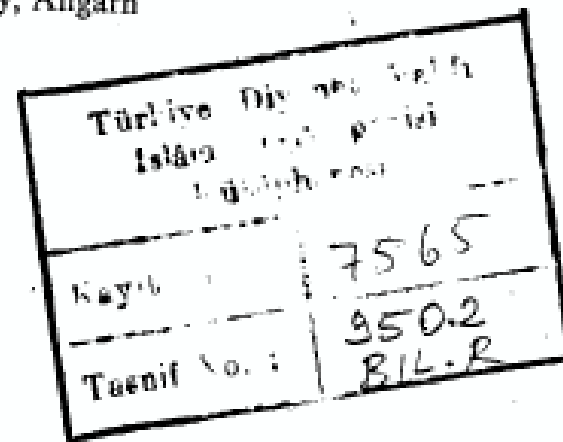
Religious and Quasi-Religious Departments of the Mughal-Period (1556-1707)

Rafat M. Bilgrami
Reader in History
Aligarh Muslim University

Centre of Advanced Study
Department of History
Aligarh Muslim University, Aligarh



**Munshiram Manoharlal
Publishers Pvt. Ltd.**



present before him the grantees of that region. Akbar wanted to examine the suitability of their grants.¹ Faizi Sirhindi has given the details of the enquiry made into his own grant at Sirhind. On his return from Kabul, Akbar happened to pass through Sirhind, and alighted in a garden situated in Faizi Sirhindi's village. When the *muqaddam* of the place presented himself at the camp, Akbar enquired about the ownership of the grant and the garden. The *muqaddam* informed the Emperor that the grant belonged to Mulla 'Ali Sher and had now been transferred to the son of the deceased, Faizi Sirhindi. The area of the grant was 1000 *bighas*.² Out of that only 100 *bighas* were arable.³ The Emperor asked about the learning and competence of the owner and the name of the donor. The *muqaddam* said that the son of the (original) grantee was as learned as the father, and that the grant was made by the *sadr*. Akbar was not satisfied. He sought the confirmation of the information from Qazi Jalaluddin Multani and Haji Ibrahim Sirhindi. And then he made a new grant.⁴

As this specific case of Faizi Sirhindi suggests, Akbar's personal investigations convinced him that the reports against the department of *sadr* were not altogether baseless. Abul Fazl says: "In a short time it became manifest that owing to a love of gold, and acceptance of recommendations, the rules of sufficiency and inquiry had been neglected."⁵ But in spite of curtailment and reform new grants were constantly made. Raja Birbal and Saiyid Muzaffar were sent to Jullundhar to prepare a list of the needy and deserving people of the place.⁶

Through all these inquiries and meetings Akbar came to know about the confusion existing in the grant-lands. He was informed that the holdings of the grantees were scattered, and were not at one and the same place. This resulted in great inconvenience to those whose lands lay near *khalisa* or the *jagir* lands. They were exposed to vexations and their grants were encroached upon by the state officers and *jagirdars*. The grantees also cheated

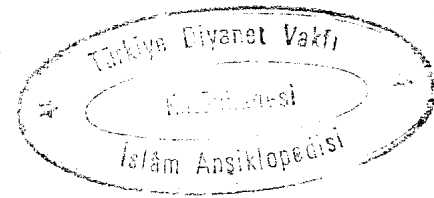
1. *Akbar nama*, III, p. 234; Sirhindi, *Akbar nama*, (MS. Or. 169), ff. 147b-148a.
2. The rule was that after the death of the original grantee when the *madad-i ma'ash* was confirmed on his heir it was curtailed. But by presenting his own pamphlet *Said-i-nu-i Akbaria* to Shaikh 'Abdu-n Nabi, Sirhindi got back his full grant. Sirhindi, f. 141ab.
3. Abul Fazl tells us that the regulation was that the grant land consisted of half cultivated land and half cultivable waste. If this was not so, 1/4 of the grant was resumed. *A'in*, I, p. 198. But in practice some times the whole grant consisted of cultivable waste.
4. Sirhindi, f. 149b.
5. *Akbar nama*, 111, p. 234.
6. *Ibid*, 111, p. 248.

Abul Fazl writes: "At this time Raja Birbal and Saiyid Muzaffar were sent to Jalundhar in order that for some days they might serve at a distance and gather bliss by sympathy for the helpless. Every one who was looking for a holding and could not get it was to be sent to the court. He would get one sufficient for him from the *khalisa*."

96

Marathwada Under the Nizams

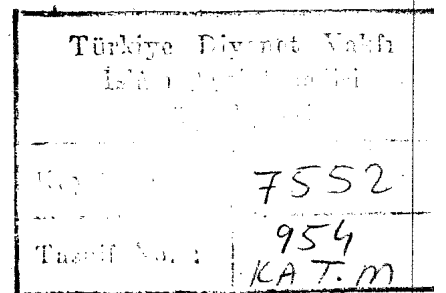
MARATHWADA UNDER
THE NIZAMS
(1724—1948)



P. V. KATE

Foreword by
T. V. PATHY

1987



MITTAL PUBLICATIONS
DELHI-110035 (INDIA)

Similarly, Deshmukh and Deshpandes continued to be the collectors till the introduction of Salar Jung's reforms. Taking full advantage of their positions they grabbed thousands of acres of the best and fertile land and made it their own property. The peasants cultivating these lands were reduced to the position of tenant at will. The land ownership became such that the downtrodden could not own the land. As regards Marathwada "A Mahar landholder in Marathwada was rare enough to be an object of curiosity in the Nizam's own publications. The poorest of the poor had neither lands nor any permanent source of income. They worked as agricultural labourers for part of the year."³

The Jagir Commission reported about the pitiable condition of agriculture, education, health and water supply. As regards the water supply, the Commission remarked "No concerted or adequate measures are taken either by the Diwani or by the jagirs for providing facilities for drinking water in jagir villages."⁴

The average income of a pattendar who paid a rent of Rs. 150.00 was Rs. 565.00 in Marathwada and Rs. 675.00 in Telangana.⁵

Taxation

There was absentee Government and the tax payers knew their personal obligations and the Governmental accountability was something unheard and unknown. Taxation in Hyderabad was not regulated by the requirements of the state administration. There was no liability admitted for tax levied. Even the provision of clean drinking water was not admitted as a liability. Taxes were not proportionate to the means of the tax payer.

There were three main sources of revenue viz. Land Revenue, Excise and Customs. Land revenue provided about one-third of the State's income and the system of land revenue was Ryotwari. The average rate of land revenue for dry farms was one rupee per acre and for irrigated lands

3. Hyderabad Struggle Committee, *The Hyderabad Problem*, p. 38.
4. *Ibid.*, p. 48.
5. *Ibid.*, p. 55.

Rs. 5-8-0 (i.e. 5=50) per acre in Marathwada. Agriculture provided means of livelihood for 84 per cent of the total population of Hyderabad. Nizam Government tried to put maximum economic pressure on the peasants in order to enslave him so that nobody could challenge their integrity and power.

Government provided some relief to the cultivators during the times of famine and draughts. However, the collection of land revenue was very strict and there were no arrears. But the method of revenue collection was too harsh, particularly as late as 1853. The following statement from an official under the Nizam's regime is revealing: "If money could not be obtained from the cultivator by disposing of the produce, or the produce did not furnish sufficient security to meet the demands—always excessive—his cattle and household furniture were attached. Then his physical frame was taken in hand; stones were placed on his head and back, and pineers (made of elastic wood) were applied to his nose and ears; his legs and hands were tied like those of the horse and other beasts, and chameleons were forced into his dhoti. If it was known that the ryot possessed money enough to pay the revenue charge but was withholding it from stubbornness, his fingers were wrapped in well oiled cloth to which a match was applied and the poor wretch was compelled to yield to the torment."⁶

The above quotation is the testimony of the method of harsh collection. Hence it is clear that cultivators were economically crushed for revenue and as such they used to starve rather than keep the arrears of the land revenue.

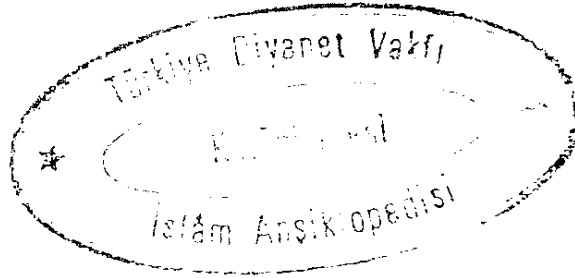
The Nizam Government used to announce relief in land revenue during drought but jagirdars did not follow the Government. Consequently jagir people had to suffer much. This is evident from the following quotation from an editorial of "Nizam Vijaya", a Marathi weekly.

'निजाम सरकारने गरीब शेतक-यास सा-यात चौथाई सुट जाहीर केली. खालसापेक्षाही त्यांच्याकडे (शहागिरी) सारा मंदीचे प्रमाण कांही ठिकाणी कांही प्रमाणात अधिकच आहे. जहागिरदार लोक-लसैस खालसा प्रमाणे वसूल करीत असतात. त्याच उपयोग मात्र प्रजेच्या सुखसोईकडे केलेला दिसत

6. Moulvi Syed Mahadi Ali, *Hyderabad Affairs*, Vol. V, p. 457.

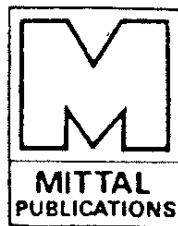
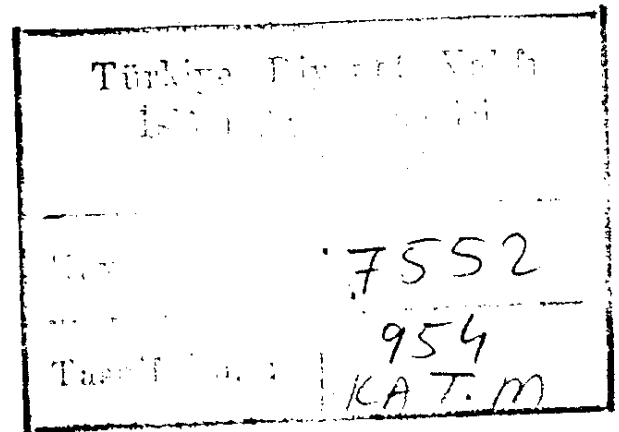
ÇAĞIR

MARATHWADA UNDER THE NIZAMS (1724—1948)



P. V. KATE

Foreword by
T. V. PATHY



MITTAL PUBLICATIONS
DELHI-110035 (INDIA)