



# POLITICAL HISTORY OF MUGHAL INDIA FROM "1526-1857"

A SELECT ANNOTATED BIBLIOGRAPHY

DISSERTATION

*Submitted in partial fulfilment of the  
requirements for the award of the degree of*

**Master  
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BY

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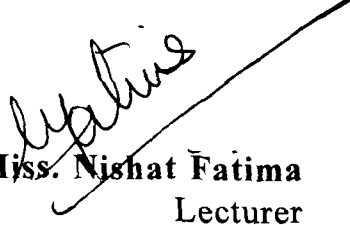
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**Certificate**

This is to certify that *Mr. Firoz Alam* has completed his dissertation entitled "*Political History of Mughal India from 1526-1857 : A Select Annotated Bibliography*", in partial fulfilment of the requirements for the degree of Master of Library and Information Science. He has conducted the work under my supervision and guidance. I deem it fit for submission.

  
**Miss. Nishat Fatima**  
Lecturer

*Dedicated  
To My  
Beloved Parents*

# Part One

## Introduction

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*First and foremost , I would like to place my everlasting gratitude to Almighty God, the most benevolence , who provided me all the necessary strength and guidance for the timely completion of this dissertation.*

*This work is suggested and supervised by my teacher Ms. Nishat Fatima, Lecturer, Department of Lib. & Information Science, AMU., Aligarh. I feel great pleasure to express my deep sense of gratitude for her concouragement, guidance and the precious time she spared in completing this work.*

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31-10-1999

*Fiaz*  
(Firoz Alam)

## **AIM, SCOPE AND METHODOLGY**

### **AIM AND SCOPE:**

The present work was endeavoured to study in the form of an annotated Bibliography a selection of relevant literature dealing with "Political History of Mughal India from 1526 – 1857", published in different journals. The bibliography is selective in nature. Hence, an attempt has been made to cover all the relevant aspects of the present study.

I am sure that the present Bibliography will be helpful and useful to all those who have some liking in Political System of Mughals India. The present work will be helpful for the purpose of the research as well as general people.

### **METHODOLGY:**

Methodology has its own importance in systematic investigation because objectivity in any investigation or study cannot be obtained unless it is carried out in a planned manner. In order to complete this work secondary sources such as journals, magazines, literature were consulted .

I have collected most of the material from the following libraries.

- a) Maulan Azad Library, AMU, Aligarh.
- b) Seminar Library, Department of History, AMU, Aligarh.
- c) Seminar Library, Department of Islamic Studies, AMU, Aligarh.
- d) Seminar Library, Department of West Asian Studies, AMU, Aligarh.

### **STANDARD FOLLOWED**

The Indian standard recommendations for bibliographies references (IS:2381-1963) and classified catalogue code have been followed. In certain cases where the said standard become unhelpful I have preferred my own judgement as a last resort. The items of bibliographical references for each entry of periodical are arranged as follows:

- a) Name (s) of Author (s)
- b) A full stop (.)
- c) Title : subtitle, if any
- d) A full stop (.)
- e) Title of the periodical in full (underlined)
- f) A full stop (.)
- g) Volume number in IAN
- h) A comma (,)
- i) Issue number
- j) A semicolon (;)
- k) Year of the publication
- l) A comma (,)
- m) Date of publication
- n) Month of publication
- o) A semicolon (;)
- p) Inclusive pages of articles
- q) A full stop (.)

### **SPECIMENT ENTRY**

MOHAMMAD ATHAR ALI. Foundation of Akbar's organization of the nobility: An interpretation. Medieval India Quarterly. 4,3;1957, January- & April; 250-99.

### **SUBJECT HEADING:**

An attempt has been made to give coextensive subject heading as much as possible which are arranged alphabetically word by word.

### **ARRANGEMENT**

An entry is preceded by subject heading in capital. The entry begins with entry element (i.e. surname of the author) in capital followed by forename in

parenthesis and then title of the article which is followed by the underlined title of the periodical, its volume number, issue number, date of publication and page numbers.

### **INDEX**

Part three of bibliography contains author and title index in alphabetical sequence. Each index guides one to specific entry (s) in the bibliography.

The subject index has not been prepared for the reason that the bibliography itself has arranged alphabetically by subject heading and subject index would have been a duplication of the some sequence.

### **ABSTRACT**

The entries in the bibliography contain abstracts giving the essential information about the articles. Attempts have been made to prepare indicative abstract so that in most of the cases, users needs are fulfilled with abstract itself.

### **EXPLANATION**

The title of this article is " foundation of Akbar's organisation of the nobility : An interpretation." Written by ' Mohammad Athar Ali ', in the 4 volume of the issue number 3 of the year 1957, month January & April, on the page 250-99. Against this entry the serial number is given.

### **SUBJECT HEADINGS**

Attempts has been given to co-extensive subject heading as much as possible. It will facilitate the reader to find out desired article from this bibliography. A humble effort has been made to follow postulates and principles as suggested by Dr. S.R. Ranganathan in the formation of subject headings; these are arranged strictly by the principle of alphabetical sequence.

# Part Two

## Annotated Bibliography

## INTRODUCTION

The first Muslim invaders of India were the Arabs. Their activities were practically confined to the lower Indus regions – the Sindh – and the outer fringe of the Indian political life and civilization. Their occupation of Sindh was only an episode in Indian history, full of interest in its own way, but not destined to influence seriously the Political and economic structure of Hindu India.

But the movement of the Ghaznavides and the Ghorides had a far-reaching effect, and eventually completely changed the political map of the Post-Harsha Period. These invaders gradually warned themselves into the heart of India, and finally assumed the role of the earlier Hindu Empire – builders like Chandra Gupta, Samudra Gupta and even Harsha. The sovereign Power passed into the hands of the Muslim Sultan who exercised it according to his light and the circumstances of the time.

In 1526 the Mughal Empire was established in India by Babar, who is regarded as most attractive personality in all history. Most of his life spent out side India but conquered most of places and establish the mughal rule. Flora A. Steele, writes about Baba, "it would be sheer per-versity to treat him solely in reference to the part he played in India, as this would be to

deprive ourselves of no less than thirty six years of the very best of company”.

The life of Babar can be categorise into different periods: (1) early adventures upto his conquest of Kabul (1494-1505); (2) Babar as King of Kabul (1504-25); and (3) Babar in India (1525-30).

India was always remained weak whenever the external invaders inveted India. There are so many reasons. Sporadic population living in different parts of India with their diverse culture, language, religious faith and that is why there were small kings with a small territory who did not have any effective means of communication with each other. They do not have any collective planning to save this vast country and due to these reason. Babar invents India and established Mughal emperor. The Mughals were very much rich so far as arms, technology and their political machineries are concerned. So the Indian native Kings were early defeated and overpowered with their method of warfare. The Mughals were Physically better as compare to Indians and they had unity as they follow one religion i.e. Islam as compare to Indians who have many goddesses. Babar, Humayun, Akbar, Jahangir, Shah Jahan, Aurangzeb and all later Mughals were ruled according to their ability and wisdom and will. Initially they stay in northern part of India due to good and favourable climatic condition but gradually step over other parts of this country. During Aurangzeb time the Mughal Empire reached its Zenith when apparently almost the whole of India was within his empire.

Babar turned to India when his repeated attempts to gain Power in his central Asian homeland failed, but eventually a discontented faction at the Lodi Court in Delhi invited him to intervene. He defeated the Sultan Ibrahim-II at Panipat in 1526, and in the next year, the Rajput Chiefs at Kanwa near Agra. Yet these victories were only a beginning, there was as yet no solid structure of Mughal Power, and the reaction of the Afghan Chiefs, led by Sher Shah Suri, caused Babur's son Humayun to flee from northern India to Singh and then to Afghanistan for fifteen years. Only the weakness of Sher Shah's successors allowed Humayun to return in 1555 and establish himself in Delhi and Agra.

During Bariam Khan's regency, the territories of the Mughal empire had been expanded. Apart from Ajmer, the most important conquests during this period had been that of Malwa and Garh Katanga, Malwa was being ruled, at that time, by a young prince, Baz Bahadur, His accomplishments included a mastery of music and poetry, Stories about the romance of Baz Bahadur and Rupmati who was famous for her beauty as well as for music and poetry are well known. During his time, Mandu had become a celebrated centre for music. The army, however, had been neglected by Baz Bahadur. The expedition against Malwa led by Adham Kha, son of Akbar's foster-mother, Maham Anaga. Baz Bahadur was badly defeated (1561) and the Mughals took valuable spoils, including Rupmati. However, she preferred to commit suicide to being dragged to Adham Khan's harem. Due to the senseless cruelties of Adham Khan and his successor, there was a

reaction against the Mughals which enabled Baz Bahadur to recover Malwa.

After dealing with Bairam Khan's rebellion, Akbar sent another expedition to Malwa. Baz Bahadur had to flee, and for some time he took shelter with the Rama of Mewar. After wander about from one area to another, he finally repaired to Akbar's court and was enrolled as a Mughal mansabdar. The extensive country of Malwas thus came under Mughal rule.

When Akbar had dealt with the rebellion of the Uzbek nobles he forced Asaf Khan to sgorge his illegal gain. He restored the kingdom of Garh-Katanga to Chandra Shah, the younger son of Sangram Shah, after taken ten forts to round off the kingdom of Malwa.

During the next ten years, Akbar brought the major part of Rajasthan under his control and also conquered Gujarat and Bengal. A major step in his campaign against the Rajput states was the siege of Chittor. This redoubtable fortress, which had faced a number of sieges in its history, was considered a key to central Rajasthan.

One of the most important problems facing Akbar was the system of land revenue administration. Sher Shah had instituted a system by which the cultivated area was measured and a central schedule (ray) was drawn up, fixing the dues of the peasant crop-wise on the basis of the productivity of land. This schedule was converted every year into a central schedule of prices. Akbar adopted Sher Shah's system. But it was soon found that the fixing

of central schedule of prices often led to considerable delays, and resulted in great hardship to the peasantry. Since the prices fixed were generally those prevailing at the Imperial Court, and thus were higher than in the countryside the peasants had to part with a large share of their produce.

Akbar, therefore, reverted to a system of annual assessment. The qanungos, who were hereditary holders of land as well as local officials conversant with local conditions, were ordered to report on the actual produce, state of cultivation, local prices etc.

A number of other systems of assessment were also followed under Akbar. The most common and perhaps, the oldest was called batai or ghalla-bakshi. In this system, the produce was divided between the peasants and the state in fixed proportion.

A third system which was widely used in Akbar's time was nasaq. It seems that it meant a rough calculation of the amount payable by the peasant on the basis of what he had been paying in the past. Other local methods of assessment also continued in some areas.

Akbar was deeply interested in the improvement and extension of cultivation. He asked amil to act like a father to the peasants. He was to advance money by way of loans (taccav) to the peasants for seeds, implements, animals, etc. in times of need, and to recover them in easy instalments.

Hardly any changes were made by Akbar in the organisation of local government. The pargana and the sarkar continued as before. The chief officers of the sarkar were the fajudar and the

amalguzar. The former being in charge of law and order, and the latter responsible for the assessment and collection of the land revenue.

The territories of the empire were divided into jagir, khalisa and inam. Income from khalisa villages went directly to the royal exchequer. The inam lands were those which were allotted to learned and religious men Jagirs. Were allotted to nobles and members of the royal family including the queens. The amalguzar was required to exercise a general supervision over all types of holdings so that the imperial rules and regulations for the assessment and collection land revenue were followed uniformly. Only autonomous rajas were left free to continue their traditional land revenue system in their territories. Even there, Akbar encouraged them to follow the imperial system.

Akbar paid great attention to the organisation of the central and provincial governments. His system of central government was based on the structure of government which had evolved under the Delhi Sultanat, but the functions of the various departments were carefully organised and meticulous rules and regulations were laid down for the conduct of affairs. Thus, he gave a new shape to the system and breathed new life into it.

Akbar's relations with the Rajputs have to be seen against the wide background of Mughal policy towards the powerful rajas and zamindars of the country. The Rajput policy of Akbar proved beneficial to the Mughal state as well as to the Rajputs. The alliance secured to the Mughal empire the services of the bravest

warriors in India. The steadfast loyalty of the Rajputs became an important factor in the consolidation and expansion of the empire. The alliance ensured peace in Rajasthan, and enabled the Rajputs to serve in far flung parts of the empire without worrying about the safety of their homelands.

Akbar's Rajput policy was continued by his successors, Jahangir and Shah Jahan. Jahangir, whose mother was a Rajput princess, had himself a Kacchawaha princess as well as a Jodhpur princess.

Akbar also revised the education syllabus, laying more emphasis on moral education and mathematics, and on secular subjects such as agriculture, geometry, astronomy, rules of government, logic, history, etc. He also gave patronage to artists, poets, painters and musicians so much so that his court became famous for the galaxy of famous people there or the Navaratna. Thus, under Akbar the state became essentially secular, liberal and enlightened in social matters, and a promoter of cultural integration.

The fifty years reign of Akbar the Great now followed. The Mughal hold on northern and central India was made firm. Malwa and the independent Rajput states, Gujarat and Khandesh were secured, and by 1576 Bengal was restored once more to the control of Delhi. The north-western frontier gateway to India for so many invaders, was secured by the acquisition of Kabul and

Qandahar, although the latter town was to be a bone of contention with the Persians for a long time to come. In the Deccan, the northern tier of the successor-states to the Bahmanids were either directly annexed or made to acknowledge Akbar's supermacy, but the military and administrative control of the Mughals was not yet strong enough for full authority to be exercised there; this was to be the work of Aurangzeb. On the diplomat level, the initially friendly relations with the safavids were exchanged for an agreement with the Ozbeg 'Abdullah Khan over the demarcation of respective territories. There was also contact with the ottomans over the common threat from the Portuguese in the Indian ocean, but the distance between Delhi and Istanbul were too vast for a Sunni Grand Alliance to emerge.

Akbar was thus undeniably a great general and statesman, but he is perhaps more interesting as a thinker and religious reformer. This syncretistic Din-I-Ilahi shows his deep intellectual curiosity about religious in general. Hindus participated to a greater extent than usual in the administration and direction of the empire. It was under Akbar that the governmental system of the "empire took shape, and he welded together into a ruling class diverse ethnic elements, comprising Turks, Afghans, Persians, and Hindus. This class formed the mansabdaris, holders of official appointments who were obliged to provide a certain number of troops. Official salaries were in part paid by Jagirs or land grants, which were not, however, hereditary like the igta's of the Islamic lands further west. Although the ruler himself had teoretically

unbridled secular authority, the early Mughals at least were benevolent rather than tyrannical despots; moreover, the very vastness of the empire inhibited over-centralization.

Akbar's successors Jahangir and Shah Jahan continued the Policy of enforcing obedience over outlying parts-over the Rajputs of Mewar, the Shi's Sultanates of Deccan, the Portuguese on the coast of Bengal – but Shah Jahan's ambitions of uniting central Asia and India in a ground Sunni empire only ended in failure and loss of Prestige.

In a savage succession war after Shah Jahan death, Aurangzeb twice defeated his brother Dara Shikoh and began a fifty-year's reign. He broke with the liberal and eclectic traditions of his Predecessors. He attacked lax social and religious practices, which had grown up in Muslim India under the all-prevailing influence of the surrounding Hindu majority society, attempting a reformation at on of the lines enunciated in the eighteenth century by Shah Wali-Allah of Delhi. In Part, Aurangzeb's Policy was a reaction against the renewed giver, *inteilectual and material of the Hindusim*; yet he continued to let Hindus form an integral part of the mughal military and administrative structure. His military efforts were at first directed at strengthening the northwestern frontier, where fierce fighting *was necessary assert control over the Pathans*. Latterly, he became increasingly concerned over the Deccan: the remaining Shi Sultanates were completely extinguished, and the Marathas

checked; yet this last success was only temporary, and the higher-Point of Muslim influence in the Deccan under Aurangzeb was never to be reached again.

Aurangzeb's death in 1707 began the agonizing decline of the Mughals. A series of ephemeral rulers was raised to Power, whilst the outlying provinces of the empire fell into the hands of such groups as the Marthas, Jats, Sikhs, and Rohilla Afghans. Nadir Shah's invasion of India in 1738-9 and the occupation of Delhi, and the subsequent campaigns of Ahmad Shah Durrani, dealt the empire material and moral blows from which it never recovered on all sides, Hindu fortunes were reviving, and the factor of the English was now significant in the interior of the subcontinent as well as in the coastlands – whilst the English were extending their Power through Bengal to Oudh, Central India, and Rajputana, the Mughals in Delhi could only look on helplessly. Shah Alam-II was an English Pensioner, and in 1858 the last Mughal was deposed and exiled for complicity in the Indian Mutiny.

Centralized administration, organized on systematic lines, was a notable feature of the Mughal Empire very largely it was a creation of Akbar (1563-1605/1556-1605). At the center, the Emperor appointed ministers such as the Wakil, whose office after Baysam Khan (d.1567/1560) became largely titular and was often unoccupied. The diwan-i-'ala or head of the revenue and finance department came to be the most important minister. He controlled revenues realized in the emperor's personal domain (Khalisa),

determined the assessment figures (djama) on whose basis djagirs were assigned, and was in charge of payment of all expenditure, including cash salaries. He issued instructions to his subordinates, called diwans in the Provinces (Subas).

The mir bakhshi was in charge of grants of mansabs (Salary-determining ranks), up keep of the army and the intelligence service. He had his own subordinates (bakhshis) in the Subas. The Sadar at-Sudur was in charge of appointments of judicial officers and charity grants, again with subordinates called Sadrs Pasted in each Suba.

Akbar divided the empire into Sub as, each having a governor (Sipahsolar, Sahib-I-suba, nazim) appointed by the Emperor. The governor's Powers were greatly restricted by other officers, the diwan, the bakhshi and the Sadr, who were directly subordinate only to the respective ministers at the center. Each Suba was divided into Sarkars, maintained largely for territorial identification. Fawjdars maintained law and order over areas which did not necessarily coincide with Sarkars reach Sarkars was divided among parganas, each having a Muslim Judge (Kadi) and two Semi-hereditary official called Kanungo and Chaudhari, who were concerned with tax-collection.

The holders of mansabs or mansabators of the Mughal Empire received their pay either in cash (nakd) or in form of assignments or areas of lands from which they were entitled to collect the land revenue and all other taxes imposed or sanctioned by the Emperor. These assignments were known as draggers.

though sometimes the term Kita used by the Delhi Sultans, who also employed. Land which was reserved for the income of the crown was called Khalisa, and such areas which were due to be assigned, but were for the time being managed by imperial officers, were known as paybaki. Territories assigned in lieu of the salary due to a mansabdar were termed djagirs, or more precisely tankh-w-ah djagirs.

The Mughal rulers consolidated the administrative system which had developed under Akbar. Jahangir (1605-27), and Shah Jahan (1628-58) maintained the alliance with the Rajputs, and tried to further broaden the Political base of the empire by allying with powerful sections such as the Afghans and Marathas. They embellished their capitals with beautiful buildings, many of them in marble, and tried to make the mughal court the centre of the cultural life in the country. The Mughals played a Positive role in establishing India's relations with neighboring Asian Power such as Iran, the Uzbeks, and the Ottoman Turks, thereby opening up greater avenues for India's foreign trade. Trade concessions given to various European trading companies were also aimed at Promoting India's foreign trade. But a no. of negative features came to the surface during the period. The growing Prosperity of the ruling classes did not filter down to peasants and workers. The Mughal ruling class remained oblivious of the growth of Science and technology in the West. The Problem of succession to the throne created instability, thus posing a threat to the Political system as well as to the economic and cultural development.

Jahangir; the eldest son of Akbar, succeeded to the throne without any difficulty, his younger brothers having died during the lifetime of Akbar due to excessive drinking. However, shortly after Jahangir's succession, his eldest son, Khusrau, broke-out into rebellion. Tussle between father and son for the throne was not unusual in those times. Jahangir himself had rebelled against his father, and kept the empire disturbed for some time. However, Khusrau's rebellion proved to be short lived Jahangir defeated him at a battle near Lahore and soon afterwards he was captured and prisoned.

Like Akbar, Jahangir realised that conquest could be lasting on the basis not of force but of securing the goodwill of the people. He, therefore, treated the defeated Afghan Chiefs and their followers with consideration and sympathy. After sometime, many of the Princes and Zamindars of Bengal detained at the court were released and allowed to return to Bengal. Even Musa Khan was released and his estates were restored. Thus after a long spell, Peace and Prosperity returned to Bengal. To cap the process, the Afghan also now began to be inducted into the Mughal nobility. The leading Afghan noble under Jahangir was Khan-i-Jahan Lodi who rendered distinguished service in the Deccan.

By 1622, Jahangir had brought Malik Ambar to heel Patched up the long drawn out tussle with Mewar, and pacified Bengal. Jahangir was still fairly young (51), and a long era of Peace seemed to be ahead. But the situation was changed radically by

two developments –the Persian conquest of Qandhar which was a blow to Mughal Prestige, and the growing failure of Jahangir's health which unleashed the latent struggle for succession among the Princes, and led to Jockeying for Power by nobles. These developments pitch-forked Nur Jahan into the Political arena.

The djagir system in its standard form worked with tolerable efficiency down to the middle of Aurangzeb's reign (1069-1118/1659-1707). But towards the close of that reign, owing to the increasing strain of the Deccan wars on the financial resources of the empire and the dislocation of the administration owing to the Emperor's absence from Northern India, the complicated machinery under which djagirs were assigned began to be weakened. The crises which shook the djagir system appeared in the garb of what a contemporary writer called bi-djagir (absence of djagir). More commanders and officers had to be accommodated on the imperial payrolls than could be found djagirs. Inevitably, influence and money began to count more in all djagir assignments.

The Mughal nobility was theoretically the creation of the emperor. It was he alone who could confer, increase, decrease, 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. The mansabdars were not only public servants but also the richest class in the Empire and a closed aristocracy; entrance into this class was not easily available to

ordinary subject, whatever their merits. The most important factor which was taken into account when nobles were appointed was heredity. The Khanazads, or sons and descendants of mansabdars, had the best claim of all. But sons did not normally succeed to the full mansabs of their fathers. As a result, a large portion of recruits always consisted of persons who did not belong to families of those already holding mansabs. Such persons came from a variety of classes. A no. of them were Zamindars or chiefs within the Empire. The inclusion of Zamindars among the officers of the state was no innovation of the Mughals, but it is true that Akbar gave it very great importance by granting mansabs to a large number of Zamindars. Pre-eminently the Rajput chiefs. Their ancestral domains were left to them, being treated as their watan-djagirs, but as government officers, ordinary djagir were assigned to them in all parts of the Empire.

There were nobles and high officers of other states who were given a place in the Mughal nobility on account of their experience, status and influence or of the contingents which they commanded and the territories which they controlled. For the Persian and Uzbek nobility, India had traditionally been an El Dorado where fortunes could be rapidly made. In the Deccan military necessity required that the large number of nobles and officers of the independent states, both in times of peace and war, be won over to the Mughal side. They had to be granted mansabs high enough to induce them to betray their own states. Almost all the Deccani mansabdars, e.g. Bidjapuris, Hydarabadis or

Marathas, belong to this category. A small portion of the mughal nobility was recruited from those who had no claims to high birth but were pure administrator or accountants. Such were the members of the castes of Khattris, Kayasths, Nagar Brahmans, etc. Finally mansab were also awarded to scholars, religious divines, men of letters, etc. Abu-l-Fadl in the time of Akbar and said Allah Khan and Danishmand Khan during the reign of Shah Jahan owed their high ranks to their talents as men of letters. A few theologians and religious scholars were also awarded mansabs.

There various elements were incorporated into the Mughal Service largely as a result of historical circumstances but partly also as a result of planned imperial policy. Akbar's Policy seems to have been to integrate all these elements into a single imperial service. He often assigned officers belonging to various groups to serve under one superior officer. At the same time, the district or separate character of each group was respected. Akbar's Policy of Sulh-i-Kull, universal peace, was at least partly motivated by a desire to employ elements of diverse religious beliefs-Sunnis, Shias and Hindus – and to prevent sectarian differences among them from interfering with their loyalty to the throne.

From a close scrutiny of the sources, it is clear that a marked expansion of the nobility did not take place till Aurangzeb embarked on the policy of annexing the entire Deccan. As a result of fresh recruitment made during this period, the internal composition of the nobility changed in some material respects. Abul-Fadl Ma'muri summed up the changes by saying that the

Khanazads, i.e. nobles belonging to families previous connected with imperial service, were the chief losers. There may be some element of exaggeration in his statement, but our evidence largely bears him out. Recruitment from aristocratic families of central Asia and Persia still continued, but on a much smaller scale. There was very little opportunity of entry left for the non-aristocratic educated classes. There may have been a few promotions of scholars like Bakhtawar Khan and Inayat Allah Khan, but their number was limited. There was, however, room for adventures, who first organized their troops and established themselves as chiefs or ruler in areas outside the control of the Empire and then sought to enter imperial service. Many Maratha chiefs offer an excellent illustration of this curious procedure.

Mughal India had a currency system based on the silver rupee (178 grains); but the system was formally trimetallic, with gold and copper coins circulating at rates based on their metal values. The Mughals succeeded in issuing a coinage of great purity and uniformity from numerous mints throughout their empire. See further on Mughal coinage, 9, below, Numismatics.

Beneath the imperial structure existed a more stable class, that of Zamindaras. Mukhlis (ca. 1750) defined a Zamindar as "literally meaning master of the land (Sahib-i-Zamin) but now (actually) the malik (proprietor) of the land of a village or township, who also carried on cultivation". With such superior "land-owners" at one extreme, the Zamindar also comprised the

various tributary chiefs and autonomous Radjas, who were also called zamindars by the Mughal chancery.

It is a remarkable fact that general revenue regulations issued in the period from Akbar and Awrangzib exclude the Zamindars from the framework of the standard revenue machinery. On the other hand, there is considerable evidence that the Zamindars paid the revenue on behalf of whole villages. A possible explanation seems to be that every locality had some land under Zamindars, who from the point of view of the revenue authorities were often simple revenue-payers of asami.

Summary assessment of land revenue and collection through Zamindars must in general have considerably simplified the task of the diagirdrs and their agents. Yet it was also from the Zamindars that they met with the greatest opposition. A heavy assessment would deprive the Zamindars of their income and, in the case, they might use their armed retainers, backed in some cases by the peasants, to defy the diagirdars. For such defiance, a Zamindars might forfeit his Zamindari rights. But a Zamindar could not be dispossessed or appointed by any one except by the Emperor.

The reign of Awrangzib saw a great increase in the pressure of the administration of the diagirdars upon the Zamindars as a class. Manucci declared that "usually the viceroys and governors (of the Mughal Empire) are in a constant state of quarrel with the Hindu princes and Zamindars – with some because they wish to seize their lands; with others to force them to pay more revenue

than is customary. "There was usually "some rebellion of the Radjas and Zamindars going on in the Mogul Kingdom".

The peasants were largely comprehended by the names ra'aya, ra'iyat (hence the Anglo-Indian "ryot"). That the peasants were a greatly differentiated class is suggested by the distinction made between mukaddams (headmen), Kalantran (higher-level men), etc., on the one hand, and the rezanri`aya (smallpeasants), on the other. A farman of Awrangzib makes a separate category for peasants who were so indigent as to depend wholly on credit for their seed, cattle and subsistence. Whether the peasants had ownershiprights on the land may be doubted: but since land was not scarce, the authorities were more interested in keeping the peasants tied to the land which they had been cultivating rather than in stressing their claim to evict them. There was, in fact, a considerable migratory population among the peasants, often called paykasht, peasants tilling land away from their home villages.

The village was the unit around which peasant society revolved. It was also the real unit of assessment of the state's revenue demand, which as then distributed among villagers by the headmen and the village accountant (patwari). It had thus a financial pool, from which part from taxpayments, minor common expenses (Kharadi-i-dih) werealso met. This seems to have formed the basic factor behind the formation of the celebrated, but often elusive, Indian village community. The village had its own servants, whose status and functions have been studied by

Fukazawa in an important paper based on documents from 18<sup>th</sup> century Maharashtra.

Commerce seems to have greatly penetrated the village economy, since the peasant needed to sell his crop in order to pay his tax. He had little left, however, with which to buy urban products. Even so, commerce must have intensified the differentiation which uneven possession of agricultural and pastoral goods (seed, plough, cattle) must already have created. There was, however, a simultaneous tendency towards peasant pauperisation generated by the regressive land tax. The peasants were divided among castes. Even the administration recognized caste hierarchy by varying the revenue rates according to peasant castes, as the documents from Rajasthan especially show. The menial and "untouchable" castes were generally excluded from the land and formed the bulk of agricultural labourers.

By and large, the artisans were in the same position as the peasants: they were technically "free", but hemmed around by many constraints. Though some of them were bound to render customary services as village servants, most of the artisans could sell their wares in the market. Need for advances, however, often forced them to deal only with merchants, brokers or other middlemen. A very small number worked in the workshops (Karkhanas) of nobles and merchants.

Merchants formed a numerous and fairly well protected class in the Mughal Empire. It was also quite divergent. There were on the one hand, the large bands of bandijaras, or transporters go

goods of bulk, moving with load-carrying bullocks over enormous distance; on the other, there were specialized bankers (sarrafs), brokers (dallals) and insurers. Some of them at the ports, also owned and operated ships.

The Mughal empire declined rapidly after the death of Aurangzeb. The Mughal court became the scene for faction fighting among the nobles, and soon ambitious provincial governors began to behave in an independent manner. The Maratha depredations extended from the Deccan to the heartland of the empire, the Gangetic plains. The weakness of the empire was proclaimed to the world when Nadir Shah imprisoned the Mughal emperor and looted Delhi in 1739.

To what extent was the downfall of the Mughal Empire due to developments after the death of Aurangzeb, and to what extent was it due to the mistaken policies adopted by Aurangzeb? There has been a good deal of discussion on this point among historians. While not absolving Aurangzeb from all responsibility, the recent trend has been to view his reign in the context of the economic, social, administrative and intellectual situation prevailing in the country as also the developing international trends, before and during his reign.

We know very little about the number of zamindars and their living standards. Mughal policy towards the zamindars was contradictory.

The attempt to extend Mughal administration over Golconda, Bijapur and Karnataka, stretched the Mughal administration to breaking point.

Aurangzeb's religious policy should be seen in the social, economic and political context. Aurangzeb was orthodox in his outlook and tried to remain within the framework of the Islamic law. But this law as developed outside India in vastly dissimilar situations, and could hardly be applied rigidly to India.

### **Conclusion**

In the ultimate resort, the decline and downfall of the empire was due to economic, social political and institutional factors, Akbar's measures helped to keep the forces of disintegration in check for some time. But it was impossible for him to effect fundamental changes in the structure of society. By the time Aurangzeb came to the throne, the socio-economic forces of disintegration were already strong. Aurangzeb lacked the foresight and statesmanship necessary to effect fundamental changes in the structure or to pursue policies which could, for the time being, reconcile the various competing elements.

**POLITICAL HISTORY, MUGHAL INDIA,  
ADMINISTRATION**

1. IRFAN HABIB (M). Zamindars in the AIN. Indian History (Congress) (21<sup>st</sup>) (Trivandram). 1958, 25-28 December; 320-23.

The article discusses that the Zamindars were a universal feature of the agrarian life of Mughal India that they were settled on a clan or caste basis and were commonly characterized by command of armed force. They actually fitted into the system of regular administration, described in such detail by the AIN by Abu - l - Fazl.

2. SANGAR (SP). Administration of justice in Mughal India. Indian History (Congress) (Ranchi). 1964, 41-7.

The article discusses in Mughal India, there were three agencies in general charge of judicial administration. The Emperor and his agents, like the provincial governor, the faujdar in the sarkar and the kotwal, usually administered political cases. The qazi administered shar'i or sacred law. His jurisdiction was confined not only to questions connected with religion he decided disputes concerning family law and marriage, inheritance or auqaf and also criminal cases. For the Hindus and the village people, there were the courts of the Brahmin Pandits and the caste elders. They administered the common (unwritten) law or codes of tribal traditions. They were not subordinate to the qazi, nor had anything to do with the shar'i law. The Mughal emperor held his court every day where ordinary cases were decided. Akbar held his court after prayer's and administered justice there. Every Mughal

emperor, however, set apart a day of the week for administration of justice. In the case of Akbar it was Thursday, for Jahangir Tuesday and for Shahjahan and Aurangzeb Wednesday. Besides the special day reserved for administering justice, the Mughal emperor used to hear cases in the Diwan - i -Am also on almost all the days of the holding of the court.

3. SHARMA (Ramesh Chandra). Aspects of public administration in Northern India in the first half of the seventeenth century. Journal of Indian History. 54; 1976, 107-15.

This article attempts to study some aspects of Mughal administration on the basis of the Ardha - Kathanak, the autobiography of Banarasidas, of Jain businessman of Jaunpur, who ultimately settled at Agra. It was composed in Hindi verse in 1641 A.D. It also provides some interesting studies in political organization and the working of the state machinery of the age growth incident reference to administrative and procedure, the policy of the state, and general condition prevailing at the time.

4. SINGH (Chetan). Centre and Periphery in the Mughal State: The case of Seventeenth Century Punjab. Modern Asian studies. 22, 2; 1998, 299-318.

This article deals the Mughal State in brief, is perceived as a systematically centralized one, both theoretically and in reality. It is seen as one that had acquired the power to enforce uniformity of government in all parts of the empire and was sustained by its ability to appropriate a large portion

of the economic surplus generated within its frontiers. The administrative machinery involved in the maintenance of his Mughal system. Important in this respect would be the organization and functioning of the provincial administration; an aspect of administration, which would reflect the degree and nature of centralized 'bureaucratic' control. Seventeenth century Punjab has, therefore in this paper been made the specific subject of study. At the top of the provincial 'bureaucratic' hierarchy was the subedar who was best placed to concentrate power in his hands. In seventeenth century Punjab, Mughal adopted the transfer of his officials. By examining instances of transfers in Punjab during the seventeenth century it might be possible to discover their exact nature and geographical extent.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **BENGAL**

5. AFZAL KHAN (Mohammed). Bengal Administration and the Mughal court: An exploration of Mughal court. Akhbarat, 1681-1707. Indian History (Congress) (56<sup>th</sup>) (Calcutta). 1995, 28-30 December; 227 - 39.

The article is preliminary attempt in this direction by choosing Bengal and examining the extent of imperial concern with Bengal and its administration by exploring the information contained in the Akhbarat - i- Darbar - i- mu 'alla. The Mughal emperor's concern with the administration of Bengal, and on the other, the existence of an efficient and controlled channel of transmission with the province.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **BIHAR,**  
**1582-1701**

6. RAZA KHAN AHMAD. Mughal Administration and Trade in the Suba of Bihar (1582-1707). Indian History (Congress) (41<sup>st</sup>) (Bombay). 1980, 26 - 28 December; 310-16.

The article attempts to examine briefly the concerned and policy of the Mughal state towards trade and commerce and the actions of administrative officers in the suba of Bihar a land - locked administrative unit.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **DACCA**

7. BHATTASALI (NK). Early days of Mughal rule in Dacca. Islamic Culture. 16, 4: 1942, October; 393 - 403.

The article reveals that Dacca as the capital city of the Mughals in Bengal and the Seat of the Provincial governor. Islam Khan was on the site by about the 18<sup>th</sup> July 1608. Ihtimam Khan, the admiral of the imperial Nawara (fleet) with his son Mirza Nathan was instructed to follow the governor with the entire fleet via the Gaudawari canal. Islam Khan and his host occupied Dacca during the later part of the July 1608. The forces of opposition headed by Musa Khan and his brothers now made the river Lakshya their base and prepared for a fresh struggle. Musa Khan established chowkis or guard stations in Vikrampur and Sripur. But Musa Khan was defeated by Islam Khan. Islam Khan was astute enough to utilize the services and resources of Musa Khan and the other defeated zamindars in the expeditions against Uthman.

Islam Khan had thus made more or less secure arrangement for his north - eastern frontier.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**HYDERABAD, 1687-1707**

8. SEEMA SINGH. Administration of Suba Hyderabad (1687-1707): An analysis of information in the Akhbart. Indian History (Congress) (56<sup>th</sup>) (Calcutta). 1995, 28-30 December; 256-61.

In this paper author explore the information contained in Akhbart, in relation the suba of Hyderabad from the annexation of Golconda in 1687 to the death of Aurangzeb in 1707. In the first place these letters have given us important information dealing with ranks of different officials appointed to various posts, in the suba. Nazim was the highest rank. Faujdar was another important officer posted to various districts. Maintenance of law and order was his main task.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **PARGANA**

9. VERMA (SR) Mughal Dewan's Pay - order: An aspect of Pargana Administration under the Mughals. Journal of Indian History. 62; 1984, 139-43

The article deals the Dewan's Pay-order. Pay -order was formal, duly attested and endorsed by financial officers. It was an arrangement for making payment to the grantee

holders of Madad – i- ma 'ash land, in the interest of both the grantee and the government. Of course such arrangement were permissible under special circumstances by the Diwan of Chakla, or financial sub-centre of province. In such matters, small as they were, the local description appears to be final and central or provincial orders were not necessary. It was special arrangement devised by the Mughals to meet the local contingent situations and help the small holders of madad - i -ma 'ash land.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**RAJASTHAN, 1650-1700**

10. DEVRA (GSL). Land control and Agrarian Mercantile Classes in western Rajasthan C. 1650-1700. Indian History (Congress) (58<sup>th</sup>) (Aligarh). 1997, November; 371 - 81.

This article deals the Vaishyas or Banias came to play a unique role in the Mughal politics and administration. Foreign travellers testify that in appointment to the positions in land revenue administration, these people were always preferred over the others. The Vaishyas dominant over the agricultural land of the qasba. The average man holding of Vaishya families was much higher than that for others. In 1693-94 A.D. it was 146.26 big has per family where upon the same in the case of non-Vaishyas was 94.61 big has only. The other castes enjoying similar privileges where Rajputs, Brahmans and charans. Besides, the Vaishyas or Banias also exercised considerable control over the village and qasba economy.

\_\_\_\_\_, \_\_\_\_\_, **ADMINISTRATION,  
ISSUES, 1628-1658**

11. FIRDOUS ANWAR. Participation of the Mughal Umara in some central administrative positions (1628-1658). Indian Historical Review. 25, 1; 1998, July; 1 - 15.

The article highlights the element of interdependence between the two, that is the 'sahanshah and the umara'. These umara were mainly responsible for running the administration in the name of the emperor. This article examines such issues in a limited sphere picking up some important offices from the central administrative structure only. This sample study covers only three important positions, namely divan - i - kul, mir bakshi and mir saman.

\_\_\_\_\_, \_\_\_\_\_, **AGRARIAN, 1700**

12. GROVER (BR). Classification of Agrarian Land under Akbar. Indian History (Congress) (23<sup>rd</sup>) (Aligarh). 1960, 198-209.

This article highlights the agrarian land was divided into four classes, viz, Polaj, Prauti, chachar and Banjar. The Polaj and Parauti lands are further divided according to the fertility of the soil into good, middling and bad where upon the medium produce and the state demand is fixed. A detailed classification and land based on adventitious qualities can be done under two main categories, i.e unirrigated and irrigated

\_\_\_\_\_, \_\_\_\_\_, AHOM, RELATION, 1615-39

13. MUMTAZ (IS). The Ahom-Mughal relations (AD 1615-39). Indian History (Congress) (54<sup>th</sup> Mysore). 1993, 16-18 December; 356.

This article discusses the Ahom-Mughal relations. In the beginning of the seventeenth century, after the fall of Koch powers they came into contact with the Mughals, who adopted an aggressive Policy in Bengal, hence the relations between the two were not of amity. As the boundary became coterminous with each other armed conflicts continued intermittently for the whole century. In AD 1639 the first treaty between the two was concluded.

\_\_\_\_\_, \_\_\_\_\_, AID, KHARQ-IA'DAT

14. DIGBY (Simon). Sufi Shaikh as a source of Authority in Medieval India. Azad Academy Journal. 13,4; 1997,1-30 April; 31-40.

The Paper discusses that the Provinces of Muslim conquest, Bengal, Jaunpur, Gujral, Malwa, and the Deccan, developed as independent Sultanates. They contended among themselves for mastery, and consolidated the cultural and administrative traditions, transported from the Persian speaking lands of eastern Islam, which they had inherited from the Delhi sultanate. A detailed study of a medieval Sufi Shaikh will be often reveal inconsistencies of attitude character and behavior. Acceptance of a Sufi in his lifetime as a great shaikh

depended on the recognition that he possessed, to an impressive degree, quality, which showed that he was the recipient of Divine grace. Karamat (grace), infact miracles). Were proofs to the devotees of a Sufi Shaikh that he had attained to the status, which they attributed to him. The Shaikh's interventions in the ordinary source of nature (Kharq-ia'dat) extended from trifling affairs of individuals, to whom they supplied amulets, to an influence over major political event. In the opinion of their followers they had powers for the making and unmaking of kings and kingdoms.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **PUSHKAR**

15. BILGRAMI (Rafat). Pushkar of the Mughals. Islamic Culture. L7, 2; 1983, April; 113-22.

This article examine the five Mughal documents concerning Pushkar grant the holy City of Rajasthan, have come down to us. The Mughal rulers recognised the significance of the place and the lake beside which it is situated for their Hindu Subjects. The sanctity of the place may be guaged from the fact that no pilgrimage to the four dhams Badri Narayan, Jagannath, Rameshwar, and Dwarka - is complete till the pilgrim bothes in it sacred water. The early Mughals Rulers granted the Pushkar village in its "entirety" to the Brahmin a residents of the Place. Of the five Pushkar documents, the earliest is a (torn) farman of Akbar, three belong the Jahangir's reign (two of them his own Farmans), and the last nishan of Dara Shaikh.

\_\_\_\_\_, \_\_\_\_\_, **AKBAR**

16. PATHAK (Padmesh). Some of the political concepts of Akbar the Great. Indian History (Congress) (30<sup>th</sup>) 1968, 29-31 December; 182.

In this article, the political concept of Akbar has been discussed under the following sub heading; State, Sovereignty, Kingship, war, Law and furtice, Government and Administration.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**ADMINISTRATION**

17. MOOSVI (Shireen). Formentation of Provincial Administrative structure under Akbar. Proceeding of the Indian History (Congress). (57<sup>th</sup>) (Madras); 1996, 27-29 August; 323-29

This article discusses the construction of the Mughal imperial system under Akbar, the formation of subas or provinces of occupied an importance place. It is recognised that is was more than a mere territorial rearrangement Akbar directly inherited the administrative structure of the surs. The sur territories mainly comprised two 2 ones: the first belong to the lodies, and the second, the two proceeding kingdoms of Bengal and Malwa. The first had the system of division into sarkars. In the final version of his Akbarnama Abul Fzal records that in the 24<sup>th</sup> reign year (1580). Akbar divided the empire into twelve parts and in each of these subas a

sipahsalar, a diwan, a bakshi, a mir, adl a sadr, a kotwal, a mir bahr and a waqi'a were appointed.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, **PROBLEM, 17<sup>TH</sup> Century**

18. ZAIDI (Sunita I). Problems of the Mughals administration in sindh during the first half of the seventeenth century. Islamic Culture. L7.2; 1983, April; 153-62.

Akbar was the first Mughal emperor who divided the whole of his empire into subas. Thatta constituted a suba from the Mazhar-i-Shahjahan it seems that 'sind' covered a large area. This suba had great commercial importance. The peculiarity of this suba was that had many pastoral tribes in both the desert and the hilly tract. It was difficult for the Mughals to subdue them because they were nomadic; at the same time they also raided the settled localities. Mughals administration was taken up by the nomadic or pastoral tribe. Kehars and Nakmaras (tribes) were the constant cause of trouble for the Mughals authorities. Sodhas and sameja Dils also created trouble in the Sarkar of Sindh.

\_\_\_\_\_, \_\_\_\_\_, **AKBAR and SURJANRAO, TREATY, BUNDI**

19. PANDE (Ram) Treaty between Akbar and Surjan Rao Hara of Bundi Re-examined. Indian History (Congress) (34<sup>th</sup>), (Chandigarh). 1973, 29-31 December; 205.

The present paper seeks to analyse the treaty between Akbar and Surjan Rao Hara of Bundi. After the stubborn fight between the Mughals and the Heras of Bundi, Rao Surjan Rao Hara of Bundi agreed to surrender the strategic fort of Ranthambhore to Akbar. It is generally believed that a treaty between the Mughals and the Haras took place at the occasion.

\_\_\_\_\_, \_\_\_\_\_, **AKBAR, ARISTOCRACY,  
18<sup>TH</sup> CENTURY**

20. ATHAR ALI (Mohammad). Foundation of Akbar's Organization of Nobility. Medieval India Quarterly. 3, 4; 1958, April; 290-99.

The article deals the organization of the nobility was directed to serve the ideal he has set before himself of benevolent despotism. From the beginning of his reign or, at least, from 1561 he seems to have resolved upon opening the gates of the nobility to the Rajput aristocracy, which had developed down the centuries, a considerable a cultural conformity in outward manners with the Muslim nobility. Thus out of 137 Mansabdars, of 1000 and above mentioned in the Ain, 14 were Hindus out of 415 Mansubdars of 200 or above, 51 were Hindus. And although he looked askance at the Afghans, he raised two Hindustani groups, Kambos and Barha saiuids, to high positions for the first time. Soldiers and administrators, poets, and painters migrated enmass, to India, drawn by the luster of his court. Akbar organized his nobility with reference to two aspects: Firstly, military and heirarchical in

which the nobles might be called Mansabdars - or Rank holders, and secondly, fiscal, in which they were known as jagirdars or fiefholders. Akbar also developed a very elaborate system of checking the maintenance of contingents. The brand (Dagh) was Prescribed for the horse and chahra (Description) for the men.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, **BAIRUM KHAN, DEFEAT MACHIWARA**

21. KHALID (MA). New light on the circumstances leading to Bairum Khan's defeat at Machiwarra: Akbar's unpublished letter to the commandent of Multan. Indian History (Congress) (40<sup>th</sup>) (Waltair). 1979, 28-30 December; 295-301.

This article discusses, a letter written on behalf of Akbar to one of his nobles is reproduced in the Munshat – wa – raq ‘at – i – Namkin, compiled by Abdul Qasim Namkin in 1958. This letter is dated 4 Ziqad 1003 A.H./11 July 1958, its contents suggest a different time altogether. The reference to Mun'im Khan's arrival at Lahore with the "army of the sarkar of Kabul" and Akbar instruction to him to check the advance of a rebellious noble towards Lahore is a clear indication that the letter was written during the time when Bairum Khan, after his dismissal was marching towards the Punjab in 1560.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **BIKANER,**  
**RELATION**

22. YADAVA (Narain Singh). Relations of the House of Bikaner with Emperor Akbar. Journal of Indian History. 51, 1-3; 1978, August; 339-50.

For the first time, the House of Bikaner established contacts with the Mughals when Rao Kalyan mal together with his son Rai Singh agreed to serve the imperial cause under Akbar in the year 1570 A.D. He contributed largely in enhancing the prestige of the great Mughal Emperor by means of conquest and annexations of territories, which later became an integral part of the Mughal Empire. The relations between the house of Bikaner and Emperor Akbar remained cordial, perpetual and helpful to each other since the establishment of contacts between the two till the end of the emperor's reign.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**COMPAIGNS, GUJRAT**

23. ZAMAN (MK). Akbar Gujrat Campaigns: A military analysis. Proceeding of the Indian History (Congress) (55<sup>th</sup>) (Aligarh). 1994, 20-22 December; 313 – 18.

The article discusses Akbar's two Gujrat campaigns. The first one was a leisurely one which lasted a year. But the second was a brilliant feat in which he covered the distance in just eleven days and defeated the rebels in a single day with his military power.

24. ZAMAN (MK). Akbar's Gujrat Campaigns. Indian History (Congress) (54<sup>th</sup>) (Mysore). 1993, 16-18, December; 351.

This article goes to Akbar's Gujrat campaigns are considered as one of the swiftest campaigns ever conducted under the Great Mughals. This article, basing on the original sources like Akbarnama, Tabaqat – i – Akbari etc. first establishes the chronology of the campaigns. Further it identifies the place name and after calculating the distances between the places tries to establish why and how the campaigns is considered one of the swiftest. A map is also prepared showing the route, the distances and how the supplies to the campaigns are meet.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **DECCAN  
POLICY**

25. SETH (DR). Akbar and the Deccan. Islamic Culture. 30, 2; 1956, April; 126-38.

This paper is an attempt to fill up the lacuna. It trace the origin of Akbar's Deccan Policy, his early diplomatic offensive to gain recognition as a suzerain, and on its failure the military measures adopted by him. In the end an attempt is made to estimate whether Akbar's policy was a failure or a success.

26. YUSUF HUSAIN KHAN. Deccan policy and campaigns of the Mughal. Islamic Culture. 18, 3; 1944, July; 301 – 12.

Akbar considered the Deccan to be a traditional dependency of the North India. Having consolidated his power in Northern India, it was but natural that Akbar should have undertaken the task of systematic penetration of the Deccan in order to bring it under his imperial sway. It was Akbar's ambition to extend his dominion over all the petty kingdoms in India lying within the possible range of his sword. The force of political circumstances proved once again that the Deccan could not possible remain aloof from the general political trends of the country as a whole. It was onces more inevitability drawn into the vertex of North Indian Politics. In 1564, Akbar's Amirs captured several fortresses lying on the borders of Malwa and Khandesh. The zamindars of the neighbourhood came to pay their obeisance to the emperor and were met with a gracious reception. Mubarak Shah, the ruler of Khandesh agreed that he should give his daughter in marriage to the emperor and should give as her dowry the districts of Bijagarh and Handya. Akbar seems to had no intention of interfering in the internal affairs of Khandesh, but he certainly wanted to control her foreign policy in order to be in a position to get military assistance whenever the imperial armies undertook operation in central India or the Deccan. This treaty served only as a preliminary to the worked, which he had at heart, viz. the establishment of Mughal supremacy in the Deccan.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **FARMANS**

27. IQBAL HUSAIN. Akbar's Farmans: A study in Diplomatic Akbar and his India. 1997, 66-78.

In this paper an attempt is made to discuss the procedure followed in the preparation and issue of Akbar's farmans concerning land grants, which constitute the bulk of his surviving farmans. This will serve as a tentative effort towards constructing the foundations of the sense of Mughal imperial diplomatic. Akbar's farmans tended to omit the higri dates altogether. Of some sixteen farmans after 1592 calendared by Timrizi, only three bear hijri dates in addition to ilahi; only one has a higri date alone. The last would have to be checked for the decipherment of its date.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **FRONTIER  
POLICY, NORTH-WEST**

28. ANSARI (AA). North-west frontier policy of the Mughals under Akbar. Journal of the Pakistan Historical Society. 4; 1956, January; 36-63.

This article discusses the Akbar's northwest frontier policy. He possessed hardly any territory at the time of his coronation at Kalanaur on the 14<sup>th</sup> February 1556. At that time Akbar's position was very precarious. The whole task of the recovery of his lost dominions, their consolidation and the establishment of his authority lay ahead of him. Akbar and his advisers fully realized the importance of strong centralized government whose strength was dependent on further conquest, a strong policy in the administration and a through re-organization of the army. All these objectives were achieved during the twenty-five years of reign. At the end of this period Akbar considered himself strong enough to

follow a vigorous and forward policy towards the North-western territories.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**GOVERNORS, ADMINISTRATION, 1580-1605**

29. AFZAL HUSAIN. Provincial Governors under Akbar (1580-1605). Indian History (Congress). (32<sup>nd</sup>) Jabalpur, 1970, 28-30 December, 269-229.

Akbar was the first Mughal Emperor, who introduced uniform system of provincial administration in his empire. In view of this he divided his empire into twelve divisions (subas) in the year 1580, to each of which he appointed a Sipahsalar, a Diwan, a Bakshi, a Sadz etc. Later on after further annexations three more subas were added to the Mughal Empire during the reign of Akbar. The Provincial Governors were designated as sipahsalar, Subahdar or Nazim. He was expected to maintain peace and order and was incharge of the executive, defence and judiciary.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
 \_\_\_\_\_, **MUZAFFAR KHAN, BIHAR**

30. ASKARI (Syed Hasan). Bihar in the time of Akbar. Bengal Past and Present. 65, 128; 1945, January-December; 7-28.

During the Akbar reign Muzaffar Khan was the Governor of Bihar subdued the Raja of Siyur and received Rs. 30,000 & 20 elephants as peshkash from the Raja in 1577 while

returning the imperialists obtained much booty. In 1579, Dewan & Bakhshi & in-charge of Khalsa revenue collectors were sent to Bihar by the Emperor. But by their severity and exactions they alienated many of the jagirdars of the province and drove them into state of opposition and revolt. Akbar had sanctioned an increase in pay by 100% and 50% of the Bengal and Bihar officers respectively. Muzaffar Khan strict enforcement of new system of finance and his tactless attitude towards the powerful jagirdar of Bengal ultimately took the shape of a rebellion in Bengal. Bihar was swept clear of the rebels by 1583. Raja Jagat Singh after plundering the rebel areas near Hajipur sent valuable parts of the plunder and 54 elephants to the emperor at Delhi in 1590. There are another confused period in the Bihar history, that elapsed between the departure of Sayeed Khan and the appointment of Asaf Khan in 49<sup>th</sup> year of Akbar's reign Prince Salim achieved control over a large country from Allahabad to Hajipur Patna and appropriated to his on use more than Rs. 30 lakhs of the Khalsa revenue of Bihar collected by its Diwan.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **JESUITS**

31. ALLNUTT (Ernest F). Christianity at the court of Akbar and Jahangir. The Indian Historical Quarterly: 12, 2; 1936, June; 294-307.

The article discussed the types of religions. During Akbar's regime to the establishment of Christian mission, and that those who professed the Christian faith could do so without

hindrance. The influence exercised by the jesuits at Agra and the favour he showed then may likewise be taken as proof of his goodwill. Some Christian attached to the imperial court and enjoyed both the favour and confidence of the emperor. Jahangir, like his father he appears to have been a sceptic in religious matters but unlike him from indifference rather than lack of conviction. Religious with him was merely political weapon and his attitude towards it purely opportunist Akbar issued the necessary farman to Jesuit.

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**KACHAWAHA, MATRIMONIAL TIES**

32. ZAIDI (Sinayat Ali). Pattern of matrimonial ties between the Kachawaha clan and the Mughal ruling family. Indian History (Congress). (35<sup>th</sup>) (Joudavpur). 1974, 22-24 December; 131-43.

Relationship between the Timurid rulers and the Rajput nobles was a tendency on the part of the Mughal rulers and Princes to take into marriage. The daughters and nieces of the Rajput chiefs in their service. There so called matrimonial alliances came into vogue simultaneously with the entry of the Rajpur chiefs into the Mughal service in considerable strength under Akbar. As, it is well known, the first two enter the Mughal service and offer his daughter in marriage to Akbar.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **LAND  
REVENUE, 16<sup>TH</sup> – 18<sup>TH</sup> CENTURIES**

33. MORELAND (WH) Akbar's land revenue arrangements in Bengal. Journal of the royal Asiatic Society of Great Britain and Ireland. 2-3; 1949, 15-20.

The nature of Akbar's arrangements for the assessment of the land revenue in the newly acquired province of Bengal is a matter of some historical importance. It concerns the eighteenth century as well as the sixteenth century. Under Akbar's administration, crop-division was adopted as a system only in special circumstances. In the early part of his reign, his administration was experimental, and at different periods both nasaq and paimaish were employed.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **NOBILITY**

34. AKHTAR ALI (Mohdammad). Foundation of Akbar's Organization of the nobility: An Interpretation. Medieval India Quarterly. 4, 3; 1957. 30<sup>th</sup> December; 250-99.

This article discusses organization of nobility under Akbar reign. Akbar organized his nobility with reference to two aspects. Firstly military and hierarchical in which the nobles might be called Mansabdars or Rank holders, and secondly, fiscal in which they were as Jagirdars or fiefholders.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **PARGANAH  
OFFICIALS**

35. QURESHI (Ishtiaq Husain). Parganah officials under Akbar. Islamic Culture. 16, 1; 1942, January; 87-93.

The number of government officials in the parganah under Akbar. The main officers mentioned by Abul - Fadl are the amalguzar, the bitikchi and the khazanahdar. Besides these, he also uses the following word which have to be examined closely: Jaribkesh, Painayandah, thanahdar or tapahdar, khazinahdar, khazanchi, amil, munsif, dabit. tahsildar, ganjwar, fotahdar, shiqqadar and Karkum. The amalguzar was the head of the administration in the paraganah. The bitikchi work lay entirely in the smaller unit of the paraganah and he also appointed in the parts of accountant and registrar and the khazanadar was a treasurer.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **PERCIAN,  
CULURE**

36. AFZAL HUSAIN. Growth of Irani element in Akbar's nobility. Indian History (Congress) (36<sup>th</sup>). 1975, 29-31, December; 166-79.

This article discusses, the situation favoured a continuing growth of Irani nobility under Akbar. Akbar's conscious effort at diversifying the ruling class, his patronage of Persian culture too were important factors in the reception according to Iranian immigrants.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**REBELLIONS**

37. NAQVI (Hameeda Khaton). Incidents of Rebellains during the reign of Emperor Akbar. Medivel India- A miscellany 2; 1972, 152-86.

This article attempts to examine the long reign emperor Akbar was perpetually harassed by uprisings staged by the disaffected elements. Indeed a systematic survey of these revolts as related by his court historian Allami Abul Fazal in his Akbarnama shows that there were no less than hundred and forty four such incidents out of the above 144 revolts thirty were raised by the princes or high graded umasah of the realm, eighty by the leaders of the distant provinces beginning immediately after their annexation, twenty eight by the Hindu Zamindars and six were by miscellaneous group of minor significance. All these incident of rebellion with the above classification are appended at the end of four tables.

\_\_\_\_\_, \_\_\_\_\_, **ALI MARDAN KHAN,**  
**IRANIAN NOBLE, RELATIONS**

38. AFZAL KHAN (Mohammed). Ali Mardan Khan: A great Iranian noble of Shahjahan. Indian History (Congress) (44<sup>th</sup>) (Burdwan). 1983, 23-24 December; 198-210.

The article discusses the Irani noble during the Shahjahan reign. Ali Mardan Khan was a great noble of Shahjahan period. He was the governor of Shahjahan. He was also a military commander and a civil administrator.

\_\_\_\_\_, \_\_\_\_\_, ANNEXATION, SIND

39. ZAIDI (Sunita). Akbar's annexation of Sind: An interpretation. Akbar and his India. 1997, 25-32.

After annexation Sind was given the status of a suba with five sarkars, namely thatta, chachgan, Nasarpur, Chakarhola and siwistan. It is a significant that Akbar did not assign sarkar siwistan and the past of Lahari Bandar to Mirza Jani Beg, but include these in the Khalisa. Sind, upon its annexation, was territorially broken up into the set imperial divisions of sarkars and paraganas on the same pattern as established for the empire after 1580. This was more than an act of map-making. Akbar and his successors determined to force all local authorities at just themselves to a standard imperial system.

\_\_\_\_\_, \_\_\_\_\_, ARRISTROCRACY, 18<sup>TH</sup> CENTURY

40. MOHAMMED UMAR. Mughal Aristocracy during the 18<sup>th</sup> century. Medieval India Quarterly. 5; 1963, 88-112.

This article discusses the rural Aristocracy after the death of Aurangzeb, the nobles tried to usurp supreme power in the stoke and the rulers, helpless to fight against them, willingly surrendered their power to one of the favourites and plunged themselves in revels. The nobles defied the order of the kings and once a noble had seized power, he set out to crush his rivals. This led to personal jealousies and wranglings and intrigues, which weakened the Government and prejudiced

the maintenance of law and order. The Mughal nobles imitated their masters in their extravagant life of sensuality. Hodges observes, when the Mughal government was in the plenitude of its power it was on object with the Omerah of great Lords of the court to hold captives in their Zennanah (Female apartment) even hundreds of females collected from various quarters of the empire, and particularly so from Kashmir, a country famous for the beauty of its women Mir Taqi Mir also gives the picture of the luxurious life of the nobles in his poem. The Majlis Yazdahum celebrated by Wazir-ul-Mumalik present a vivid picture of the luxurious life of the nobles. The Said Amir was much addicted to wine and much attached to the youth.

41. MOHAMMAD UMAR. Life of the Mughal Royalty in India during the 18<sup>th</sup> century. Medieval India Quarterly. 4; 1961, 137-53.

The Mughal emperors occupied a position of unique power and prestige in the country till the time Aurangzeb. After his death, the monarchy began to lose its distinctive feature. By the time Shah Alam II, the Mughal emperor was nothing more than the phantom of a forgotten glory. Even a foreign observer noticed this change and remarked: in the reign of Aurangzeb it may without any violation of truth be said, that Hindustan, whether for its wealths, magnitude or military resources, was the most distinguished empire in the Asiatic world. It must be also be noticed that the English at that period were not known beyond the sea-coasts of India, where they occupied under various restrictions the profession of merchants. Success of the great the Alamgir, impelled by the

destruction of his furthers is seen soliciting in a country so lately under the dominion of his ancestors, maintenance and protection from an English Subjects. This loss of royal power and prestige was due amongst offer causes, to the characters of the rulers of this period, most whome land neither the will nor the ability to guide the destinies of the stoke at a very critical juncture of history.

\_\_\_\_\_, \_\_\_\_\_, **ARMY, CAVALRY HORSES**

42. INAYAT (s) and ZAIDI (A). Cavalry horses in Mughal army. Indian History (Congress) (42<sup>nd</sup>) (Gaya). 1981, 28-30 December; 268-74.

The article discusses the cavalry horses in Mughal army. The Mughal army was essentially an army of cavalry. The maintained their's own horse stables. From the AIN-i-Akbari, it is evident that Akbar maintained twelve thousand horses in his stable After Akbar death. Jahangir inherited the stable. Hawkins, describing the articles left by Akbar, gives the number of horses as twelve thousand.

\_\_\_\_\_, \_\_\_\_\_, **ASAF JAH I, PARGANA ADMINISTRATION, DECCAN**

43. MALIK (Zahiruddin). Documents relating to Pargana Administration in the Deccan under Asaf Jah I<sup>st</sup>. Medieval India - A miscellany. 3; 1975, 152 – 83.

Nizam - ul - mulk Asaf Jah I, having resigned from the office of Wizarat, returned from Delhi to the Deccan in August 1724. He established his authority, which had resulted from military victory in the battle of Shakar Kherda, over the six provinces of the Daccen. He broke all effective relations with the centre and appointed provincial governors and diwans. He bestowed mansab, titles and jagirs on his adherents as rewards; without any reference to the royal court he made fresh an a'imma grants and renewed the old ones. He preserved both the territorial divisions and administrative institutions of the empire for administering several mehals formed into one territorial units and some times of a single paragana, he appointed an officer who combined in his person the functions of amin-faujdar and shiqqdar. The other subordinate functionaries, working in paragana or mahals, where karkoon, fotadar and waqa - i - nigar. The documents principally deal with the functions and duties of these officers; they further supply information regarding the procedure of their appointment, area of jurisdiction and mode of payment of salaries. This authentic source material is very useful for the study of the Deccan administration during eighteenth century. Owing to the unique importance of these documents under discussion, some of their Persian text as specimen are given in the appendix.

\_\_\_\_\_, \_\_\_\_\_, **ASSIGNMENT SYSTEM**

44. IQTADAR ALAM KHAN. Mughal assignment system during Akbar's Early years, 1556-1575. Medieval India - 1. 1992, 62-128.

In the Mughal system of assignments identified with jagirs or tuyuls, a noble's according to his rank in the hierarchy and the expected actual strength of his armed contingent. It was closer to pure revenue assignment than to an administrative - cum - fiscal charge like the iqta of the saltanate period. The term jagir commonly used in seventeenth century - official paper to describe the revenue assignment during the Akbar reign. Account of the period 1556-60 certain the term jagir much less frequently than those of the period 1561-75. From the table in Appendix II, it can be seen that of the total 68 references for the period 1556-60, only 22 i.e., 32.2 percent mention the term jagir, while in the remaining 67.7 percent cases the term used for the assignment or the position of assignees are hukumat/hakim or some other vague expression like hirasat, sardari, dawari, or iyalat. This article also shows the three appendixes, dealing the assignment system during Akbar's reign.

\_\_\_\_\_, \_\_\_\_\_, **AURANGZEB, AID, RELIGIOUS, MUSLIM**

45. JAFRI. (Syed Zaheer Husain). Two Madad - i - Ma 'ash farmans of Aurangzeb from Avadh. Indian History Congress. (40<sup>th</sup>). 1979, 28-30 December; 302-313.

This article discusses two early copies of farman issued under the seal of emperor Aurangzeb conferring Madad - i - Ma 'ash grant upon a religious divine of Paragana-salon and his son. The earlier was issued to Shaikh Pir Mohammed in the 19<sup>th</sup> R.Y./1086 AH (1676A.D.), other was issued to his son, Shaikh Mohammed Ashraf in the 22<sup>nd</sup> R.Y./1090 A.H. (1679 A.D.). Author gives annotated translation of these farmans in appendices A and B. The documents also help us to understand the procedure followed issuing such grants by the Mughal ministration.

-----, -----, -----, COURTS

46. SHARMA (Sri Ram). Administration of justice in Aurangzeb's time. The Indian Historical Quarterly. 21, 2; 1945, June; 101-104.

This article goes to the reign of Aurangzeb. There are ample materials, which throw light on how the administration was carried on in practice. This article discusses the several cases. These cases are taken from the reign of Aurangzeb and also taken from the Akhabarat's reign. This article also deals the all types of judicial officers. He was very strict in our field.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **DURGADAS,**  
**role of MARWAR, 11693-1697**

47. SHARMA (GD). Role of Durgadas Rathor in the Politics of Marwar, 1693-1697. Bengal Past and Present. 91; 1972; January-June; 176-81.

The period under study is a significant one for understanding changes in the internal politics of Marwar and in the nature of the Mughal Rathor relations. In Aurangzeb's reign Durgadas succeeded in securing very high mansob for himself and his family members while the mansobs bestowed on Ajit Singh and other Rathor Sardars were comparatively considerable lower. This created problem in the politics of Marwar. By granting the unusually high mansob to Durgadas, Aurangzeb neglected the authority of Ajit Singh and other Rathor sardars.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **FARMAN,**  
**LAND-TAX**

48. ZAFRUL ISLAM. Aurangzeb's Farman on Land Tax- An analysis in the light of Fatwa - i - Alamgiri. Islamic Culture. L11, 2; 1978, April; 113-26.

Aurangzeb's Farman to Mohammed Hashim (1079 A.H./1668-69 A.D.), the diwan of Gujrat, is an important document on the taxation policy of Mughals. The Fatwa - i - Alamgiri was compiled in Arabic at Aurangzeb's order by a board of eminent jurists under the supervision of Shaikh Nazam. It is collection of opinion and precepts of Islamic law. It consists

of five volumes covering all the main branches of Islamic jurisprudence. It has been arranged in sections and chapters like other similar compendiums of law. In this article Aurangzeb's farman may be discussed under five heads; extension, classification of land, description of the different kind of land tax and their rates, collection of land tax and its remission. These are several terms in the farman in the light of Fatwa - i- Alamgiri which were actually used in the administrative manuals of the period such bigha, gaz - i - Shah Jahani, seer and rupiya (Art XIV). Farman to Mohammed Hashim may be explained as a careful effort on the part of Aurangzeb's court to formally reconcile the relatives of Mughal land revenue administration with the laws of Shariyat.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**GOVERNORS, ALAMGIRNAMA**

49. ATHAR ALI (M). Provincial Governors under Aurangzeb: An Analysis. Medieval India- A Miscellany, 1; 1969, 96-133.

The present paper is based on an investigation of such appointments during the entire reign of Aurangzeb (1658-1707). The 1<sup>st</sup> ten years of Aurangzeb's reign are covered by the detailed official chronicle, the Alamgir-Nama. It is also possible to analyze the duration of the terms of Governors, according to provinces. A table giving the duration of each term province - wise is given.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **KINGSHIP,**  
**ANALYSIS**

50. AZIZUDDIN HUSAIN (SM). Analysis of Aurangzeb's theory of kingship. Indian History (Congress) (54<sup>th</sup>) (Mysore). 1993, 16-18, December 371-2

This article goes to the theory of kingship implies the stated politics of the king (Aurangzeb) aimed at governing his kingdom. A study of the theory of kingship is necessary because it provided an insight into the basic politics of the monarch. As far as Islamic policy is concerned there is a thin demarcation between religion and polity. Thus, Aurangzeb tried to convert the Mughal Empire into Islamic State.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **LAW AND**  
**RELIGION**

51. SIDDIQUI (M Zamiruddin). Muhtarib under Aurangzeb. Medieval India Quaternary. 5; 1963; 113-19.

This articles attempts the institution of the Muhtasib (literary) means (one who keeps an account; an officer who enforces the religious law and performs the functions of the censor of the public morals) occupied a significant position in the rgion of Aurangzeb. It was an institution combining the powers and functions of the police and to some extent the judicial officer. There were already two officers, Kotwal and the Qazi respectively, presiding over the civil and judicial spheres of administration.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **MILITARY,**  
**1697-1707**

52. KAMDAR (KH). Thanas of Saurashtra in the last decade of Aurangzeb's Reign, 1697-1707. Indian History (Congress) (22<sup>nd</sup>). 1959, 27-29 December; 318-21.

This article describes the military posts- Thanas, which the Mughal Government in the time of Emperor Aurangzeb maintained in Saurashtra. There were sixty-four for Sorath Proper, eight for Islamnagar, viz. The Jamnagar area, and only three for the Jhalawad Prant. A few were added by the Marathas. The Kathiwar Political Agency maintained seventeen Thanas, which served in the 19<sup>th</sup> century, as vantagepoints for the spread of education, culture etc. in the adjacent estates. The Thanas were police stations. The officers in-charge was known as Thanadars. The forces were often known as Kasbatis and the Thana or civil and military station was known in Local Parlance as a Kasba. It is a place of high administrative and even cultural importance.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **PAI BAQI,**  
**LAND**

53. HUSAIN (SM Azizuddin). Scarcity of Pai Baqi land during Aurangzeb's Reign, in the light of Inayat Jang collection Documents. Indian History (Congress) (39<sup>th</sup>). 1978, 28-30 December; 426-30.

This article deals the scarcity of Pai Baqi land during Aurangzeb's reign. Firstly, the Pai Baqi was an area, which

was to be assigned, but was for the time being managed by government officers. During the last year of Aurangzeb's reign, the Pai Baqi lands became scarce and the mansobdars were not getting the jagirs. When they did not get this jagirs, they were left without salary. In such a situation they were not able to perform their duties well as it quite evident from the facts which were available about the attitude of the Mughal Mansobdars. Thus when there was a crisis in the jagirdari system as a result of scarcity of Pai Baqi.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **POLITICAL  
VIEWS**

54. AZIZUDDIN HUSAIN (SM). Political views of Aurangzeb in the light of his Ruqat, Ahkamat and Tauqiat. Indian History (Congress) (58<sup>th</sup>). 1997, November; 415.

This paper examines the political views of Aurangzeb from his writings that are found in the form of ruqat and akhamat. These writings are compiled in four important contemporary works: Adab – i – Alamgiri, Kalimat – i – Taiyabat, Ruq ‘at – i – Alamgiri from Akbar's theory of sovereignty based on the doctrines of Insan – i – Kamil (Perfect Man) and Iman – i – Adil. Aurangzeb says that an emperor is not above sins and that he would be answerable to God for his acts of omission and commission just as any other human being.

55. TOPA (Ishwara). Political views of Emperor Aurangzeb. Islamic Culture. 34, 2; 1965, April; 111-36.

This article shows Aurangzeb believed that politics was all fluid and not a static phenomenon, changing from time to time. His political wisdom was the outcome of his experience in the field of politics and statecraft. In his political thinking, he was a realist rather than an imaginary person. According to Aurangzeb, political ambition remains as unrealizable dream if the needs of the army are not fully satisfied. Aurangzeb was of the view that order and management of the kingdom and property dependent upon justice and wisdom.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **PUBLIC  
ADMINISTRATION**

56. SHARMA (Sri Ram). Aurangzeb's Share in the Public Administration. Islamic Culture. 14, 4; 1940, October; 247-53.

There is plenty of material available for a picture of the position the Mughal Emperor occupied in the public administration of the country. The official or semi-official chronicler very often give us the daily programs of Akbar, Jahangir, Shah Jahan and Aurangzeb. Under Aurangzeb the work of government was highly centralized. Aurangzeb sat in Diwan - i - Am - o - Khas where public business of all types was transected. For the administration of justice a Diwan - i - Adalat used to be held. Then there was a meeting in the Ghul Khana. Here entry seems to have been regulated by certain standing instructions allowing certain officials of high rank the right of audience. The Khilwat khana was

purely an affair of the moment when the emperor might call upon those he needed for the discussion of certain important questions engaging his attention at the movement. It was in the Diwan - i - Am - o - Khas that the emperor was supposed to attend to all matters of administrative importance.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **SUBAH  
ALLAHABAD**

57. SINHA (Surendra Nath). Subah of Allahabad under Aurangzeb. Islamic Culture. 37, 4; 1963, October; 247-260.

The purpose of this paper is to throw some light on the local condition of the Subah of Allahabad during the reign of Aurangzeb. It is interesting to note that an able administrator like Aurangzeb failed to restore peace and order in the Subah of Allahabad. Zamindars of the Subah of Allahabad during the last twenty-five years of Aurangzeb's reign had contributed considerable to the growth and development of the reign sentiments. The defiant zamindars (zor-taalob) of the Subah has created serious problems for the imperial authority.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **SUCCESSION**

58. CHATTERJEE (Anjali). Why did Mirza Raja Jai Singh (Kachwaha) expose the cause of Aurangzeb in the war of succession Indian History (Congress) (34<sup>th</sup>). 1973, 206.

The present article is meant to give a tentative twist of focus on the motive of Mirza Raja Jai Singh's (Kachwaha) negative attitude towards Shah Jahan, in the war of succession. Rajput Jai Singh was in the attitude to the emperor Shah Jahan, who raised him from an humble beginning to power pelf did have a fault in the war of succession eventually turning him to a betrayer to the salt of Shah Jahan. Evidence are these not from authoritative source of coarse, but still evidence that testify that Raja's Manoeuvre as to bring down the fall of Daral the Prince reign) taking the side of Aurangzeb. Muslim chroniclers such as Khafi Khan, Munshi Mohammed Qasim and authoritative historians like Sir J.N. Sarkar and others are silent in relation to the cause that included the Raja to leave Shah Jahan and Dara in the lurch when they needed his fidelity and loyalty the most. An attempt has been made to probe the causes that blurred the Raja's character in telling terms.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **TRADE  
CENTRE, BOMBAY**

59. SHAFAT AHMAD KHAN. Bombay in the reign of Aurangzeb. Islamic Culture. 6; 1932, January; 90-130

During Aurangzeb reign Bombay was the centre for export and import of goods with the advise of English coin named Bombay coin was passed to keep peace of the Mughals and work sent to English factories at Bengal at the early stage for help. This was done to increase political and administrative

settlement of American merchants at Bombay to support administrative work.

\_\_\_\_\_, \_\_\_\_\_, **BABAR and AFGHAN  
RELATION, 1519 AD - 1530**

60. SIDDIQUI (Iqtidar Husain). Babar's relation with the members of Afghan nobility in India (1519 A.D. – 1530 A.D.). Islamic Culture. L11, 4; 1978, October; 241-61.

This paper seeks to analyse the evidence contained in different sources about Babar's policy towards the Indian ruling elite and the struggle carried on by the Indo-Afghan noblemen to shake off the foreign rule. The beginning of the Babar's relations with the members of the Indo-Afghan ruling class may be traced to the year 1519 when he entered Bhera and occupied it. Babar invited the Afghan nobles holding forts and territories around Delhi and Agra. He declared an amnesty and promised to retain them in the administration of the empire.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ **HUMAYUN,  
RELATIONS, RAJPUT**

61. MALHOTRA (Yog Raj). Mughal - Rajput Relations under Babar and Humanyun. Islamic Culture. L10, 3; 1996, July; 65-81.

The article states that the present studies in to collect the story references the Rajput rulers who came into contact with

Babar and Humayun. A detailed account of Babar's relations with Rana Sanga of Mewar has been given in most of the monograph on- Babar. We have included in this study an account of the janjuha Rajputs's Himayun's relation with Rajputs have given space only to Himayun's relations with Maldeo besides currority given an account of Himayun's relations with the Sodha Rana of Amarkot. The author repeating the details of Himayun's relation with Maldeo though a brief account has been included. The attempt is to here in to highlight the other Rajputs who came in contact with Himayun. The period of Babar and Himayun in Hindustan has been treated as compact and attempt has been made to look at the problem in a large perspective and examine the emerging pattern of relationship between the Mughals and the Rajputs. The Rajputs also gave military assistance to Babar and Himayun.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **NOBILITY**

62. KHAN (AR) Note on the organisation of Nobility under Babar. Indian History (Congress) (Burdwan). 1983, 23-24 December; 62-4.

The purpose of this article is only to highlight the gradation of Babar's nobility. It has been submitted here that a person often started his military career under Babar as a Begit and after serving for some time in that

Capacity he was promoted to the position of an Aichki. The next promotion from an Aichki was to the status of a Beg.

Both, the Aichki as well as the Begs enjoyed the status of nobles.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, **1526-30**

63. TEJ RAM. Babar's relation with the nohani and Farmuli Afghan's: A study of his Nobility (1526-30). Indian History (Congress) (41<sup>st</sup>) (Bombay). 1980, 26-28 December; 227-38.

At the time of Babar's final invansion of Hindustan the Nohani and Farmuli clans of Afghans were very powerful in Hindustan after the occupation of Agra by Babar several Afghan chiefs voluntorily joined his service. When Babar concluded a peace treaty with the Nohani Afghan of Bihar, Alaul Khan Nohani expressed his loyalty towards Babar. Alaul Khan Nohani along with several other Afgan amirs joined his service. Ali Khan Farmuli joined Babar's service. He (Ali Khan Farmuli) rendered valuable military service to Babar in the battle of Kanwah. After the bottle of Ghagr when Alaul Khan Nohani joined the service of Babar he made a revenue assignment to Alaul Khan Nohani from Sarwar. The Nohani and the Farmulis held 41.7% of the assignment conferred upon the Afghans in genenral. The jama of Babar's empire in Hindustan being 52 crore 28.7% was shared by the Afghans.

\_\_\_\_\_, \_\_\_\_\_, **BAHADUR SHAH,  
MARATHA, POLICY**

64. SATYENDRA NATH. Bahadur Shah's Maratha policy: A appraisal Indian History (Congress) (44<sup>th</sup>) (Burdwan). 1983, 23-24 December; 223-25.

In this paper an attempt has been made to re-examine the political situation in Deccan and the nature of the Maratha problem in the Post-Aurangzeb period. After a careful analysis of the circumferences and events and the Deccan and the attitude of Bahadur shah in dealing with them. Dr. Satish Chandra who has criticised Bahadur shah's Maratha Policy and termed it to be a blunder.

\_\_\_\_\_, \_\_\_\_\_, **BAIRAM KHAN, POLITICS**

65. IQTIDAR ALAM KHAN. Mughal court Politics during Bairam khan's regency. Medieval India- A miscellany. 1;1969, 21-38

This article discusses the period of Bairam khan's regency or wakalat (1556-60) represents a very significant phase in History of Mughal Empire. The purpose of this paper is to attempt to such an enquiry correlating the various events and checking and existing. Views against the statement of sources and on this basis offer a fresh appraisal. The period of Bairam khan's regency naturally falls into four parts.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **role of**

66. SINGH (Damodar). Bairam Khan and the re-establishment of the Mughals empire. Islamic Culture. L22, 2; 1998, April; 65-74.

The Importance of Bairam Khan's role in Himayun's successful bid to regain his throne Bairam Khan played a crucial role during the Himayun period. He (Bairam Khan) regained and restored Mughals state in India- and particularly his contribution to the expedition of mid-1554 to mid 1555-is the theme of this article.

\_\_\_\_\_, \_\_\_\_\_, **BATTLE, MEWAR**

67. YASHPAL. Origins of the Rajput war. The Indian Historical Quarterly. 17, 4; 1941 December; 30-41.

The article discusses the Rames of Mewar Science their submission to the Mughals in 1615 enjoyed a position which was peculiar to them alone amongst all the Mughal feudatories. They had been imperial gradees science the day of Rana karan Singh, but no rana had ever visited Delhi, and the question of personally serving in the Mughal ranks never rose. This privileged position was not enjoyed by any other emperial mansabar. To this was add to claim of the soldiars to be the head of the Rajputs in india, because Mewar, was the premier Rajput stoke in the whole of India. The death of Raja Jaswant Singh Rathor of Jodhpur created new issues in the Mughals-Rajput relation, the war, which had already

stated against the Rathor was extended to the sisodies and then began the long series.

Of short engagements, the querrila warfare and the display of astute diplomacy on the part of the Rajputs.

\_\_\_\_\_, \_\_\_\_\_, **BEGAR, KASHMIR, 16<sup>TH</sup> - 18<sup>TH</sup> CENTURIES**

68. KAW (Mushtaw Ahmad)-Some aspects of begarin Kashmir in the sixteenth to eighteenth centuries. Indian Economic and Social History Review. 27,4; 1990, October-December; 465-74.

This article is intended to argue that there has been a great deal more of continuity in the tradition of bigar (Some times termed *cornee*) being exacted in different forms from the people of Kashmir. Begar meant something more than forced unpaid labour. In spite of Akbar's measures, all forms of begar could not be totally done away with. Begar. Was revived during the reign of Jahangir was through the under-payment of the wages.

\_\_\_\_\_, \_\_\_\_\_, **BREAK-UP, CAUSES, 18<sup>TH</sup> CENTURY**

69. MALIK (Zaheeruddin). Causes of the Break-up of the Mughal Empire. The Aligarh Magazine 1954. 80-95.

This paper discusses the many causes of the break-up of the Mughal Empire. The first of the eighteenth century constitutes such a period when the Mughal crecent, after rounding to fullness had began to wane. As the government was despotic in form and bureaucrotic in practice, the monarch enjoyed the pirotal position in the state machinery. The Sovereign with certain limitations was the supreme legislature, the head of the executive and the highest court of furtice. Another potemt source of weakness was the absence or any law of succession in the Mughal system. Within little more than a decade after Aurangzeb's death seven fierce bottle for the imperial Succession were fought in which prince, nobles and large numbers of soldiers, trained as well as untrained perished, treabures were glown away like water and the whole administration machinery was upset.

\_\_\_\_\_, \_\_\_\_\_, **CHIEFS, ASSAM**

70. MUMTAZ (IS). Border chiefs of Assam and the Mughals. Indian History (Congress) (56<sup>th</sup>) (Calcutta). 1995, 28-30 December; 215-19.

This article discusses the border chief of Assam and the Mughals. Border Chief of Assam were greatly anoyed at the way the Mughal Soldiers were let loose on the village to loot and plunder. The hill-chiefs on the south bank of the Brahmaputra provided grest abstracts for the smoth advance of the Mughals towards Assam.

\_\_\_\_\_, \_\_\_\_\_, **CHRISTIANS, STATUS**

71. ROY CHOWDHURY (ML). Position of chirstiants in the Mughal Empire. Transaction of the Indian History (Congress)(5<sup>th</sup>) (Hyderabad). 1941, 347-53.

During Mughal empire Chiristiants were allowed do their job freely. Akbar permitted them to convert the people into chiristanity but not other Mughal empires. The chiristian were also allowed to build churchang. Financial support were also given to them to run their church in this way the chiristians were very well florised.

\_\_\_\_\_, \_\_\_\_\_, **CIVILWAR, RELIGIOUS ISSUES, 1658-59**

72. ATHAR ALI (M). Rreligious issue in the war of succession, 1658-59. Medieval India Quarterly. 5; 1963,80 – 87.

The articles deals the war of succession among shah jahan's sons, which shook the Mughal Empire when it was its hight, by its extremely dramatic interest. Prof. Jadu Nath Sarkar provided for the picking out the most reliable accounts and rejecting those based on hearsay or later tradition. The war of succession is an event which perhaps more than other, stands and need of Scientific analysis. Dara shukoh was a traitor with in the Islamic Political community who sought to open the gates fully to the Hindus. Aurangzeb, there fore, rallied the Muslims together and though essentially for the faith, not for the extent that religion served as a war cry to rally Aurangzeb's supporters.

\_\_\_\_\_, \_\_\_\_\_, **COIN, MALWA**

73. HASAN (Syed Bashir). Mughal coinage from Malwa: An analysis. Indian History (Congress)(58<sup>th</sup>) (Bangalore). 1997, November; 354-70.

The rulers of the independent Kingdom of Malwa, from 1401.02 till the Mughal occupation of the kingdom as a suba of Mughal Empire, issued their coins from Mandu, called Shadiabad. The coin so far published by scholars like L white - king and H - Nelron weight, bearing the mint name shadiabad, indicate that the independent kingdom of malwa issued all its coinage from only one mint. With the transformation of all kingdom into a Mughal suba, the seat of Power shifted from Mandu to Ujjain and number of new mint began to function the Mughal increase in the number of mints in Malwa indicating presumably an increase in coin out put. Silver mintage tended to shift with the trade, while gold minting was moored more to the seats of government.

\_\_\_\_\_, \_\_\_\_\_, **CONQUEST, CHAMPANER**

74. RAY (Sukumar). Date of the Mughal Conquest of champaner under Humayun. Indian History (Congress). (23<sup>rd</sup>) (Aligarh). 1960; 185 - 87.

This article discusses the date of the Mughal conquest of champaner under Humayun. Some scholars place it in safar 94<sup>2</sup>/August, 1535 and some, in safar, 943/july 1536. Abu-'L-Fazal and most contemporary Historian state that the conquest of the fort took place in safar, 942. This date shows

all the coins that Himayyun struck at champaner are dated 942 A.H., e.g. Nos. 44,45,46,90,91,92 in the Punjab Museum, Lahore. No. 92, which is a copper coin gives the date of the conquest of champaner as 942 A.H.

\_\_\_\_\_, \_\_\_\_\_, **COURT, CEREMONIES**

75. ANSARI (Mohd Azhar). Court ceremonies of the Great Mughal. Islamic Culture. 35,3; 1961, July; 183-97.

The Mughals were very fond of celebrations, festivals and rejoicings. They held big feasts to enjoy the hilarity of the occasion. They celebrated a number of festivals, both Indian and Iranian, officially. Some of them were current in India and were practised by the sultans of Delhi, other were introduced a new. All the early Mughals were epicurians in their outlook except the last of them who was too good a muslim to take part in festivity and abolished all un-islamic rejoicings. Most of the court festivals of the great Mughals were celebrated according to the solar calendar, but there were some besides the religious ones, which were celebrated according to lunar calculations. Among the latter may be counted their coronation Anniversary, known as jashri julus, and their lunar birthdays. Thus two occasions were some times celebrated together: Nawruz and Jashn -i- julus, Id and Nawruz.

\_\_\_\_\_, \_\_\_\_\_, **COURT, ETIQUETTE**

76. BHATIA (LM) and BEHARI (kailash). Mughal court Etiquette and Matters of protocol. Journal of Indian History. 56, 1-3; 1978, April; 111-18.

The etiquette of the court was maintained the sonorous titles and languages of the great Mughals continued, and the resident attended the Durbar in the Diwan – i - khas regularly as a suitor. He dismounted like any other courtier at the Naqar khana and was conducted on foot through the Lal Purdah to the imperial presence where he stood respect fully like the rest with out shoes and humbly enquired after his majesty's health and personality.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **NORTH-  
WEST 13<sup>TH</sup> and 14<sup>TH</sup> CENTURY**

77. GULATI (GD). Role of the North - West Frontier Governors in the court politics during 13<sup>th</sup> and 14<sup>th</sup> centuries. Indian History (Congress) (40<sup>th</sup>) (Waltair). 1979, 28-30 December; 281-94.

During the 13<sup>th</sup> and 14<sup>th</sup> centuries the governors posted at the frontier remained powerful and the sultan had to adopt a liberal attitude towards them. They were enjoying special favour of the sultans these were the governors who did bring major changes in the court politics. They were actively involved in the election process of most of the sultan right from the time of Aram shah in Lahore and asserted their will in the choice of the candidates for the throne of Delhi.

\_\_\_\_\_, \_\_\_\_\_, **DIPLOMACY**

78. RAHIM (A). Aspect of the Diplomacy of Mughal Age. Journal of the Pakistan Historical Society. I; 1961, 289-95.

The article discusses that Many countries of Asia, Europe and Africa had direct contact with Mughal Empire, which was one of the most powerful and prosperous powers of the time. The Mughal relations with the Sofawid kingdom of Persia and the Uzbek and Astrakhani Empire of central Asia were governed mainly by political questions. The Mughal emperors exchanged regular embassies with these two great neighbouring powers. Their relations with the Sofawids in particular give an insight into the diplomacy of the time.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **GUJRAT**  
**1533-34**

79. DESOULIERES (Alain). Mughal Diplomacy in Gujrat (1533-34) in correa's (Lendas da India). Modern Asian Studies. 22,3; 1998, 433-54.

This paper is to comment and analyse some passages of correa's Lendesda India, Book III, year 1534, relating to Mughal diplomacy and diplomatic letters immediately before the Gujrat campaign by the Mughal Emperor Humayun, against Bahadur Shah Gujrat. Coria given an exact and true account of this episode of Mughal diplomacy science (I) corria seems to believe that these negotiations took place between the Ranis and Babar, while it was with Humayun; which is due to the fact that the recorded Babar's death in the

years 1534 of this lands, instead of 1530 (2) Chaube's History of Gujrat Kingdom, which provides us with reference from many source, does not mention any diplomatic exchange between Humayun and Muhammad Khilji's wife along with Rani Karmavati's appeal. Neither have we found it in the *Mirat-i-Sikandari* or in the *Akbarnama*. 3. However the appeal by the 'Queen of Mandu' Humayun, along with Rani Karmavati's own appeal, is quite consistent with the historical situation and circumstances. 4. In its essential terms the account of the diplomatic correspondence between Rani Karmavati and Humayun which took place after the seizure of Chitor, correct, as related by the Correia. Let us also note that Correia's account of the Chitor, is negotiations of 1533 agrees with Munhot Nainsi's account, as quoted by Chaube. 5. The way Humayun's answer is related reflects perfectly Humayun's moral character, the generous 'knight-errant' of the Mughal dynasty.

\_\_\_\_\_, \_\_\_\_\_ **DHULFIQAR KHAN**  
**NUSRAT JUNG, 18<sup>th</sup> CENTURY**

80. SATISH CHANDARA SITARAM. Dhulfiqar Khan Nusrat Jung- Great Mughal states of the Early Eighteenth Century. *Islamic Culture*. 23, 2; 1949, April; 151-61.

This article deals Dhulfiqar Khan Nusrat Jung, son of Aurangzeb's vizier Asad Khan, and himself Mir Bakhshi of the sovereign during the last five years of his reign. Dhulfiqar Khan's career shows that a powerful reaction against the policies of Aurangzeb had started within his own

life - time inside the Mughal Court. He occupied the two highest civil and military posts in the empire. Dhulfiqar's policies for the conciliation of the "external" enemies of the empire, i.e., the Rajputs, Marathas, etc. Dhulfiqar's claim to be regarded as one of the oldest and most original politician of his time.

\_\_\_\_\_, \_\_\_\_\_, **DIPLOMATIC  
RELATIONS, DELHI and GUJRAT, 16<sup>TH</sup> CENTURY**

81. SIDDIQI (Iqtidar Husain). Diplomatic Relation between the Rulers of Delhi and Gujrat during the Sixteenth Century Medieval India - A miscellany. 3; 1975, 113-26.

This article discusses important political development that took place in the beginning of the 16<sup>th</sup> century brought the sultans of Delhi and Gujrat diplomatically close to each other. The gifts were exchanged through the envoys and an understanding was effected. The present paper seeks to discuss the diplomatic relations between the courts of Delhi, and Gujrat as well as the role, played by the Indo-Afghan nobles in Gujrat after the fall of the Lodi dynasty in 1526. Friendship between the courts of Gujrat and Delhi established during the time of Sikandar Lodhi lasted for long; Gujrat continued to provide shelter to the Afghan even after the collapse of the second Afghans Empire in 1556. The Afghans also served of the Gujrat with devotion and loyalty till Akbar's conquest (of Gujrat) in 1572.

\_\_\_\_\_, \_\_\_\_\_, **DOWNFALL, REASONS,**  
**18<sup>TH</sup> CENTURY**

82. NIGAM (SBP). Jahandarnamah of Nur-ud-din. Journal of the Indian History. 61; 1983, 93-115.

This article discusses the eighteenth century India witnessed a chain of Political events. It saw the downfall of the Mughal Empire the rise of the Maratha, Sikh and Jat powers and the establishment of British rule in India. The source for the history of the important epoch in Indian History are spread over many languages. But most of the sources, mainly contemporary and eyewitness accounts, remain unpublished. The Jahandarnamah is one of them. The Jahandarnamah unravels the short reign of Jahandar shah, which marked the beginning of the downfall of the Mughal Empire. Its author, Nur-ud-din, belonged to a family of Professional Soldiers who had served the Mughal Empire since the days of Zahir-ud-din Mohammad Babar and settled in Multan.

83. Nijjar (Bakhshish Singh). North - west frontier under the later Mughals (1707-159 A.D.). Quarterly Review of Historical studies. 11, 1: 1971-72, 41-45.

The Mughals were become successful on so many frontiers because of good policies with the hillmen. They were employed in the emperial army. Many Mughal followed this policy to maintained peace and order. Later on this policy was withdrawn and it may be one of the reason of downfall of Mughal emperors.

\_\_\_\_\_, \_\_\_\_\_, **EDUCATIONAL  
INSTITUTIONS**

84. KHAN (MS). Teaching of mathematics and astronomy in the Educational Institutions of Medieval India. Azad Academic Journal. 13, 12; 1997, 1-31 December; 19-26.

The article discusses the Institutions of higher learning, Mathematics and Astronomy were taught as optional subjects and Astronomy where taught as optional subjects to students till the time of Akbar who made them compulsory through a royal degree. Akbar gave the system of education in Medieval India a liberal and secular character in which the rational sciences founded equal place with the fundamentally religious science. Mathematics and Astronomy developed because they served the religious, social administrative and individual needs of both the communities. Higher mathematics was used for as trinomial calculations. As a result of growing interest in Mathematics and Astronomy, the well known Zij - i - Ja - did - i- Muhammad Shal was compiled in 1727 A.D. under the supervision of Maharaja Sawai Jai Singh II of Jaipur (1693-1743 A.D.) who also constructed five observatories in Delhi, Banaras, Mathura and Jaipur. He was patronized by Mohammed Shah (1719-1748 A.D.) a later ruler of the Mughal dynasty.

\_\_\_\_\_, \_\_\_\_\_, 18<sup>TH</sup> CENTURY

85. IQBAL HUSAIN. New light on some events of early years of Aurangzeb's reign. Indian History (Congress) (52<sup>nd</sup>) (Warangal). 1992-93, 13-15 February, 21-25.

This article acquired xerox copies of Persian Documents from H.S. Mathur collection. Rajasthan Archives, Bikaner. A number of these documents consist a report of letters of Wakils of Maharaja Jaswant Singh and possibly another nobles holding Nagour in Jagir. Most of the letters and arzdasht, which are not originals but copies made apparently in the 18<sup>th</sup> century. In this article author selected five letters and arzdasht for the present study. They have been a translated, omitting however, the long titles and other comparsory forms and addresses, and arranged chronologically for the convenience of study.

86. OTURKAR (RV). Scope of state activity under the 18<sup>th</sup> century Maratha rule. Proceeding of the Indian History (Congress) (13<sup>th</sup>) (Nagpur). 1950, 202-4.

During 18<sup>th</sup> century the Mughal Empire a lot of political, social reforms were taken in democratic manner during that period the person who was found culprit in the adultery were signed and the money were credited to the treasury. Many Brahmins were employed to supply water to the travellers and they were paid money per month. The villagers were also advise to raised a loan on joint responsibility to distribute them amongst the needy.

87. PEAREARSON (MN). Political participation in Mughal India. Indian Economic and Social History Review. 9,2; 1972, June; 113-31.

This article will argue that the perception that these were new systems and new participants is derived from a faulty view of the nature of politics and political participation in Mughal India. Locally powerful people did not suddenly emerged into a political role as Delhi's authority weakened in the early eighteenth century.

88. SPEAR (TGP). Twilight of the Mughal. Bengal Past and Present. 39, 2; 1930, April-June, 124-43

In 1788, there was a decline in political arena of Mughal Empire. Ghulam Kadir Rohila chief sacked the Mughal Royal Palace and took away all the money in this way the political power taken away in many places the Mughals were so much politically weak that they started to spent their time on allowance.

\_\_\_\_\_, \_\_\_\_\_ **ESPIONAGE-SYSTEM,  
DEVELOPMENT**

89. DUTTA (Karuna Pada). Genesis, Growth, Development and Importance of the Espionage System (with reference to sultan of Delhi). Indian History (Congress) (36<sup>th</sup>). 1975, 29-31 December; 1-2.

This article is to give a comprehensive idea of the genesis, growth, development of the espionage as an administrative

institution with special reference to the importance of the espionage establishment in early Medieval India. The institution of espionage was one of such administrative unit where both Indian and Islamic political traditions fused and mingled together. Institution of espionage was increasingly felt by early Medieval Sultan of Delhi for numerous various reasons and for all political purposes.

\_\_\_\_\_, \_\_\_\_\_ **FAMILY, ZAMINDAR,  
AZAMGARH, 1609-1771**

90. RIZVI (Syed Najmul Raza). Zamidar family of Eastern Uttar Pradesh: A brief study of Rajas of Azamgarh (A.D. 1609-1771). Islamic Culture. L7, 1; 1983, January; 29-37.

The rise of the family of the Rajas of Azamgarh beings in the early seventeenth century. It was during the first decade of the reign of emperor Jahangir round about A.D. 1609 that one Abhiman Rai either forcibly or by his own will, was made a eunuch and thereafter he embraced Islam, entered the imperial service and through his influence succeeded in getting the zamindari of 22 parganas granted to his nephew Harbans. Thus from the date begins the history of the zamindar family of Azamgarh. The family history of the Rajas of Azamgarh confirms the following statement of professor Nurul Hasan: "The intermediary zamindars played a very important political, administrative and economic role in Mughal empire. Their principal duty was submit the full revenue, to maintain law and order through their troops, to keep ferries and irrigation works in good order, and to ensure

that the assessments were reasonable made and complaints properly looked into".

\_\_\_\_\_, \_\_\_\_\_, **FARMANS, TAJMAHAL**

91. NATH (R). Imperial farmans relating to the construction of the Tajmahal, Medieval India: A miscellany. 4, 158-67.

This article discusses imperial farmans to the construction of the Tajmahal. By issuing farmans Shah Jahan purchased marble stones from Makrana regularly by appointing special officers and cartage charges upto Akbarabad all were paid from the Mughal Treasury. All the stone cutters from Amber and Rajnagar were sent to Makrana. Enormous scale of building work was going on at Agra about this period.

\_\_\_\_\_, \_\_\_\_\_, **FAUJDARI**

92. SIDDIQI (Noman Ahmad). Faujdar and Faujdari under the Mughals. Medieval India Quarterly. 4; 1961, 22-35.

This article discussed the faujdar. He occupied a key position in the local administration under the Mughals. He combined in himself the office of a military commander and that of the executive head of the administration charge known as the faujdari. He was directly responsible for the collection of land revenue from the zamindars and closely associated with the judiciary.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**PROBLEMS, BAIWARA**

93. MALIK (Zahir-u-din). Problems of Faujdari Jurisdiction in Baiswara. Indian History (Congress) (34<sup>th</sup>) (Chandigarh). 1973, 29-31 December; 211-15.

This paper attempts to discuss some problems of the faujdari jurisdiction in Baiswara in the last year of Aurangzeb's reign on the basis of petitions (arzdashts) and letters addressed by its faujdar, Ra'd Andaz Khan, to the imperial court and the bakshish like Mukhlis Khan and Ruhullah Khan. It also attempts to translate and analyse some important petitions, which mainly deal with the difficulties of the faujdar in the discharge of his duties, his relations with the local zamindars and the socio-economic conditions prevailing in that area. The contents of these records provide us with an important source - material for the study of sporadic out-breaks of agrarian unrest which were endemic among land holders of various categories and in area under direct Mughal administration, and the working of the mansabdari system at the local level.

\_\_\_\_\_, \_\_\_\_\_, **FISCAL SYSTEM, SURAT,  
 17<sup>TH</sup> CENTURY**

94. FARHAT HASAN. Mughal Fiscal system in Surat and the English East Indian Company. Modern Asian Studies. 27, 4; 1993, 711-18.

In this paper an attempt is made to outline the basic structure of taxes on trade and commerce at the Mughal port of Surat during the seventeenth century. This is explored chiefly from documents relating to the English East Indian Company. By the very nature of the company being a foreign corporate body, it did not respect the typical 'Peddling' tax - payer. But the system in so far as the ordinary merchants were concerned, can be restored for us indirectly by considering how far the company was favoured in taxation matters. The fiscal system in Surat should not be viewed as a static system. Local officials enjoyed considerable discretion and independence of action. This facilitated the development of mutually beneficial adjustments between the officials and English merchants. The taxation system was still down by the imperial court, and both the merchants and the officials considered the court as the ultimate authority for resolving their disputes.

\_\_\_\_\_, \_\_\_\_\_, **FOREIGN TRADE, 17<sup>TH</sup> CENTURY**

95. SURENDRA GOPAL. Aspects of Indo-Persian trade in the seventeenth century. Proceedings of the Indian History (Congress) (31<sup>st</sup>) (Bhagalpur). 1968, 240-46.

The political relationship between Mughals and Persians was very healthy. Persia attracted traders from Punjab, Sindh, Gujrat, Malabar and Bengal. The Mughals were able to import horses from Persia to South Asia. In this way due to

the decessive policies of English the trade between India and Persia flourished.

\_\_\_\_\_, \_\_\_\_\_, **FORESTRY, KHANDESH,  
1700-1850**

96. GUHA (Sumit). Forest policies and agrarian empires: The Khandesh Bhils, C. 1700-1850. Indian Economic and Social History Review. 33, 2; 1996, April-June; 133-53.

The Bhils of the Khandesh formed part of the great Central Indian block of forest peoples. It must be evident, they were determined to share in the goods that civilization could yield and to establish their dominance over the peasantry who toiled to produce the harvests that fed Bhil and Brahman alike. They were prepared to use their mutual solidarity, their capacity for gurilla war, and their knowledge of the hills and forests, of the path and water sources, as assets to be traded in the regional political arena. Every regime that aspired to the control and tax agriculture and commerce had to come to terms with them and, as we have seen, the options available to even early colonial government were substantially similar to those their Maratha predecessors had possessed. The imperial regime was finally able to put in place the policies that were to lead inexorably to a steady thinning of the forests and a sedentarisation of their inhabitants, thus gradually reducing the king of the forest to the serfs of the forest department.

\_\_\_\_\_, \_\_\_\_\_, **FORMATION, MEWATI**

97. MAYARAM (Shail). Mughal State Formation: The Mewati Counter - perspective. Indian Economic and Social History Review. 34, 2; 1997, April-June; 169-97.

This article investigates a subject group's perspective on Mughal state formation. More specifically it refers to the response of a local community, the infamous Mewatis of the Persian chronicles, to the developing Mughals and Rajput alliance. Woven into this account is an analysis of strategies of representation of oral and written texts that suggest the shifting practices of power at both imperial and reignal levels and the resistance they generated in a reign. The Panch pahar ki larai is a narrative of the Mewati oral tradition that describes a battle between the Pahat clan of the Meos (contemporary usage for the Mewatis) and Shah Jahan's Mughal-Rajputs army in the seventeenth century. It represents the subordination of the Meos to imperial rule, the antagonism that both conquest and the collection of revenue generated in the reign. The Mughal perspective briefly outlined in a historical text of the mid-seventeenth century, imperial farmans and a Mughal miniature painting. The second part of the article shifts to the early eighteenth century and analyses the constructions of the Mewatis in the arzdashts of the Jaipur State and other related administrative sources. Meos were the dominant peasant cast in Mewat and the largest single caste group among the peasantry that included Jats, Ahir, Gujars, and Minas.

\_\_\_\_\_, \_\_\_\_\_, **FORTS, DELHI**

98. ALI ATHAR. Strategic functions of Fort during the Delhi Sultanate. Indian History (Congress) (54<sup>th</sup>) (Mysore) 1993, 16-18 December, 63- 73.

The forts having varied functions during the Delhi sultanate were grouped together and used to strengthen the logistic of the territories controlled by the Sultans to derive maximum military by advantage from the presence of these secure spaces within conquered land. The fort thus sustained the military structure of the Sultanate.

\_\_\_\_\_, \_\_\_\_\_, **FRONTIER PROBLEMS**

99. SINHA (HN). Frontier problems of the Indian Mughals. Indian History Quarterly. 7, 3; 1931, September; 481-98.

Frontier problems of the Indian Mughals were more vitally concerned with the people and provinces of the North-Western frontier, and to them, in a much greater degree, the frontier problem was the pivot of their political existence. Their home was beyond the frontier and their ambition fondly cherished an empire in which the transfrontier provinces, once their ancestral dominions, should form a part. The diplomatic relations subsisting between the Indian Mughals and the Uzbegs and Persians form the foundation of the Mughal frontier problem.

\_\_\_\_\_, \_\_\_\_\_, **GARHWAL, RELATION**  
**1500 - 1707 A.D.**

100. NEGI (SS). Mughal - Garhwal Relations: A Historical study (From A.D. 1500 - 1707). Indian History (Congress) (46<sup>th</sup>) (Amritsar). 1985, 27-29 December; 340.

The present article goes to Garhwal-Mughal relations during 1500 to 1707 A.D. During the reign of Akbar, the relations were put on strong footing by sending an exploratory team to Mansarovar and Rakshastal. These relations during the period of Jahangir were improved. Mughal armies never interfere Garhwal.

\_\_\_\_\_, \_\_\_\_\_, **GEOGRAPHICAL**  
**ACCOUNT KHANDESH**

101. ALVI (Rafi Ahmad). Mughal Geographical Accounts of Khandesh. Medieval India- A Miscellany. 3; 1975, 127-51.

In this article author discusses that portion of Dastur-ul-'Amal - i - Shahanshahi' written by Munshi Thakur Lal Mathur Kaisth which deals with Khandesh. It contains the imperial regulations and political divisions of the Hindustan and Deccan. It contains an account of the suhah, sarkars and paraganas from the time of Akbar to the year 1185 A.H./1771 A.D. it embraces the occasional changes that took place and historical notions of former rulers. Thakur Lal was the inhabitant of Burhanpur in Khandesh. The only major changes after Akbar, appear to have been made during Shah Jahan. He (Shah Jahan) transferred all the territories South

of Narbada from Malwa to Khandesh in his 8<sup>th</sup> regnal year. Subsequently, Khandesh was furthering enlarged by the addition of Baglana though it had remained a separate entity as mulk after its annexation in 1638. Shah Jahan carved out a separate province of Telingana from Berar, probably in his 8<sup>th</sup> regnal year; but in 1657, it was merged with Bidar to form the suba of Bidar.

\_\_\_\_\_, \_\_\_\_\_ **GIFTS**

102. VERMA (Som Rakesh). Wine-Pots at Mughal Court (in the sixteenth century). Medieval India: A Miscellany. 3; 1958, 67-79.

This article deals the wine - pots at the Mughal Court. The Mughal paid a lot of money to attract the people by spending money on painting. They also used gold and silver chains in various types of utensials. During Akbar time the spoon were made of gold and diamonds. The article also contains plate showing the diagram of various pots use during the Akbar's period to maintain the political relations they used to gift such items.

\_\_\_\_\_, \_\_\_\_\_, **GODAVARI, 17<sup>TH</sup> CENTURY**

103. RICHARDS (JF). Mughal retreat from Coastal Andhra. Journal of the Royal Asiatic Society. 1978, 50.

This article is to describe and assess those political changes occurring in the Godavari reign of coastal Andhra as a result of Mughal conquest in the later 17<sup>th</sup> century. Previous to that event, the Muslim kingdom of Golconda with its capital at Hyderabad had ruled this predominantly Telgu - speaking reign. But imperial occupation did not carry with it increased political and administrative consolidation. On the contrary, extension of the boundaries of the empire brought about a pre-ceptible decline in Muslim State power as exercised from Hyderabad. At the same time Telgu warriors who had served the king of Golconda as troop commanders and local administrative intermediaries became self-sufficient rajas.

\_\_\_\_\_, \_\_\_\_\_ **GRANT, MADAD - I - MA'ASH**

104. SHEIKH ABRAR RASHID. Madad - i -Ma'ash grants under the Mughals. Journal of the Pakistan Historical Society. I; 1961, 98-108.

This article deals the Madad - i -Ma'ash grants, fulfilling a great social need and providing charitable assistant to the needy and the deserving middle class, immobilized much of the wealth of the empire and deprived its limited Muslim man power of all creative and useful pursuits. Abdul Fadl speaks of the grantees of Madad - i - ma'ash as an army of prayer', and remark that through there is no country in which there would not be any of them, however, in Hindustan there are more of then anywhere else. The Sadar-al-sadur was the

officer responsible for the administration of the madad - i - ma'ash grants.

\_\_\_\_\_, \_\_\_\_\_, **HUMAYUN, CENTRAL ADMINISTRATION, 1545-55**

105. IQTIDAR ALAM KHAN. Wizard under Humanyun, 1545-55. Medieval India Quarterly. 5; 1963, 73-79.

The articles discusses the new central administration was the emergence of the wazir as on of the premier state functionaries. He was sole charge of the revenue development and independent of the wakil, first came in vogue under Humanyun. They suggest that the struggle between Humanyun and the recalcitrant section of his nobility developed to the large extent over the issue of control of state finances. The king consolidated his control over administration and led to a smooth functioning of the diwani under the wazir.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **FARMAN, 1546**

106. ZAKIR HUSAIN. Humanyun in Afganistan: A farman of 1546. Proceeding of the Indian History (Congress) (56<sup>th</sup>) (Calcutta). 1995, 28-30 December; 172-74.

This article discusses the Humanyun farman. Humanyun was able to capture Quandahar and Qabul in 1544 in a sudden

situation that Humayun issued a farman in his own handwriting addressed to Khwaja Jalaluddin Mir Mohammad, son of Mir Malike. The farman is essentially a receipt and promise of payment. The Khawja Jalauddin had "rendered approved service" by giving a loan (musa 'adat) the sum of 95,000 shahis, in cash and kind comprising horse and camel worth 15,000 Shahis, for the sake of the needs of our government.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **RELATIONS**

107. BANERJI (SK). Humayun's early relation with Kamran. The Indian Historical Quarterly. 12, 2; 1936, June; 287-293.

The article discusses the early relations of two Mughal brothers. When Humayun, at Babar's death (December 1530) became the ruler of Delhi, Kamran continued to be the Governr of Kabul and Qandahar. Humayun increased the jagirs under Kamran. Humayun on his return to Agra, made amends for the delay, confirmed Kamran's possessions of Lahore and added Multan to it. Up till 1538 Kamran was loyal to his elder brother. This is attested by the coins of the period.

\_\_\_\_\_, \_\_\_\_\_, **INDO - PERSIAN,**  
**FOREIGN RELATIONS**

108. ASKARI (SH). Indo Persian political relations in the age of the great Mughals. Indian History (Congress) (17<sup>th</sup>) (Ahmadabad). 1954, 297-98.

This paper represents an attempt to throw fresh, at places new light on the Indo - Persian relation by utilizing the materials some of which have been made available to the writer by a colleague who recently returned from the Persia. The large number of letters scattered in the pages of Munshaat and the Bayaz throw a good deal of light on the politico-religious pretensions, diplomatic tussle, and moves and counter -moves of the Timurids and the Safavids and they enable us to mark the change from alliance, friendship and cordiality into mutual jealousy, distrust, and conflicts.

\_\_\_\_\_, \_\_\_\_\_, **INTELLIGENCE**  
**DEPARTMENT**

109. SIDDIQI (Muhammad Zameeruddin). Intelligence services under the Mughal. Medieval India- A Miscellony. 2; 1972; 53-60.

This article goes to intelligence department under the Sultan of Delhi. The Mughals has organized an elaborate and efficient system of intelligence and espionage. The chief agencies through which the news were transmitted from the provinces to the central government consisted of: 1. The

Waqai-nawis, 2. The Swanith-nigar, 3. The harkarah and 4. The Spies known as jasus or munhiyan.

\_\_\_\_\_, \_\_\_\_\_, **JAHANGIR**

110. LAHIRI (Chittranjan). Jahangir the Justiciar. Indian History (Congress) (36<sup>th</sup>) (Aligarh). 1975, 29-31 December; 5.

This article deals the Jahangir, the Justiciar has, with all his limitations, verily planted and ideal of justice in the background of his moderation and benevolence by being at the helm of a cultural and welfare empire- that transcends the galaxy of all other great Mughal in Hindustan. In the present paper highlighted his imperial name looms large in the horizon when all else may sink in the obese of oblivion.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **BATTLE, DECCAN**

111. NAQVI (SM Raza). Shah Abbas and the conflict between Jahangir and the Deccan states. Medival India - A Miscellany. 1; 1969, 272-79.

The article goes to Shah Abbas of Persia sought to maintain cordial relations with the Mughar Emperor Jahangir (1606 - 1627), he was exchanging embassies with the three states of the Deccan who were fighting against Mughal advance in that direction. In 1613 envoys came to the Persian court from the three states of the Deccan. The Shah dismissed them in 1614 and reciprocated the gesture by sending an envoy to each of

the Sultan of Deccan. The ambassadors probably reached the Deccan sometimes in 1614 - 15. The Persian ambassadors refused to Persia, who was sent by the Qutub Shah and the other Deccan envoy reaching the Persian court shortly after the arrival of the Mughal envoy Khan Alam in July 1618. Late in 1619, Shah Abbas granted leave to the Deccan envoy to return and dispatched his envoys to all three states of the Deccan. In 1620 another envoy, Habsh Khan arrived at the Persian court from Nizam Shah. This ambassador remained in Persia for some time and accompanied Shah Abbas in his Qandhar expedition in 1622. Exchange of these embassies between Shah Abbas and the ruler of Deccan conceded with letter's conflict with Jahangir and Shah Abbas also launched an attacked on Qandhar in 1622.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **COURT,**  
**NOBLES**

112. AFZAL HUSAIN. Mohabbat Khan and Court politics during Jahangir's reign. Indian History (Congress) (54<sup>th</sup>) (Mysore). 1993, 16-18 December; 208-15.

This article discusses the political involvement of Mohabat Khan during the Jahangir's reign. He was one of the most powerful and influential nobles of Jahangir. During Jahangir's reign Mohabat Khan seemed to have enjoyed the support of many Rajputs and Indian Muslims (particularly Afghan).

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **JAINS**

113. MITRA (KIP). Jahangir's relations with the jains. The Indian Historical Quarterly. 21,1; 1945, March; 44-48.

This article deals Jahangir's with the jains. Jahagir was incensed at the dissolute conduct of a darsani, and in a fit of Passion not only did the expel him but ordered the Darasins as well as jains without distinct ion to be unrobed of banished from the rolm. The join sarigha at Agra requested Yugapradhana Jinacandrasuri to came to Agra and intercede with the emperor. In jahagir's reign the jains were allowed the emperor free movement in his empire.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**PROVINCIAL GOVERNORS**

114. AKHTAR ALI (M). Provincial Governors under Shah Jahan: An analysis. Medieval Inidia - Miscellany. 3; 1975, 80-112.

This article discusses and analysis the details of the appointments and terms of office of the Provincial Governors of the reign of Shah Jahan. It covered by the detailed official chronical, the Badshahnama. The list of Provincial Governors during the reign of Shah Jahan mention the table wise. The table has been divided into four parts. (a) tabulates the information for the Provinces of Bengal, Orissa, Bihar, Allahabad; (b) for Awadh, Agra, Delhi, Lahore, (c) for Kashmir, Kabul, Multan, Sind; (d) for Ajmer, Gujrat, Malwa, Deccan.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **SHAIKH  
SALIM role of**

115. AFZAL HUSAIN. Family of Shaikh Salim Chishti during the reign of Jahangir. Medieval India- A Miscellany. 2; 1972, 61-69.

The article attempt to present material relavant to the circumtances leading to the emergence of Shaikh Salim's family, its influence in Mughal Politics. The family obtained large mansab only during the reign of Jahangir. In this article, a chronological table is also prepared which shows Mansab, Promotions, and appointments held in the family.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **TUZKU-  
I-JAHANGIRI, STUDY**

116. PATHAK (Padmesh) critical study of the institutes of Jahangir as dipicted in Tuzku-i-Jahangiri. Indian History (Congress) (39<sup>th</sup>) (Hyderabad). 1978, 28-30 December; 458-63.

This article discusses the twelve ordinances or institutes that Jahangir issued first after his accession if examined critically clearly shows the political ideals, which he tried to implement About these ordinance he explained his motive thus: "I instituted for twelve special regulations to be applied by the different function aries of the empire as rules of conduct, never to be deviated from their respective stations.

\_\_\_\_\_, \_\_\_\_\_, **KALANDI, NAYAKAS,  
RELATION, CORDIAL**

117. MADHAVA VASANTHA (KG). Mughals and the Kalandi Nayakas. Indian History (Congress) (37<sup>th</sup>) (Calicut). 1976; 29-31 December; 259-62.

This article discusses the Mughal activities in the Keladi Kingdom led to the raising of additional taxes on the people, the savanur Principality ruled by the nominee of the Mughals came into existence on the border of the Kalandi Principality. The Nayakas of Kalandi maintained cordial relation with the chiefs, the Mughal activities did not leave any impact on the Kalandi rulers.

\_\_\_\_\_, \_\_\_\_\_, **KASHMIR POLICY,  
1586-1819**

118. KAW (Mushtaq A). Famines in Kashmir, 1586-1819: The policy of the Mughal and Afghan rulers. Indian Economic and Social History Review. 33, 1; 1996, January-March; 59-71.

Many famines were recorded in Kashmir from the sixteenth to the eighteenth centuries. The Mughal and Afghan rulers in Kashmir took measures to fight them, but, as the paper intends to show, their measures were too weak and in certain respects were even worse than those of their predecessors. Contemporary sources point to a noticeable variation in the occurrence of famines over different years, that these famines took place on a large scale. The great

flood of 1640-42 alone wiped out 438 villages in the reign of Kashmir thus a Kharwar of Shali (unhusked rice) which, in times of abundance was available for the trifling cost of little hen, was obtained in famine for as high a price as eight, fifteen or twenty rupees. The great famine of 1747 -46 alone took a heavy toll of 38 percent of the valley's population of which we no precise estimates; but the city of Shri Nagar was said to have 150 to 200 thousands inhabitants. Famines in Kashmir followed either untimely or excessive rains, resulting in the mutuality of the autumn at its ripening stage. Climatic imbalances governed the fate of the Kashmir economy during the pre-Mughal period too, but the pre-Mughal rulers of Kashmir devised schemes, which were long lasting in nature. They for instance, scientifically the course of the river Jhelum, which has been a key determinant of the divastaing floods of famines of Kashmir. The Mughal and Afghan rulers enacted a few relief measures. The Mughal State also adopted cash grants for distribution among the famine – hit people.

\_\_\_\_\_, \_\_\_\_\_, **KINGSHIP**

119. ANSARI (Mohd Azhar). Some aspects of social life at the Court of the Great Mughals. Islamic Culture, 36.3; 1962 July; 182-95.

This article deals and analysis the Mughals brought to India a new theory of kingship. The emperor was the centre of all Power, the supreme head of the earthly sphere, the focus of the whole activity. He sat every day in public to carry out his

duty, where he received petitions, inspected the army, dispensed justice, and directed different departments of the state. In the public darbar hall the emperor sat in state. The Mughals constructed specious halls in the capitals, where in they held their daily darbars. Generally two halls were built, firstly the Am - o - khas, the public audience hall; and secondly, the khilwal khanah the private audience hall.

\_\_\_\_\_, \_\_\_\_\_, **KINGSHIP**  
**INTERPRETATION**

120. ATHAR ALI (M). Towards an interpretation of the Mughal Empire. Journal of the Royal Asiatic Society. 1978, 38-49.

The present article deals the institutions and mutual relationship of kingship and nobility in the Mughal Empire essentially derives from Turko-Mongol traditions, constructed with the "Afghan". Sher Shah and Islam Shah created Zabt system of land - revenue assessment, the corner stone of the Akbar land-revenue administration. They imposed the dagh or horse branding, an equally basic device for controlling the army. Mughal polity could not have been a simple continuation of the Sultanate and Sur policy. Akbar's achievement in his systemization of administration, such system atization in his creation of mansab, classifying all individual officers into define categories. Tha mansab system was a unique and, as far as centralization went, an unrevelled device for organizing the ruling class. Akbar division of his empire into subas, sarkars and mahalls and largely successful attempts to make the entire administrative structure of one

suba into the exact replica of the other, with a chain of officers at various level ultimately controlled by the ministers at the centre gave identify to Mughal administrative institutions irrespective of reigns where they functioned. The systemization continued under Akbar's successors.

\_\_\_\_\_, \_\_\_\_\_, **KINGSHIP KHANDESH,  
18<sup>TH</sup> CENTURY**

121. GORDON (Stewart) and RICHARDS (John). Kingship and Pargana in eighteenth century Khandesh. Indian Economic and Social History Review. 22, 4; 1985, October -December; 371-97.

This article deals the basis and importance of Parganas as small reignal units in Pre-colonial India. Two points immerge from the study. The first is the variety of context of parganas in different reigns. In khandesh, the pargana appeared largely without strong lineage underpinning and functioned more as a government unit than as an indigenou 'little kingdom'. The parganas served as the local focus for tax collection, appeals development loans, and employment. The pargana was of course, equally important to the central government with crucial pargana administrative and settlement documents seized by each successive empire - MUghal, Maratha, and British.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**KOTWAL, NORTH, SEVENTEENTH CENTURY**

122. GUPTA (IP). Role of the Kotwal in the administration of the towns in the Northern India in the seventeenth century. Indian History (Congress) (34<sup>th</sup>). 1973, 29-31 December; 249.

This article is based on the account of foreign travellers, this paper attempts to study the varying role of the Kotwal in North Indian towns during the seventeenth century. It was essential to exercise imperial control over the towns, which had grown on account of economic development. The Kotwal played a very important power in the centralised bureaucratic set up which consisted of other imperial agents. His duties were distinctly prescribed in the Ain-I-Akbari, and embraced nearly in all the administrative functions in a town. But his main function was to maintain internal peace and to facilitate the smooth flow of the revenue from the towns.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **POWER**

123. DWIVEDI (Radhey Dhar). Powers and functions of the Kotwal in Mughal India from 1526 to 1605 A D. Journal of Indian History. 53, 1; 1975, April; 57-62.

This article discussess the Kotwal power and function. During Mughal period Kotwal was one of the most important officeres in a sarkar. He was the chief police officer of the city, the head of municipal administration, the city magistrate and censor or public morals (social welfare officer of the city). According to Dr. saran "the kotwal was solely in

charge of the town administration and his functions in connection with the town in his charge were atleast in theory, the most comprehensive conceivable being in certain respect even wider than those of the municipal bodies of the present day.

\_\_\_\_\_, \_\_\_\_\_, **LAND, MEASUREMENT**

124. HODGSON (JA). Imperial land measure of Hindustan. Journal of the royal Asiatic Society. 7; 1940, 1-5.

The article discusses the important inquiry, as to the length of that unit on which is founded the simple but perfect system of land measurement, by bighas and their subdivisions, adopted by the most enlightened of Mughal Sovereign of Hindustan. The length of the guz or dirra of Akbar was to be equal to the breadth of 41 fingers.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**REVENUE**

125. MORELAND (WH). Akbar's land revenue arrangement in Bengal. The Journal of the Royal Asiatic Society of Great Britain & Ireland. 1926, 43-56.

This article attempts to bring together the facts disclosed in somewhat disjointed fashion in the Ain-e-Akbari, so as to present as early as possible a complete view of the theory of the land revenue held at the head-quarters of Akbar's administration. The administrative ideal is to be found in the

regulation or zabti system, under which individual cultivators were in direct relations with the revenue officers, while the functions of these officers were so fixed as to facilitate superior control.

\_\_\_\_\_, \_\_\_\_\_, **LAW and JUSTICE,**  
**GUJRAT**

126. REZAVI (S Ali Nadeem). Civil law and Justice in Mughal Gujrat. Indian History (Congress) (54<sup>th</sup>) (Mysore). 1993, 16-18 December; 77-95.

This paper attempts to offer a provincial study on the basis of a large number of Persian document. In Gujrat, during the Mughal there were two agencies in the suba or province to administer justice. One was the subadar, who acted on the judicial powers delegated to him by the emperor. In his absence, the diwan was the chief judge. The second was the provencial qazi to whose court the religious and the civil case would be mostly handed over. A civil suit, while being field in a court of law would first enumerate the name or name of the (muqqirr) and then try to establish the rights (huquq) and claims (istihqaq) of the seller or (owner) malik over the property (malik, imlak (plural), mamluka) with the help of the testimony (shahadad) of at least two witnesses (shahid, gavah). Gujrat during the seventeenth century, it was the law of the land, the costumery law, and not the Islamic law, which was being imposed on the non-Muslim subjects by the Mughal rulers.

\_\_\_\_\_, \_\_\_\_\_, **LOAN, DEMANDS, EAST INDIA COMPANY.**

127. CHATTERJEE (Nandlal). Company Bailli and the Awadh loans. Journal of Indian History. 31, 1; 1953, April, 9-12.

This article deals the East India Company demanded a loan from the Nawab of Awadh during Nepal war. The Nawabs powerless so they had to pay the demand of East India Company in 1814 rupees one crore was given to the company later on due to politically weak the Nawab were paying the loan to the company.

\_\_\_\_\_, \_\_\_\_\_, **MADAD - I - MAASH, AWADH, 1658-1748**

128. JIGAR MOHAMMAD. Nature of Madad - i - Ma'ash Grants in Mughal India with special reference to the suba of Awadh (1658-1748). Islam and the Modern age. 24, 2; 1993, May; 131-146.

This article indicates the Madad - i - ma'ash grants which was for a specific purpose and for the people of particular profession was essentially an arrangement by the state to help the learned, needy and those engaged in religious pursuits. In making these grants the state originally wanted to provide subsistence to the people of these classes. Madad - i - ma'ash grant was directly linked with the work and performance of the people to whom it was assigned and it could only remain valid till the grantees discharged their duties to the satisfaction of the state. Thus the Madad - i -

ma'ash holders became sufficiently strong with much political authority both at the local and regional levels. In the suba of Awadh the Madad - i - ma'ash holders increasingly tried to establish their property rights malikana which was specifically driven by the state. These grantees acquired zamindari rights illegally over their Madad - i - ma'ash lands. In 1672 Mir Mohammad Ahmad, a grantee of pargana haveli and sarkar Behraich purchased zamindari rights of several villages in the year 1681, 1687, 1688 and 1689. These are some other references which indicates that the grantees of Awadh did not treat Madad- i - ma'ash land assigned to them as held on ariyat, but they acquired milkiyat right.

\_\_\_\_\_, \_\_\_\_\_, **MANSABDARI SYSTEM**

129. MUKHERJEE (Shri Paresh Nath). Some light on the Mansabdari system of the Mughals. Indian History (Congress) (17<sup>th</sup>) (Ahmadabad). 1954, 298-99.

This article discusses the two rank holders, Namely Zat and Swar's. Zat was the civilian distinction for which an allowance was paid, and which indicated the 'civilian caste' of the Mansabdars. Sawar was the 'military rank' of the Mansabdars, which indicate the actual numbers as well as the basis of which they drew their actual salary. Most of the civilian posts were in charge of the Mansabdars who were military officers.

130. SPEAR (Percival). Mughal 'Mansabdars' system. Elites in South Asia. 1970, 1-15.

This paper it is proposed to consider the Mansabdari system as a pattern of a Mughal elite. The Mansabdars were the governing class of the Mughal Empire. They constituted a genuine elite but which was of a secondary type. They never developed a personality of their own and owed their effectedness to the control of the emperor. They derived from a large class from which they were selected. They selected cross section of the landed aristocrates of India. They did not create regimes or direct policy; what they did was to buttress efficiently the regime by regulating affairs, so making effected its authority and implementing its policy. There could have been no Mughal Empire without the Mansabdars, but there could have been no Mansabdars without the Mughal emperors.

\_\_\_\_\_, \_\_\_\_\_, **MARATHAS, BENGAL**

131. . DUTTA (Kali Kinkar). *Social, economic and political effects of the Maratha invasions between 1740 and 1765 on Bengal, Bihar and Orissa. Proceedings and Transactions of the 16<sup>th</sup> All India Oriental Conference. 1930, December; 189-98.*

This article show the political relation with Maratha During 1740-65 the Maratha invasions in Bengal the cottages and dwellings of the poor and the middle class people living in villages were more miserably affected than the banning house of Jagat Seth or the place of Nawazish Mohammed in the metropolis. They used to plunder more vigorously during rainy season. The bank of Jagat Seth was robbed of 2.5 crores; the amounts of realised rents were some times

plundered on the way to the way of their of being carried to Nawab's treasury and the important market places were deprived of their cash and stock. The ordinary people had to protect their lives by paying money to the Marathas soldiers. The Nawab had to pay huge amount of money to the Marathas and the Nawab raised money from Zamindars

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, 1740-1765

132. DUTTA (Kali Kinkar). Maratha in Bengal (1740-1765). Journal of the Bombay Historical Society. 3, 1; 1930, March; 201-22.

This article deals the Marathas invaded wealthy Bengal following the Orissa route with the guidance from Mir Habib, the General of defeated Murshid Quli Khan (Governor of Orissa) with 80,000 horse under the command of Bhaskar Pandit on the suggestion of the emperor of his inability to realise revenue and of Nizam-ul-mulk of Deccan, to collect 'chout' of Bengal when Alivardi was on the throne of Bengal. This act of the Maratha's greatly added to the miseries of an already distressed part of the empire. During this period a Brahman Zamindar Krishna Chand was made a captive by Alivardi on his failure to pay him Rs. 12 lakhs. The Marathas plundered burdwan and adjacent villages, the baggages of the Bengal army were looted, set fire to granaries and spared no vestige of fertility.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**DECCAN, 1707-1712**

133. CHANDRA (Satish) Maratha activities in the Deccan, 1707-1712 Medieval India Quarterly. 4; 1961, 36-43.

This article deals the activities of the Marathas in the Deccan between the death of Aurangzeb and the appointment of Nizam-ul-mulk as the viceroy of the Deccan by the Saiyed Brothers in 1713 is rather meagre. Jaipur Akbarat, it is possible to frame a tolerably clear picture of the gradual growth of Marathas activities in the Deccan between 1707 and 1712. The first entry relating to Maratha affairs in the Akhbarat - i - Darbar - i - Mu,alla - i -Bahadur Shah. States that shahu with Bambaji etc. Maratha na-sardars came and looted the outskirts of Aurangabad. Maratha activity in the Deccan began to be revived on an organized scale in 1710 after the return of Bahadur Shah from the Deccan, and that the subahs of khandesh, Aurangabad Bevar and Bijapur were the main centres of their operations at first. Gradually, they were extended to Bidar and the Hyderabad Karnatak also. The Marathas succeeded in establishing their thanas in many of these areas and appointed their agents for the collections of chauth from the peasants and rahdari from the caravans.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**RELATIONS, PORTUGUESE, 1630-1680**

134. RAJESHIRKE (AB). Political and economic relations between the Portuguese and the Marathas (1630-1680). India

History (Congress) (42<sup>nd</sup>) (Gaya). 1981, 28-30 December; 233-40.

The article discusses political situation in the Deccan during the seventeenth century is a subject of observing interest as far as the relationship between the Portuguese and Shivaji is concerned. The portuguese had cordial relations with the Maratha Sardars in the court of the Sultasn of Bijapur; they were neutral during the budding stage of Shivaji's carrier; but when Shivaji became powerful and aggressive and tried to build up his own navy, their attitude changed to marked hostility.

\_\_\_\_\_, \_\_\_\_\_, **MERCHANTS, GUJRAT, 17<sup>TH</sup> CENTURY**

135. SINGH (Mahendra Pal). Merchants and the local administration and civil life in Gujrat during the 17<sup>th</sup> century. Mediaeval India - A Miscellany. 2; 1972, 221-26.

This article shows that the merchants were not treated as men of quality. Merchant community in Gujrat was very rich. The cities like Ahmadabad, Surat, Cambay, Baroach and Baroda were inhabited by richest merchant. They acted great financiers and public creators the big merchants by concerning supplies, could considerably manipulated prices. On paper one of the main duties of the Kotwal was to control the market checking the engrossing and cheapening commodities.

\_\_\_\_\_, \_\_\_\_\_, **MIDDLE CLASSES,**  
**STATUS**

136. IQTIDAR ALAM KHAN. Middle classes in the Mughal Empire, social scientist. 5, 1; 1976, August; 28-49.

The mahajans and sarrats belong to the middle classes. They became important components of the social stratum representing a kind of non-feudal property rooted in money economy. The market for professional and serve groups was narrow and a member could hope to obtained an adiqute income only by attaching himself to the imperial court or to one of the principal governors. Considerable demand existed for professionals in the govterment, which contributed to their richness. Nadir Shah in 1739, collected Rs. 12 crores and 12 lakhs from middle and lower class people of Delhi. Officials used to appropriate wealth. A special officer's post had to be created for each Mahal during Shah Jahan reign to check mass misappropriation of revenue collections by officials. There were high demands for physicians and they were prosperous. The number of ordinary physicians finding employment with the official and semi official agencies was quite large. The middle class group subsisted largely and appropriation based on non-feudal property.

137. SMITH (Wilfred Cantwell). Mughal empire and the middle class: A hypothesis. Islamic Culture. 18, 4; 1944, October; 20-6.

The Mughal Empire rose due to the rise of the middle class. The middle class seized political powers astound the upper

was a foreign middle class not an Indian one. The downfall of Mughal Empire could be traced in the Shah Jahan's Central Asia policy.

\_\_\_\_\_, \_\_\_\_\_, **MILITARY,  
ADMINISTRATION**

138. SARKAR (Jagdish Narayan). Some aspects of Military Administration in Medieval India. Journal of Indian History. 51, 151; 1973, April; 559-93.

The article discusses the Military Administration in Medieval India. The Mughal Empire had arrangement for entire espionage. Under the Mughals a strong and energetic emperor used to lead his army. Sometimes, the emperor selected the commander in Chief on particular campaigns. It was usual to send to commanders, one acting as a check on the other, as a safe guard against ambition or disloyalty. This in practice weakened the army by causing dissension. The importance of consulting the military commanders even in civil appointments namely that of the Wazir the chief civil dignitary was stressed under the samandis and later under the Mughals. In the Mughal Empire the officers responsible for military administration was the Mir Bakshashi or Bakhshiul Mumalik. Thus during the medieval period the basic principles of strategic intelligence and diplomatic espionage were fairly well known to the theorists and rulers alike.

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**OPERATION**

139. RAZA AHSAN KHAN. Akbar's Initial Encounters with the chiefs: Accidents vs. Designed In the process of subjugation. In Akbar and his India. 4, 2, 1997, 1-14.

Akbar's initial encounters with the chiefs, leading in many cases to their partial or total subjugation, and in some other cases unfolding the process of subjugation, were largely the by-products of the Mughal military operations against the Afghans or rebel Mughal nobles, or by the products of court politics. Regarding the chief taincies in the south-western part of Suba Ajmer, the encounters were a corollary to his Gujrat campaigns. The chief, how so ever powerful, were to localized to pose any major threat to the Mughals. Their territorial ambitions were limited to their surrounding areas. Akbar did not have any need to put his military resources heavily against them so long as the threat from the Afghans and the Mughal rebels existed. The Afghans and the Mughals rebels operated in wide areas, and it was they who kept the Mughal forces occupied. Defeated and driven by the Mughals from their territories it was they who yet principally occupied Akbar's attention during these early years. The chiefs became a primary concern of the Mughal court only when they threat from the Afghans and the rebels was over.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **POLICY**

140. SARKAR (Jagdish Narayan). Aspects of Military Policy in Medieval India. Indian History (Congress) (36<sup>th</sup>) (Aligarh). 29-31 December; 6-7.

This article discusses many principals of war known in Medieval India. These major factors underlay the military policy of a state: a) Military geography, b) Military sprit and morale and c) Military organization and military statistics. Some illustrations have been given in each case.

\_\_\_\_\_, \_\_\_\_\_, **MONETARY SYSTEM**

141. KULKARNI (GT). Land revenue and agricultural policy of Shivaji: An appraisal. Bulletin of the Deccan Research Institute. 35, 3-4; 1976, March; 73-82.

During Mughal Emperor the farmers were politically weak they had to pay 50 percent of their produce to the state and it was compulsory. The patels were responsible for revenue collection. This class was under heavy economic and political burden.

\_\_\_\_\_, \_\_\_\_\_, **MONETARY SYSTEM,  
17<sup>TH</sup> CENTURY**

142. BHATTACHARYA (AK). Rare type of Shah Jahan's Coin. Indo-Iranica. 4, 1; 1950, 25-6.

The Mughal Emperor was using silver coin but it was differed from time to time because it was dependant upon or related to the political game. For e.g., in 1635 Shah Jahan issued nithar coins to celebrate the occasion of concluding a treaty with Vijapur

\_\_\_\_\_, \_\_\_\_\_, **MOHAMMED SHAH  
ADMINISTRATION, AGRA**

143. MOHAMMED AFZAL KHAN. Glimpses of the administration of Agra under Mohammed Shah. Indian History (Congress) (54<sup>th</sup>) (Mysore). 1993, 16-18 December; 200-7

This article discusses the Agra administration under Mohammed Shah. An account of daily events occurring both in the city and the whole province of Agra, provide valuable information on various aspects such as the law and order situation in Agra and adjoining town, conditions of peasants and zamindars and their relations with administration.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, **MOHAMMED SHAH, COURT,  
ADMINISTRATION**

144. MALIK (Zaheeruddin). Nizam-ul-Mulk at the court of Mohammed Shah (1721-1724). Medieval India Quarterly. 5, 1963, 120-32.

This article discusses about the Nizam-ul-Mulk. He was one of the leading nobles who rose to prominence during the reign of Mohammed Shah (1719-1739). His appointment to the office of the Wazirat gave him an ample scope not only to consolidate his position but also to make efforts aimed at reforming the central administration.

\_\_\_\_\_, \_\_\_\_\_, **MUHTASIB,**  
**APPOINTMENT**

145. BHATIA (ML). Functioning of the Muhtarib under Aurangzeb. Islamic Culture. L7, 4; 1983, October; 263-76.

The appointment of the muhtasib was made by the Emperor mostly on the recommendation of sadar-al-sadar. The Sanad of his appointment along with the Madad - i - ma'ash was issued from the sadar office as confirmatory order. In Aurangzeb's reign, a mohtasrib appointed in a big city was given a mansab also. Normally such as a mansab did not exceed 250 zat while the Sawar rank was normal. Sometimes Mohtasibs receiving Madad - i - ma'ash were also given assistance of a few horseman from the governor's reserve force to help them execute the imperial regulations on prohibition of law. Mulla 'Iwad Wajih who had been a Mufti under Shah Jahan was Wajih who appointed court muhtasib by Aurangzeb with a rank of 100 zat /200 sawar in lieu of annual stipend (wazifa) of Rs. 15,000 sanctioned to him earlier. Apart from imperial and provencial capital cities, the Muhtasib were also appointed in areas having considerable Muslim population, Post town and trading centre.

Occasionally Muhtasib was also present in the army. The Muhtasib was also expected: a) to fix market rates of commodities wherever directed, b) to check incorrect weight and measures and to bring the defaulters to the kotwali chabutra.

\_\_\_\_\_, \_\_\_\_\_, **MUSLIMS, SURVEY**

146. KUPPUSWAMY (GR). Survey of recent studies in Muslims in India. Journal of Karnatak University (Social Science). 13; 1977, 63-73.

It was the feudual economic policy of Mughals, which brought about the breakup of the Mughal Empire and one of the devastating factors of political instability of Mughal Empire. These may be other seasons too for downfall of Mughal Empire.

\_\_\_\_\_, \_\_\_\_\_, **NAQSHBANDI INFLUENCE, 1760**

147. NIZAMI (KA). Naqshbandi influence on Mughal Rulers and Politics. Islamic Culture. 31, 1; 1965, January, 41-52.

This paper drawing attention to the influence that the Naqshbandis exercised on the Indian Mughals and their politics till 1760. The Naqshbandi silsilah is an offshote of the silsil - i - khwajagen, which was organized in Turkistan by Kwaja Ahmad 'Ata yasvi'. Babar inherited from his father (Umar Shikh Mirza) a deep regard for the Naqshbandi saints

and a feeling of close spiritual affinity with them. A new phase in the history of the Naqshbandi silsilah began when Khwaja Baqi Billah reached India from Kabul. These were the closing years of the Akbar's reign Aurangzeb's religious thought was deeply influenced by the teachings of the Naqshbandi saints and it found expression in his political activities.

\_\_\_\_\_, \_\_\_\_\_, **NOBILITY**

148. MOHAMMED AFZAL KHAN. Iranis in the Mughal Nobility: A case study of the Khawafis. Indian History (Congress) (41<sup>st</sup>) (Bombay). 1980, 26-28 December; 248-64.

In the reign of Aurangzeb, the Iranis constituted the bulk of nobility and almost all the key posts recorded to have migrated to India to try their luck in the reign. They came from different regions from Iran such as Qazwin, Mashhad, Ray and Khawaf, etc. In this paper author attempt to study the cultural milieu of Khawaf and also Khawafi's migration to India and their rise in the Mughal Empire, particularly in the reign of Shah Jahan and Aurangzeb. Khawafi families were quite successful in the provinces. Almost all the important provinces including Kabul, the Punjab and the Deccan were most of the times put under their charge. More significant is the office of diwan. The khawafis were considered very honest as well as versed in the affairs of revenue in those days. A number of other posts such as Mutasaddi of the port of Surat, Biyntat - i - Rikab and Daftardari - i - Tan were also in the hands of this family.

149. RUQUIYA K HUSAIN. Danishmand Khan: A Scholarly Noble at the Mughal court. Indian History (Congress) (58<sup>th</sup>) (Banglore). 1997, November; 421.

This articles deals the career of Danishmand Khan offers a striking illustration of the status Persian nobles with scholarly attainments could achieve in the Mughal Court, of how also a Pesian who came to India for trade was able to covet posts in the Mughal administration. Danishmand Khan was appointed Mir Bakshi by Shah Jahan, and later by Aurangzeb, as well. In 1657-58, he enjoyed a high mansab of 3000/500, which was raised by Aurangzeb in his second reignal to 4000/3000. In the 8 R.Y., Aurangzeb appointed him the subadar of Delhi. In the 10 R.Y., he was appointed Mir Bakshi. In the 12 R.Y., when Aurangzeb went to Agra, the charge of the capital of Delhi was added to his duties of Mir Bakshi.

\_\_\_\_\_, \_\_\_\_\_, **RAJPUTS, KABUL, 1676-88**

150. SUMBUL HALIM KHAN. Rajput in Afghanistan. The Amber Rulers service in the suba Kabul 1676-88. Proceedings of the Indian History (Congress) (56<sup>th</sup>) (Calcutta). 1995, 28-30 December; 209-214.

The suba of Kabul seems to withdraw into the shadow of the Mughals Political History after the Yusufzai sebellion of the 1670s, which took Aurangzeb to Hassan Abdal. The Ambar ruler Raja Ram Singh, Kunwar Kishan and Bishan Singh were

posted in the province, and the Amber records now deposited in the Rajasthan State Archives contain considerably information on their activities and the situation in the suba. The Amber ruler was assigned the following post in the suba.

1. The Thana and Ganj famrud, guarding the khyber, with its satelite thanas of Dhakka, Sarai Ali Masjid, Haji Chah, Pain, Charibkhana and Khairabad protecting thereby the imperial treasury at Peshawar.
2. Jalalabad with thanas of Lamghan, Barikab, Jagdlak, Surkhab and Gandamak.
3. King of activities the activities of the rebels in Tirah.
4. Ferry and gasba Attock (technically in suba of Lahore, south of the zamindari of the Khataks.
5. Zuhak near Ghorband guarding one of the important routes leading to Balkh from Kabul.

\_\_\_\_\_, \_\_\_\_\_, **NUR JAHAN, FAMILY INFLUENCE**

151. IRFAN HABIB. Family of Nur Jahan during Jahangir's Reign: A Political study. Medieval India - A Miscellany. 1, 1969, 74-95.

This article discusses the family of Nur Jahan during Jahangir region involving the political affairs. Members of the Nur Jahan's family accounted for nearly one twelfth of the Zat mansab and one-tenth of the sawar in 1621, while in 1605 they had bearily held on fifteenth of the Zat mansabs.

\_\_\_\_\_, \_\_\_\_\_, **PERSIAN DOCUMENT,**  
**MALWA**

152. BHATT (SK). Five Persian documents of Aurangzeb's Reign from Malwa. Indian History (Congress) (39<sup>th</sup>) (Hyderabad). 1978, 28-30 December; 398-401

This article discusses the five Persian documents of Aurangzeb's reign from Malwa. First document provide interesting information about revenue administration of Malwa under Aurangzeb including the system of disposal of revenue cases and Qanungoi disputes and the names of Subadars, Fauzdars, Naibs and Qanungoes of subah of Malwa and Khandesh. Second highlight the rate of Qanungoi in Dharmapuri as 2%. Third document provides the exchange rate of Asharffis in sarkar, Bijagarh in 1101 A.H. as Rs. 16 and rate of interest as 2%. Fourth document described the chaotic condition of revenue administration in Malwa and Fifth document highlight the rate of transfer of sarkar Bijagarh, quite earlier than 1667 A.D. as suggested by contemporary historian.

\_\_\_\_\_, \_\_\_\_\_, **POLITICS, DECCAN**

153. SATISH CHANDRA. Deccan policy of the Mughals: A Reappraisal (II). Indian History Review. 5. 1-2; 1978-79.

After his accession to the throne, Aurangzeb found himself faced with a new situation in the Deccan. Bijapur had not implement the terms of the treaty of 1657 and was trying its best to hold on to the former Nizam Shahi territories. There

was continued tension and a deep-seated distrust on the part of the Deccani states towards the Mughals. As viceroy of the Deccan, Aurangzeb had been a leading advocate of the "forward policy" in the Deccan. Akbar was conscious of the key position of Bijapur in the politics of Deccan. The treaty of 1636, which was a direct result of Mughal alliance with Bijapur, set out a new framework of Mughal policy in the Deccan. The evolution of Mughal policy in the Deccan during various phases has, therefore, to be studied against the background of social, economic, administrative and political problem facing the empire.

\_\_\_\_\_, \_\_\_\_\_, **PORTUGUESE,  
RELATION 16<sup>TH</sup> CENTURY**

154. GOERTZ (RCW). Mughals- Portuguese Relation in the Mid Sixteenth Century. Journal of Indian History. 58; 1980, 133-137.

By the mid-sixteenth century the Portuguese held a string of forts along the west-coast with countless smaller settlement spaced between them. Scores of trade men and labours were needed in the supply of building materials, in construction, maintenance, and numerous other jobs. Skilled craftsman and a regular supply of high-quality teak wood were required in the continuous repair and replacement of ship and drinking water containers. Intolerance of Islam ended Portuguese advances first in Gujrat and later in the Deccan. Akbar's abolishment of the Jazya removed their only insufficiently consolidated territorial support. "A giant with clay feet" the

Portuguese fell an easy prey to ruthlessly calculated Dutch in roads.

\_\_\_\_\_, **POWER RAJASTHAN, 17<sup>TH</sup> CENTURY**

155. CHATTOPADHYAYA (BD). Origin of the Rajputs: The political, Economic and social process in early Medieval Rajastjhan. Indian History Review. 3, 1; 1976, July; 59-82.

In the first stage it was essentially a political process in which disparate groups seeking political; powers confirmed to such norms as permeated the contemporary political ideology. As the entry to the Rajput fold continued basically to be through political power, the traditional norms or the need for legitimization remained. In this aspect, the emergence of the Rajput was similar to a pen Indian phenomenon, namely the formation of dynasties, many of, which sought legitimization through zealously claimed linkages with Kastria lines of mythical past.

\_\_\_\_\_, \_\_\_\_\_, **QANDHARS**

156. MOHAMMED AFZAL KHAN. Safavis in Mughal Service: The Mirzas of Qandhar. Islamic Culture. L22, 1; 1998, July; 59-81.

The Mirzas of Qandar belonged to the family of the safavi rulers of Iran. In India, they were known as "Qandaharis". In Akbar reign safavis granted a mansab, jagirs and subadar. The Mirzas are mainly found to have been assigned the post

of fauzdar of different sarkars in the empire. Mirza Husain Safavi, a son of Mirza Rustam Safavi, held the post of Diwan of Gujrat in 1617 during the Jahangir reign.

\_\_\_\_\_, \_\_\_\_\_, QAZI

157. SIDDIQI (Zameeruddin). Institution of the Qazi under the Mughals. Medieval India- A Miscellany. 1; 1969, 240-59.

This article discusses the role of the Qazi as a singularly important judicial authority who acted as the main pivot of the judicial administration under the Mughals. Among the Qazi s the most important judicial authority was the Qazi-ul-quzat, also styled Aqziul-quazat. He was the chief Qazi. He was associated the imperial court and always accompanied the emperor.

\_\_\_\_\_, \_\_\_\_\_, RATHORE, 1679

158. ATHAR ALI (Mohammed). Cause of the Rathore rebellion of 1679. Proceeding of the Indian History (Congress) (24<sup>th</sup>) (Delhi). 1961; 135-41.

Particularly Aurangzeb time the Rathore of Marwar became rebellion because Aurangzeb started to collect money from them which there four further were taken from Mughals from time to time. On the question of returning money some Rathores were not ready to pay and thus became rebellion. So there was political instability.

\_\_\_\_\_, \_\_\_\_\_, **REBELLION, BIHAR,**  
**1682-83**

159. AMBASTHYA (Brahmdera Prasad). Some letters from Akbhar-at-i-Darbar-Maulla on the rebellion of Zain-ul-Abdin, the son of Prince Shuja, in Bihar. Indian History (Congress) (29<sup>th</sup>) (Patiyala). 1967, 158-68.

The paper is based on some of the original letters found in the volumes of Akbhar-at-i-Darbar-Maulla, throwing new light on the rebellion of Zai-ul-Abdin in Bihar, who claimed himself to be the son of Shuja. The rebellion, according to the letters under study here, appears to have lasted for about two years i.e., 1682 and 1683 which coincided with the 25<sup>th</sup> and 26<sup>th</sup> year of Aurangzeb's reign. The letters process an important of their own in reconstructing the reignal history of Bihar in particular and are equally valuable for those who are interested in writing monograph on Prince Shuja.

\_\_\_\_\_, \_\_\_\_\_, **RELATIONS, AFGHANS,**  
**1559-1574**

160. IQTIDAR ALAM KHAN. Mughal-Afghan Relations, 1559-1574, Indian History (Congress) (24<sup>th</sup>) (Delhi). 1961, 120-22.

Mughal-Afghan's relations between 1559 and 1574 was the cautious and extremely flexible attitude of the Mughals. The Mughals had learnt a good deal from the experience of Humanyun's expedition to Bengal in 1538-39. An important factor that influenced the final outcome of the struggle between the Mughals and the Afghans between 1559 and

1574 was the attitude of the zamindars, who controlled the border region. On the other hand it appears that the Afghan did not have a clear-cut policy in this regard.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**RELATIONS, GARHWAL**

161. ZAKIR HUSAIN. Mughal relations with the Himalayan states of UP. Indian History (Congress), (54<sup>th</sup>) (Mysore). 1993, 16-18 December, 147-61.

The present paper is to set the newly discovered documents and the old ones against the information gleaned from the contemporary histories with special reference to Shah Jahan's second expeditions against Garhwal. The fact that the Mughal Empire generally mentioned good relations with Himalayan states of Uttar Pradesh.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **RAJPUT**

162. ZAIDI (A) and INAYAT (S). Akbar and the Rajput principalities: Integration into empires. Akbar and his India. 1997, 15-24.

The article discusses the official sources for Akbar and his Empire. The Akbarnama and the A'in-I-Akbari, tend to divide the people of his empire excluding the nobility and its dependants into two classes, namely, the sub-ruling groups and the 'subjects': the former are styled zamindars, bumian, marzuanan and aqwam and the latter ra'iyat and mardum. In

Akbar reign the Rajput chiefs into the highest rank of the nobility by assigning high administrative officers such as those of subadar (governors), faujdars (commandants), diwans (revenue officers) and qil'adars (Castellans) in different parts of the empire. Akbar assign jagirs to other nobles. In Akbar period many Rajput of Rajasthan settled in other parts of the empire. There they founded new settlements and towns and built tames and mosques with their own resources. Thus an integration of class interest underlay the growth of a composite polity under Akbar. Though no concept of 'nation' could exist at that time. The integration of the Rajput principalities within the Mughal Empire was certainly a step forward in the process of imparting a political entity to the geographical concept of India.

\_\_\_\_\_, \_\_\_\_\_, SAIF KHAN, FAUJDAR,  
 PURNIA

163. ANWARUL HAQUE TABASSUM. Saif Khan as a faujdar of Purnia. Indian History (Congress) (56<sup>th</sup>) (Calcutta). 1995, 28-30 December; 240-42.

This article discusses the faujdar of Purnia. In Mughal period the faujdar were generally appointed by the emperor and some time at the advice of the subadar. Saif Khan's achievements as the faujdar of Purnia is unforgettable. He brought peace, prosperity and glory to this reign.

\_\_\_\_\_, \_\_\_\_\_,  
**ADMINISTRATION**

164. RAVINDRA KUMAR. Administration of the sarais in Mughal India. Indian History (Congress) (39<sup>th</sup>) (Hyderabad). 1978, 28-30 December; 464-472.

17<sup>th</sup> century onwards by a particular emerging Muslim caste namely bhatiyaras. The work of cooking and cleaning of rooms etc. was mainly performed by the female members of bhatiyara families settled in the sarais. Sarais there existed good arrangement for the safety of the travelers against thefts and unlawful seizures.

\_\_\_\_\_, \_\_\_\_\_, **SHAH AKBAR II**  
**FOREIGN RELATIONSHIP**

165. MUKHERJEE (Gouri Sankar). Nature of political relationship between the Residents and Shah Akbar II. Journal of the Indian History. Diamond jubilee volume; 1982, 53-70.

In the present article an attempt has been made on the one hand, to examine the whole complex of the relationship between the Mughal and the British residents in their mutually repellent interest and , on the others, to remove certain misconception about the nature of their relationship. The most important duty of the resident at that time was the management of British relation with the Mughal emperor. In maintaining British relations with the emperor the resident had to work under the direct guidance of the Governor -

General. During Shah Akhbar II, wished to cement his relationship with the British Governor - General and the residents by sametioning some of their activities and accepting the resident's recommendations on occasions.

\_\_\_\_\_, \_\_\_\_\_, **SHAHJAHAN,**  
**ADMINISTRATION**

166. SHARMA (Sri Ram). Administrative system of Sher Shah. Indian Historical Quarterly. 12, 4; 1936, December; 581-605.

This article discusses the contribution to the administration of Sher Shah. His original contribution was the introduction in same part of the country, of the system of land revenue assessment by measurement rather than by division of the crop ripened. Sher Shah's fame rests chiefly on his revenue system.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**EXPENDITION**

167. ATHAR ALI (M). Objectives behinds the Mughal expedition into Balkh and Badakhshan 1646-47. Indian History (Congress) (29<sup>th</sup>) (Patiala). 1967, 162-68.

In the present paper an attempt is made to analyze the Mughal objectives, by considering first the geographical factors, and, secondly, the contemporary evidence. Shah Jahan's expedition to Balkh and Badakhashan, making one of

those very rare events - and it may even have been unique when an army from India crossed the Hindu Kush.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **FARMAN**

168. ZAKIR HUSAIN. Sa'id Khan and the conquest of Qandhar, 1638: An original farman of Shah Jahan. Indian History (Congress) (58<sup>th</sup>) (Banglore).1997, November; 414.

The paper introduces an extant farman of Shah Jahan, issued in 1638 to Sa'id Khan, a chagtai noble. This farman is found in the personal possession of Mr. Abdül Hai, a descendent of Sa'id Khan. The present farman was issued by Shah Jahan on receiving the news of the Seize of Qandhar on the 19 Farwardin 11 R.Y. (9April 1638). It is briefly mentioned in Lahori's Badshahnama. The farman commends the role of Sa'id Khan and his son, Mohammed Shaikh in the victory over Qandahar.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **MANSAB, and IMPERIAL POLICY**

169. ATHAR ALI (M). Mansab and Imperial policy under Shah Jahan. Indian History Review. 3,1; 1976 99-104.

Shah Jahan's reign covered by three detailed official Chronicles, the Badshahnamas of Qazwini (the first decade), of Lahori (the first and second decades), and of Waris (the third decade). These chronicles enter almost every important mansab promotion or reduction, as well as deaths or

dismissals of mansab - holders. Lahori and Waris provide us with lists of all mansab - holders of 500 zat and above, with their sawar ranks, and deaths and dismissal of such nobles as took place within the respective decades, with years thereof. This decennial information enable us, as we shall see, to cross-check the information in the main narratives of the Chroniles, Shah Jahan's mansab policy changed in the third decade. Mansab were now being given not a increase or maintain military strength but it win over support for factional purposes.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **NORTH-  
WEST POLICY**

170. ANSARI (AA). Shah Jahan's North-western Policy. Journal of Pakistan Historical Society. 5, 1; 1957, January; 113-23.

Shah Jahan's Central Asia expedition incoured a vast expinduture although the treasury of Shah Jahan was ful and the people were happy but to keep the state infact with Indiacauses war and there wares would had been sever burdon of treasury. In 1649 Aurangzeb could not continue to occupie various part of Central Asia due to lack of political, administrative support

\_\_\_\_\_, \_\_\_\_\_, **SHAH SHUJA, WAR,  
ARAKAN**

171. RAY (Aniruddha). Contomprary Duch account of Shah Shuja at Arakan. Indian History (Congress). (35<sup>th</sup>) (Jadavpur). 1974, 22-24 December; 112-18.

Prince Shah Shuja, one of the brothers of Aurangzeb, in the last leg of the succssion war, had taken refuse at Arakan. This is contemporary account written by the celebrated Dutch traveler, Gautier schouten, who was at Arakan when the Prince arrived with his family and folowers. Gautier finished writing this portion in 1661. His travelogue was pulished in 1669 in Dutch and was translated in French in 1707. It is from the French version that this article has been written. Schouten at first presents the position of the two armies – those of Mir Jumla and Prince Shah Shuja – facing each other on the Ganges in Bengal. This was evedently Shuja's retreated from Tanda to Decca. Prince Shuja was helped by the Dutch, who sent to him a few pieces of large artillery as well as by the Portugese of Hoogli, Pipli and other places from lower Bengal. The prince got many recreuits from the Portuguese, which swelled his army.

\_\_\_\_\_, \_\_\_\_\_, **SHAISTA KHAN, VICE  
ROY, BENGAL, 1663-77 & 1679-89**

172. ABDUL LATIF SYED. Last will and testament of Amir – ul – Omara, Shaista Khan, viceroy of Bengal (1663-77 and

1679-89). Proceeding of the Indian Historical Records Commission (5<sup>th</sup>). 5; 1923, January; 82-91.

During Mughal period Shaista Khan was viceroy of Bengal (1663-77 and 1679-89), who converted Bengal to a paradise by lowering down the Prices of edible articles. Politically he became sound by restoring the Aimadars to their jagirs. He also distributed his all the property among his near relatives before his death.

\_\_\_\_\_, \_\_\_\_\_, **SIRHINDI (Sheikh Ahmad), Role MUSLIM SAINT 17<sup>TH</sup> – 18<sup>TH</sup> CENTURY**

173. IRFAN HABIB (M). Political role of Sheikh Ahmad Sirhindi and Shah Waliullah. Indian History (Congress) (23<sup>rd</sup>) (Aligarh). 1960, 209-223.

An attempt has been made to attribute to the two saints, a decisive role in the term of events in the 17<sup>th</sup> and 18<sup>th</sup> centuries. Sheikh Ahmad is portrayed as the man who turned Jahangir away from the heretical policies of Akbar and so saved the Mughal Empire for Islam. His ideas are also said to have inspired Aurangzeb in his religious policy. Shah Waliullah assumes the role of the principal partition of the Muslim cause, after the collapse of the Mughal Empire; and the third battle of Panipat, which resulted in the great defeat of the Marathas. In the political sphere Ahmad Sirhindi is said to have defied monarchy. Shah Waliullah is presented as a 'great political thinker' processing almost the view point of a modern socialist.

\_\_\_\_\_, \_\_\_\_\_, **SOBHA SINGH,**  
**REVOLT, BENGAL**

174. ROY (Aniruddha). Revolt of sobha singh: A case study. Bengal Past and Present. 88; 1969, July-December; 210-21.

This articles shows the short study of the revolt of sobha singh of Midnapore district in Bengal, which broke the Mughal peace enjoyed by the province since the beginning of the century. In beginning it revolt as it had developed and also to find its quick Jailure. According to Persian Historian salimullah, sobha singh Zamindar of chandrakona-Ghatal of midnapur district revolted and began to loot the environs of the district. After a short while he succeeded in over running the district of Burdwan, after killing Raja kishen Ram, the Mughal farmer general of the revenue of Burdwan district and looting the enormous treasure of the late Raja. This seemed to be a very simple and traditional form of revolt, occurring at least dozen times in other areas and other periods of Indian history.

\_\_\_\_\_, \_\_\_\_\_, **STRUGGLE**

175. IRFAN HABIB. Forms of class struggle in Mughal India. Essays in Indian History. 1995, 31 March; 233-58.

This article discusses the nature of resistance of peasants, artisans and other elements in the Mughal empire must, therefor, begin with and analysis of the major contradictions in its social system. The relationship of merchants and bankers with the Mughal empire was a complex one.

Basically, commerce and credit flourished in large part because of the great drain of agricultural produce to the towns through the levy of the heavy and tax. Merchants and bankers had little scope for entry into the ruling class itself, and conflicts with the Mughal administration or its local officials were possible. The basic contradiction in Mughal society revolved around land revenue, this, therefore, led to the most widespread conflicts between the peasants and the revenue - appropriating ruling class.

\_\_\_\_\_, \_\_\_\_\_, **SUBAH**  
**ADMINISTRATION, ALLAHABAD**

176. SINHA (Surrendre Nath). Administration set-up of the subah of Allahabad under the great Mughals (1526 to 1707). Inslamic culture. 34,2;1965, april; 85-109.

Akbar, for the first time, introduced a uniform system of provincial administration. In 1580 he recognised the entire territory under Mughal authority and parcelled it out in twelve divisions, to each of which he gave the name of the 'Subah' The subah of Allahabad in the reign of Akbar was divided into 10 sarkars, viz; Allahabad, Banaras, Ghazipur, Jaunpur Kara, Manikpur, Kurrah, Kalinjar and Bhatghora they were further divided into 177 parganahs of Mughals Akbar appointed various officers in the subah. In Mughal period Subedar, Sipahasalar or Vazir was the head of the Subah. He maintain peace and orders and was charge of the executive, was responsible for defence and decided the criminal case.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **AJMER**

177. BUDWARI (Sunita). Mines, Mints and their administration in the subah of Ajmer. Indian History (Congress) (40<sup>th</sup>) (Waltair). 1979, 28-30 Decmber; 319-25.

In the subah of Ajmer mines and mints used to be under the supervision of Chief Diwan. The emperor enjoyed the monopoly over the mines the officials of the mines were appointed by the imperial court. Usually daroghas were appointed over the mines sometimes, amins were also designed the additional work of darogha of the mines. Besides the darogha, tashsildars (treasurer) were also appointed. The highest recorded mansab of a darogha working in the mines, is 200 zat. Akbar had 76 mint, towns. In the suba of Ajmer, there were three imperial mints viz, Ajmer, Ranthmbore, and Nagaur. There mints mainly turned out coins of copper. During his stay for 3 years at Ajmer, Jahangir struck, gold silver. And copper coins Shahjahans reign. The mint was revived by Aurangzeb. 8 silver coins of Aurangzeb, struck in this mint are known on the reverse of there coins, Ajmer is called Dar-ul-Khair The administration of the mint was controlled by the imperial authorities. The chief officer of the mint were darogha, under whom were the sairafi or sarraf, the men, sikkachi or stamper etc.

\_\_\_\_\_, \_\_\_\_\_, **SULTAN POWER DELHI**

178. SIDDIQUI (Yasin Mazhar). Limitations on the Power of the sultans of Delhi. Indian History (Congress) (34<sup>th</sup>) (Chandigarh). 1973, 29-31 December; 250.

The article discusses the limitations on the powers of the sultans of Delhi. The sultans tried to adhere to the principles of the Shariat, taking the specific situations into account, they quite often violated it. The other limitations on the sultan's powers were the influence of the Ulema, the sultan personal beliefs, the considerations of local traditions and customs, and above all, the pulls and pressures of the nobility. Being subjected to these force, the sultan of Delhi could not be called an outocrat.

\_\_\_\_\_, \_\_\_\_\_, **1630-1648 SURAT**

179. MIRTRA (PK). Study of the Governors of the port of Surat (1630-1648). Indian History (Congress) (34<sup>th</sup>) (Chandigarh). 1973, 207.

The present article is mainly based on the Published Records of the English Factories in India, although other Sources have been utilities. Here authors have established the chain of Governors in the port of Surat from this particular source and the objective of this very brief paper is to throw light on the activities of there Governors, Particularly in relation with the English East India company. The Governes played a vital role in Mughal Politics.

\_\_\_\_\_, \_\_\_\_\_, **SUYURGHAL,**  
**STATISTICS**

180. MOOSVI (Shireen). Suyurghal statistics in the Ain-i-Akbari: An analysis. Indian Historical Review. 2, 2; 1975, 282-93.

This article analysis of the Ain-i-Akbari's Statistical information strongly suggests for inferences. First the proportion of the total revenue income of the rulling class aliented through grants was not significant since it did not rise in any subah to above 5.84% and was in most subas much less. Scendally the distribution of Suyughal among parganas was very uneven in term of absolute magnitude as well as of percentage out of jama when the statistical information is mapped, district blocks with high and low Suyurghal emperor thridly, there blocks broadly correspond to zones of high and low density of sixteenth and seveteenth century archological remains. Since the archlogical remains normally represent urban sites, this correspondence suggests that he class of grant holders was usually town-based. An finally, there was a tendency. To favour localities with Muslims Zamindar for sited of land grants in comparision with those with non-Muslim Zamindars But this had no more than a marginal. Consequence, since over 70% of the Suyurghal in every Suba in Paragana leaving non-Muslim Zamindar.

\_\_\_\_\_, \_\_\_\_\_, **SYSTEM, BOMBAY 17<sup>TH</sup> CENTURY**

181. KAMAT (VS). Judicial system on the Island of Bombay in the 17<sup>th</sup> century. Indian History (Congress) (37<sup>th</sup>) (Calicut). 1976, 29-31 December; 363.

This article discusses the Martial law court on the Island of Bombay was established in seventeenth century. Deputy Governor of Bombay was appointed judge and Advocate. These judge and Advocate maintained the civil law.

\_\_\_\_\_, \_\_\_\_\_, **TRADE, MULTAN**

182. DASTI (Humaira). Multan as a centre of trade and commerce during the Mughal Period. Pakistan Historical Society. 38; 1990, July; 247-56.

Multan played an important role as a centre of trade and commerce in the sub-continent's North-west frontier region through the ages. It had acquired a Pivotal Position in the international trade during the sultanate period and tried to maintain its glorious role during the Mughal rule. This analysis is designed to trace the courses of its importance as a centre of trade under the Mughals and the various items of its import and export and to what extent and in what manner commerce and industry were fostered. Emperor Akbar. And his successors had taken good care to see that the older routes were kept in repair and extended. They were also careful in constructing and maintaining way side facilities for traders and travelers in the forms of dak-chawkis imns,

shadytress and water arrangements. Multan was noted for its agricultural and industrial products which were exported to other lands and in return Arabic horses and other commodities were imported.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**PORTUGUESE, SINDH 1526-1537**

183. MUBARAK ALI. Portuguese in Sind. Pakistan Historical Society. 34; 1986, July; 165-72.

The Portuguese were the first among the European nations to come to sind. In 1555, they were invited by Mirza' Isa Tarkhan to help him military against his rival. Sultan Mahamud of Bhakkar. The portuguese has already gained commercial and territorial advantages by giving such help to the indian rulers. By helping Bahadur Shah of Gujrat (1526-1537) against Humayun, the occupied some important costal towns in Gujrat Particularly Diu. They also expended, by giving military help, to get some political and commercial concessions from Mirza Isa.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
**VAJAY MANIKYA I,  
 MILITARY, ORGANISATIONS, TRIPURA, 1532-1563**

184. SHARMA (Ramanimohan). Military organisation under Vijaya Manikya I of Tripura (c A.D. 1532-1563). Indian History (Congress) (35<sup>th</sup>) (Jadavpur). 1974, 22-24 December; 119-21.

This article deals the Vijaya- Manikya I one of the very few kings of Tripura who realised the importance of maintaining a Strong and Powerful army consisting of infantry navy, cavalry and elephants. This army played a vital role not only in effecting the security of the country, but also in expending the sway of its energetic king over Sythat and Khasi states Chittagong and some parts of eastern Bengal. The conquests of Vijaya-Manikya bear ample testimony to the efficiency of his well-organised military organisation.

\_\_\_\_\_, \_\_\_\_\_, **VILLAGE,  
CLASSIFICATION**

185. SIDDIQI (Noman Ahmad). Classification of villages under the Mughals. Indian Economic and Social History Review. 1, 3; 1964, January – March; 73-83.

The primary unit of land revenue administration in the first half of the 18<sup>th</sup> century was the mauza or the village. It comprised arable land, abadi (area under habitation), schools, groves, nullahs, forests and waste land. The boundaries of the villages were clearly demarcated. An average village about 1000 bighas of arable land. A number of villages formed a Paragana which was the fiscal as well as a territorial unit, the number of village varying from five or twelve to over six hundred. In the revenue accounts these villages were classified under two sets of categories namely asli, dakhili on the one hand and raiyati and taalluqa on the other. The classification is best indicated in a document entitled "tumar-i-bar-amad-i-jama", contained in the Siyaqnama. It shows

that Paragana Fatehpur, in sarkar Faizabad comprise in all seventeen villages out of these thirteen were asli and four were dakhili. Two villages are shown as wiran-I-sanwat or deserted for the last few years of remaining fifty villages in actual existence, six were entirely held in aimma rights. There were three categories in Gujrat, namely, villages which were in the taalluqa or zamindari of ismi or umdah zamindars.

\_\_\_\_\_, \_\_\_\_\_, **WAKF GRANT**

186. BILGRAMI (Rafat). Ajmer Wakf under the Mughals. Islamic Culture. L11, 2; 1978, April; 97-103:

This article presents the institution of wakf under the Mughals. Wakf was charitable grants during the Mughals. The income from the Wakf was generally utilised for the maintenance of the endowed place, subsistence of the staff and madad – i- ma'ash of the needy and deserving associated with it. The revenue from Waqf were free from all states and revenue demands. Like idarat (pensions) and the madad-i-ma'ash (means of subsistence), the Waqf were controlled by the sadr-us-sadur. In the province the sadar-i-juz and in the Paraganas, the mutawalli were responsible for Waqf management, separate mutawallies were appointed for the management of specific Waqf. The Mughal rulers intrusted themselves in the management of the Ajmer Waqf. The appointment of the mutawwali, like other state officers, was made by the emperor. A Mutawalli was entrusted with the buyutati and the diwani. Sadiq Mohammed was appointed

bakshi and Waqainavis of Ajmer in 1657, the tauliat (office of mutawalli) of the shrine was also entrusted to him.

\_\_\_\_\_, \_\_\_\_\_, **WAKILS, AMBER**

187. SUMBUL HALIM KHAN. Wakils of Amber at Mughal Court. Indian History (Congress) (46<sup>th</sup>) (Amritsar). 1985, 27-29 December; 342.

This article discusses wakil of Amber. Mughal Empire maintained their wakils at the imperial court. Amber ruler also started maintaining their wakils from the time of Raja Man Singh. In Amber the wakil was to attend the court, collect news from the nobles, diwans of Kachehries, Waqia and Khufia-navis, present their, and convey the details to their masters. They represented, pleaded and justified their masters in every way.

\_\_\_\_\_, \_\_\_\_\_, **WAR, MARWAR**

188. SHARMA (GD). Marwar was as depicted in Rajasthani sources (1678-79 A.D). Indian History (Congress) (34<sup>th</sup>) (Chandigarh). 1973, 29-31 December; 220-31.

The present paper throws light on some contemporary and near contemporary Rajasthani sources, which record important information on some of the issues involved in the Marwar war. The account given in the contemporary works hukumat – ri-bahi, ajitodaya, Jaswant Singh – ri-varta and Ajit Singh – ri-khyat relating to the attitude of the Marwar sardars than

staying at Peshawar can be corroborated by the later sources such as Rathoran – ri – vamshavali and Jodhpur Rajya – ki-khayat. The death of Maharaja Jaswant Singh on November 28, 1678 at Peshawar, while he was serving at the Thana Jamud, led to a conflict between the Mughal State and the sardars of Marwar, which conflict continued for more than a quarter of a century.

-----, -----, **WARFARE**

189. SARKAR (JN). Some aspects of warfare in Medieval India. Bengal Past and Present. 89; 1970, January-June; 153-71.

This article is an attempt to focus attention only on some aspects of Medieval warfare in the background of military thinking in ancient and medieval India and opinions of some western military theorists and generals, viz. (i) Strategy and diplomacy Preferred to war (ii) Generalship (iii) Entrenched lines and turning movements and (iv) Defensive strategy and 'scorched earth' policy

-----, -----, -----,  
**ARTILLERY**

190. ZAMAN (MK) Use of artillery in Mughal warfare. Islamic Culture. L7, 4; 1983, October; 297-304.

Mughal armies boasted of a great variety of command hand-guns. The heaviest pieces could weight even as twenty tonnes, which fired balls of upto ten maunds. There must

have been used for purely defensive purposes and stationed on forts and places. Cannon of lesser weights meant to be fielded, could take as much as twenty-eight seers of gunpowder at a time. Yet, artillery had acquired in Mughal warfare so important a position that on its effectiveness depended much of the battle's results. Careless handling of it could be fatal. The Mughals learnt a great deal about these of guns from foreigners who were freely employed as commanders and important officers in artillery. During the time of Aurangzeb, Indian gunners superseded the European in skill and replaced their commands.

\_\_\_\_\_, \_\_\_\_\_, **WOMEN, DECCAN,**  
**1660-1671 AD**

191. YUSUF HUSSAIN. Collection of waqai in the Central Record Office, Hyderabad – Deccan. Indian History (Congress) (16<sup>th</sup>) (Waltair). 1953, 269-72.

This article discusses a large collection of Mughal Waqai in the central Records office, Hyderabad-Deccan, which throw revealing light on the political and administrative condition of the Deccan in the 17<sup>th</sup> century. These Waqai appertain to the early Period of Aurangzeb's reign, i.e., ranging from 1660 to 1671 A.D. and cover a variety of subjects, such as visits of Vakils, envoys and traders from different countries and the arrangements about their safe-conduct (dastak) made by the authorities concerned. They also deal with the movements of troops in the Deccan, dispatching of auxiliary

forces to disturbed areas with supply of sacks of gunpowder, rockets and cannon-balls.

\_\_\_\_\_, \_\_\_\_\_, **WOMEN EDUCATION**

192. OJHA (PN). Education of North Indian Women under the Great Mughals (1526-1707 A.D.). Indian History (Congress) (20<sup>th</sup>) (Vallabh Vidyanagar). 1957, 208-221.

This article discusses education of North Indian women-both Muslim and Hindus- and Particularly those of the higher and well- do classes, made considerable progress during the Mughal period. The emperor Akbar made arrangement for giving suitable education to the inmates of the royal haram, and he is also said to have established a girl school in his place at Fatehpur Sikri. In the Massir – i- Alamgiri, we found a reference to the education of the females of Aurangzeb's haram

\_\_\_\_\_, \_\_\_\_\_, **ZAMINDARS**

193. NURUL HASAN. Zamindars under the Mughals. Land Control and Social Structure in Indian History. ed. by Robert Eric Frykenberg. 1979, 17-31.

The struggle between the imperial gout and the Zamindars for a greater share of the Produce, the two became partners in the process of economic exploitation. The khalisa and jagir comprised various types of zamindaris. When Primary zamindars received high mansab, he also received a

substantial jagir for the support of his troops. The revenue from this jagir would far exceed that of the chieftains (primary zamindars) hereditary domination. The imperial service also provided to the retainers and clansmen of the chieftains lucrative employment as well as a share in the Plunder while conducting campaigns on behalf of the empire. How greatly valued was military obligation of the chiefs may be judged from Jahangir's statement describing the importance of Bengal in terms of the obligations of its chiefs to supply 50, 000 troops rather than in terms of the enormous revenues it provided. Of great importance was the Mughal attempt to treat the hereditary dominions of the autonomous chiefs as watan jagirs. The rate of assessment on land and other taxes paid by the peasants in the territories of the chiefs were no lower than those in the contiguous areas outside the chiefs dominions. The imperial policy of demanding the payment of land revenue based on cultivated area could only have reduced the share of the chiefs. By the close of the 17<sup>th</sup> century the economic advantages of a unified empire had begun to disappear. The intermediary zamindars formed the backbone of the land revenue administration.

—————, —————, —————,  
**DECCAN, 1685-1712**

194. MUZAFFAR ALAM. Some aspects of the relations between the Mughal rulers and the zamindars in the Deccan (1685-1712) Indian History (Congress) (33<sup>rd</sup>) (Muzaffarpur). 1972, 27-29 December. 237-46.

The paper makes an attempt to study the attitude of the two categories of the zamindars, the intermediary and the primary. In 1685-1712 zamindars of Deccan was very important personality. Most of the villages in the subas of the Deccan was control by the zamindars. Zamindar support Mughal army.

195. MUZAFFAR ALAM. Zamindars and Mughal Power in the Deccan, 1685-1712. Indian Economic and Social History Review. 11, 1; 1974, March; 74-91.

The paper makes an attempt to study the attitude of the two categories of the zamindars, the intermediary and primary, towards the Mughal Empire and the Marathas in a period which opens with an unprecedented ascendancy of the Mughal power in the Deccan. Most of the village in the suba of the Deccan are in the control of the desmukhs and the despandes of the paraganes. A no. of the desmukhs and the despandes do not pay the state's dues, and without the sunad a new, they are misappropriating the rusum and inam. A fresh arrangement with the desmukh and the despandes was thus a precondition to any solution to the Deccan problem. Subsequently the imperial officers in the area were directed to bring the mauzas under their control with the aim of re-assessing the revenue and fixing a new the peshkash of the intermediaries. The response that the Mughals had from the zamindars in their effort to arrive at a fresh settlement of the revenue affairs of the Deccan.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **LAND  
RIGHT**

196. GROVER (BR) Nature of Land-Rights in Mughal India. Indian Economic and Social History Review. 1, 1; 1963, July-September; 1-23.

During the Mughal age the ownership of land was vested in the state or the zamindars of various categories and completely kept the rights of the soys. The ownership of the land was vested in the hereditary riaya, which had the rights of transfer, mortgagee and sole. The class of tenants working on the land of the Riyaya or zamindars, had also hereditary possession of the land with unutterable terms of Patta.

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, **NORTH  
INDIA, 17<sup>TH</sup>-18<sup>TH</sup> CENTURIES**

197. RANA (RP) Dominant class in upheaval: The zamindars of a North Indian reign in the late seventeenth and early eighteenth centuries. Indian Economic and Social History Review. 24, 4; 1987, October-December; 395-410.

This paper seeks to examine such intra-class tensions among the zamindars, deriving its evidence chiefly from village level records. The nature of the evidence inevitably restricts our study to reign of North India, then distributed in the Ranthambore, Alwar and Agra srakars of the Mughal subas of Ajmer and Agra. This paper is part of a general study which attempts to argue that agrarian disturbance in North India during the late seventeenth and early eighteenth century were

caused as often by upheavals within the zamindar class as by peasant uprisings. During this period the zamindars were known as bhomias. At the time of the establishment of the Mughal Empire the bhomias had acquired a distinct identity which demarcated them from the mass of the peasantry on the one hand and the Mughal jagirdars on the other. Though tethered to a hidebound consciousness which seldom let them look beyond their bhom, the bhomias had acquired considerable political clout. After that peasant improvement and turmoil within the class of zamindars together led to the widespread agrarian disturbance in the area, leading to the erosion of Mughal administrative control.

-----, -----, **ZAMINDARI SYSTEM**

198. GROVER (BR). Nature of Dehat – i – taaluqa (Zamindari villages) and the evolution of the Taaluqdari system during the Mughal age. Indian Economic and Social History Review. 2, 2; 1965; April; 166-77.

This article deals the zamindari villages under Mughal period. The primary zamindars of the villages were never awarded mansabs but formed a regular part of land revenue administration. The purpose of collection of revenues the villages in a Paragana were entrusted to the zamindars, the chaudhris and other government officials specially associated with particular villages with responsibility for full realization. The villages under the cognisance of the zamindars were known as taaluqa (i.e., Zamindar) villages and other were recorded as riayats. In a taaluqa village, a

zamindar had no direct control over the assesment made by the pargana officials on his own lands and those of the riayats in his territorial jurisdiction. The revenues of both the taaluqa (zanmindar) and the raiyati villages were assessed by the state, the ultimate responsibility for the collections rested with two different catagories of officers. In the taaluqa villages, where the zamindars owned revenues on their personal lands the riaya and the tenants would normally pay through the muqaddam of the village and the chaudhri of the area who would deposit the revenue in the treasury (fotah khana). The performance of a zamindari service was regarded as an official service to the state. The zamindar were the leading men of the clans and tribes. The main interest of the Mughal government was to realize the land revenue under rather than to convert the zamindari villages into riayati ones ayati village).

\_\_\_\_\_, \_\_\_\_\_, **ZAMINDAR, U.P., 17<sup>TH</sup> CENTURY**

199. NURUL HASAN. Position of the Zamindars in Mughal Empire. Indian Economic and Social History Review. 1, 4; 1964, April-June; 108-19.

This article discusses that the zamindari class played a vital role in the political, economic and cultural life of Medieval India. During the Mughal period its importance increases, while its position in society become more complex. The surplus of agricultural production, appropriated from the peasants, was shared between the Emperor, his nobles and

Zamindars; the power exercised by the zamindars over the economic life of the country – over agriculture production, handicrafts and trade-was tremendous. Imperial government and the zamindars were partners in the process of economic exploitation. The word zamindar gained currency during the Mughal period. They used to various types of hereditary interests, ranging from powerful independent and autonomous chieftains to petty intermediaries at the village level. Zamindari in the Mughal Empire may be divided or classified into three broad categories: (a) the autonomous chieftains; (b) the intermediatry zamindars (c) the primary zamindars. Politically and administratively, the zamindar class as a whole rendered to the Mughal empire by and large loyal cooperation and assistance. The dependence of the Mughal empire on the various classes of the zamindars for its revenue resources as well as administration.

\_\_\_\_\_, \_\_\_\_\_, **ZAMINDARS, U.P. 17<sup>TH</sup> CENTURY**

200. RIZVI (Syed Najmul Raza). Zamindar Family of Eastern Uttar Pradesh: A brief study of Raja's of Azamgarh. Indian History (Congress) (41<sup>st</sup>) (Delhi). 1980, 26-28 December; 239-47.

The history of the family of Raja's of Azamgarh being in the early 17<sup>th</sup> century. The founder of this family, Abhiman Rai was either forcibly or by his own will, made an eunuch, converted to Islam and taken into imperial service during the reign of Emperor Jahangir. He succeeded in getting the

zamindari of 22 Paraganas for his nephew Harbans. From this date begins the history of Raja's of Azamgarh. In eastern Uttar Pradesh, zamindars played a very important political, administrative and economic role in the Mughal Empire. Their principal duty was to submit the full revenue, to maintain law and order through their troops, to keep ferries and irrigation works in good order, and to ensure that assessments were reasonably made and complaints properly looked into.

# Part Three

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1.	Aligarh Magazine	Annually	Aligarh
2.	Asian Affairs. Journal of the Royal Central Asian Society	Quarterly	London
3.	Azad Academy Journal	Quarterly	Delhi
4.	Bengal Past & Present	Quarterly	Calcutta
5.	Bulletin of the Deccan College Research Institute	Quarterly	Pune
6.	Enquiry	Quarterly	Delhi
7.	India Economic and Social History Review	Quarterly	Delhi
8.	India Quarterly	Quarterly	Delhi
9.	Indiaca	Bi-Annual	Bombay
10.	Indian Historical Review	Monthly	New Delhi
11.	Indian History (Congress)	Annually	Proceeding
12.	Indian Studies Past & Present	Quarterly	Calcutta
13.	Indo-Iranian Journal	Quarterly	The Hague, Mouton
14.	Indo-Iranica	Quarterly	Calcutta
15.	Islamic Culture	Quarterly	Hyderabad
16.	Journal of Asian Studies	Quarterly	Univ. of Michigan
17.	Journal of Indian History	Quarterly	Trivendrum
18.	Journal of Pakistan Historical Society	Annually	Karachi
19.	Journal of the Asiatic Society	Annually	Calcutta
20.	Journal of the Asiatic Society of Bombay	Annually	Bombay

21.	Journal of the Royal Asiatic Society of Great Britain & Ireland	Bi-Annual	London
22.	Medieval India a miscellany	Quarterly	Aligarh
23.	Medieval India Quarterly	Quarterly	Aligarh
24.	Modern Asian Studies	Quarterly	Cambridge Univ. Press
25.	Quarterly Review of Historical Studies	Quarterly	Calcutta