

Vol 3 Issue 12 June 2014

ISSN No :2231-5063

International Multidisciplinary
Research Journal

Golden Research
Thoughts

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RNI MAHMUL/2011/38595

ISSN No.2231-5063

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AURANGAZEB'S RELATION WITH HINDU MANSABDAR UNDER MUGHAL EMPIRE

Littan Sarkar

Abstract:-The mansabdari system under the Mughals in India was the product on an evolutionary process. This institution was borrowed in form western Asia and modified to suit the needs on the time in India. Mansabdars were divided into Irani, Turani and Hindustani. So, Mughal king had the chan to unite his kingdom. Indeed, the success of the system depended ultimately on king's skill and ability. Until, it was correct, Mughal dynasty had no problem but in later part it lacked and the base of Mughal was broken down. present topic deal relation hindu mansabdar with Aurangzeb and the duration of the Mughal Empire depended largely on the improvement or deterioration of (Emperor Aurangzeb) the Mansabdari system. Towards the end of the tenure of the Mansabdari system broke down. As a result, Mughal administration fell weak. In consequence Mughal Empire marched towards a speedy downfall.

Keywords:System, Evolutionary, Depended, Improvement, Downfall, Consequence.

REVIEW LITERATURE:

While the preparation of this work was in its various stages of progress, It argues that the Mughals lost control over the system after Jalal ud Din Muhammad Akbar, the founder of Mansabdari system and the successors of the emperor Akbar were unable to grasp the spirit of the system with good relation Hindu Mansabdar. In the end a critique is given of the system that contributed to the downfall of Mansabdari system. While the preparation of this work was in its various stages of progress, The work of, M. Athar Ali. The Mughal Nobility Under Aurangzeb. Bombay: Asia Publishing House, 1968., Satish Chandra. "Reassessing Aurangzeb", Seminar, no. 364: Mythifying History (December 1989). Harbans Mukhia, . "Medieval Indian History and the Communal Approach", in Romila Thapar, Harbans Mukhia, and Bipan Chandra, Communalism and the Writing of Indian History. New Delhi: People's Publishing House, 1969. John F Richards, The Mughal Empire. Cambridge: Cambridge University Press, 1993; Indian ed., Delhi: Foundation Books, 1995. New Cambridge History of India,

METHODOLOGY:.

The required data were collected from the respondents through well structures. There are several books, official papers, diaries, accounts and various tables which form an important source material of history. In this Research secondary and primary method is used. This method is used to make research procedure faster.

OBJECT:

- i) To analyses the relationship between the Aurangzeb and Hindu mansabdar in mughal period.
- ii) Know the influence Political and religious attitude of Aurangzeb
- iii) To search the co-relation of, downfall Mughal empire and Aurungzeb responsibility

INTRODUCTION :

Mansab system Akbar created many national theories and he had good thinking and Amir's power increased. With it shahi was depended on Anukampa. Naturally, he wanted to create a balance of Amit of national, religions and middle strength only one Amir. According to Satischandra, Akbar's understanding with Rajput can be compared to the strength of old Amirs. This policy of Akbar became the policy of Mughal.

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There are some mistakes about the theme of Aurangazeb's reign, Amirs and Rajput are not collaborate each other so they did not broke each other. It is sure the Aurangazeb was a Sunni Muslim and carried out the Islami rules strictly. Thus, political attitude also depended on contemporary needs. Aurangazeb, like his forefathers, also was familiar about Rajput's greatness and importance. At first he took the policy of collaboration and dullness towards Rajput. When he started war for throne, he tried to take them under his own.

¹ It is important that after 1679 the fault of mansab goes to the fault of south Indian Amirs. The protection of Rajput increase in the second than the first one. It also became clear that the importance of Hindu mansabdar increased. For Rao Shahi of Maratha admitted into the army. It is evident from the above that Aurangazeb did not have and false policies against the Rajput. The policy of Akbar was not followed by Aurangazeb at together. Aurangazeb engaged the Rajput into some of vital works. So, after the death of Aurangazeb, attitude of Rajput was also changed.

| Sl. No. | | Mansabdari (Shahjada's extra) increase & decrease | | | Rajput's |
|---------|--------|---------------------------------------------------|----------|-----------|----------|
| | | Year 1-2 | Year 3-4 | Year 7-10 | |
| 1. | Kuljat | 89,000 | 4600 | 10,000 | 83,600 |
| 2. | Rajput | 12,600 | 1000 | 1,600 | 12,000 |
| 3. | -- | 14.16 | 21.74 | 16.00 | 14.35 |
| 4. | | 54,000 | 5430 | 27,320 | 86,750 |
| 5. | Rajput | 11,900 | 1350 | 2,500 | 10,750 |
| 6. | | 22.04 | 24.86 | - | 12.40 |

The above chart shows that after Samraj Shahada and Joyshingha i.e. after 1665 the condition of Rajput mansabdar of Mughal amirs started to get worse.

By reading the chart, Athor Ali wrote details about Rajput Mansabdar 3. He said, during the first decade of Aurangazeb's reign. For the post of Kul Jat, Rajput received 14.35% which was not perfect. Mansab of Rajput was greater in the first 6 years but decreased in the last 4 years. In the 7th and 10th year of Aurangazeb's reign, the fall of mansabdar was perhaps for low price. Mainly in this condition after the King's death, his son was paid low price. After 1666, it was proved that in the place of Rajput also took place some incident which took place earlier in the Mughal dynasty. Rajput mansab's impression became distinct from 1651-1678 (1679-1707).

It became clear from the above chart that during the 3rd and 4th year where the Kul Jath of Rajput Mansab were 21.74% and reduced to 16.00% in between 7th -10th year. In this way it is seen in the first 10 years that it was reduced up to 14.35%. In the 3rd and 4th year of Aurangazeb's reign Kul Sabar's Rajput mansabdar which was 24.86% reduced to 12.40%. Whatever may be the reason, it is clear that the reason of continuous fall for the protection of Rajput mansabdar started in this time.

| Sl. No. | Mansabdar | Akbar 1594 | Shahajaha 1628-58 | Aurangazeb 1658-78 | 1679-1707 |
|---------|----------------|------------|-------------------|--------------------|-----------|
| 1 | 5000 and above | 14.3 | 24.5 | 19.6 | 32.9 |
| 2 | 3000 – 45000 | 10.0 | 25.0 | 20.0 | 27.1 |
| 3 | 1000 - 2700 | 35.3 | 21.3 | 22.3 | 33.1 |
| 4 | 500 – 900 | 21.8 | - | - | - |
| 5 | Kul | 22.5 | 22.4 | 21.6 | 31.6 |

RELATION WITH HINDU MANSABDAR

Aurangazeb Alamgir was very much careful about the condition of Hindu mansabdar. It is clear from the above chart. The condition of Hindu Mansabdar was not so bad ⁵. About this matter Dr. R.K. Saxena opined that this chart shows the better condition Hindu mansabdar. But in the contemporary books, we cannot find 500 – 600 mansabs or less. I have got the daily notice of Aurangazeb about his 38 yrs and 10 months, reign. According to that, 40, 60, 80, 100, 150, 200, 300, 400, 500, 700,

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1000, 2000, 3000, 4000 and 6000 only 76 was engaged. Most of those were in the lower class. Aurangazeb ordered two of them not to engage to better post. It is also ordered that not to engage all Hindu to the post of judicial principal. The difficulties of this rule cannot be reduced. Sometimes the Muslims displayed their liking for the service of soldiers instead of Government work. So, some of the rules was to be changed. So, reservation of Hindu mansab of Aurangazeb reduced in the first 20 yrs but in the last 19 yrs the situation changed which became distinct in the chart.

Mansab became very cheap during the reign of Aurangazeb. So, of the lower mansab it was difficult to save the Hindus. It was supported by Dr. Saxena and Sharma ⁶. According to them, during Akbar there was mansabdar Kharanbish but during Aurangazeb Khaloranbis got 100-250 mansab from Harkar. Chanbada got 200 and more than got 700 mansabs. The protection of King Son or the extra and sent was produced who got 400 – 500 mansabdar. The lower class who bought things from the market also got 300 – 400 mansabdars. In this regard, if we see Aurangazeb's order not to select Hindu for good post. And reservation was increased for the same work. Perhaps we can come to this conclusion that the Hindus were given only lower class mansab.

B.D. Mahajan, in his own book 'Madhya Kalin Barat', much criticized this debate and Dr. Saxena supported it. He said that forefathers of Aurangazeb appointed many Hindus but Aurangazeb closed it ⁷. Though reserve for mansabdar had been increased but reserve for Hindu mansabdar had been decreased. Aurangazeb disclosed it to appoint the Hindus to the high post with his own knowledge. It is true the Hindus were appointed to the high post but it was in the later part and they were not given any important task. Heiridotorically who has the right, he was not selected to that post, the post in which his ancestors were appointed. ⁸ Aurangazeb tried his best to destroy the position and right of Hindus. He also started various rules against them. Muslim soldier who were selected to the Hindu offices. This rule was wishfully taken by him. Where Muslim works, Hindus could not take any position there.

⁹ It is clear from the above chart that the condition of Hindu and Muslim was better in Aurangazeb's reign than Akbar and Shahajahan. But it is difficult to say. Aurangazeb was intelligent and thoughtful. So, he covered his political work with religious work. He was deeply troubled by south constitutional restlessness. He had no way but to take the help of Shahi Soldiers. For this he gave Maratha high mansabs and it was higher than Rajput. Rajput mansabdar which was 5 where as Maratha mansabdar were 16 in his reign. For the increase of Maratha Mansabdar, the increase of Hindu mansabdar was an ordinary matter for religious policies. A pandemonium was created. It was clear from the chart that in the first 20 yrs he did not try to decrease Hindu mansabdar protection above 5000 mansabs of Shahajada decreased from 24.5% to 19.6%. In this 20 yrs of ruling Hindu mansabdar protection increased gradually.

¹⁰ According to Khaki Khan that the problem of Jaigir system of Aurangazeb that to get Jaigir after mansab it was so late that a boy grew old, he was right in his position and the drafted picture showed the without that to come in that conclusion will not historical.

| Sl. No. | 1658 - 78 | | | | 1679 - 1707 | | | |
|---------|--------------|-----|-----|------|--------------|-----|-----|------|
| | Mansabdar | Kul | --- | --- | Mansabdar | Kul | --- | --- |
| 1. | 5000 above | 51 | 10 | 19.6 | 5000 & above | 79 | 48 | 60.8 |
| 2. | 3000 above | 90 | 13 | 14.4 | 3000 & above | 133 | 34 | 25.5 |
| 3. | 1000 to 2700 | 345 | 25 | 10.1 | 1000 to 2700 | 363 | 70 | 21.5 |
| | ----- | 486 | 58 | 11.8 | ----- | 575 | 160 | 27.8 |

Darkhani means 'Southern'. It means where the Mughal spread their southern state – who later accept Mughal's help – and so selected. After 11 yrs Shahi the age of Aurangazeb the Amirs – Indian or foreigner – before came to help Mughal – assisted to Bizapur and Golkunda state. They were known as Darkhani though the Maratha who were Dakrabani from the very birth – were kept out according to order. They were kept temporarily in the Amirs. The entrance of Amirs gave vitality to Aurangazeb's reign. The chart clearly shows the importance of southern Amirs. ¹² The chart distinctly shows that the protection of Dokrabani Amirs were so bad in the first reason of Aurangazeb. No doubt about this that their income, impression of mansab of Dakrabani Amir did not stand for it. In real, Dakrabani Amirs 1/3 or ¼ and according to Shahi ¼ were cut for their protection. In this way Dakrabani became of lower class “Mah Paimane”. It also became distinct from the chart. After 1681 the protection of Dakrabani Amirs increased out Mughals. Much Dakrabani Amir admitted into Mughal (1679 – 1707). The emperor of Bizapur, Hyderabad and the Marathas were forced to surrender otherwise Bizapur and Golkunda would be admitted to Shahi. Who expected Dakrabani their condition of freedom are cancelled.

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Aurangzeb failed to capture Marathas wholly. So, he continued to attract Dakrabani Amir, until, pandemonium was created among Mughal Amirs. Abul Fazal Mamuri said Aurangzeb's reign as 'Nobotarshita'. To make us understand about the thought of old Amirs that the condition was so bad that whole of country was delivered to Darkrabani to give the leaders. By the bribe taker Dakrabani took the Jaigir with high income according to their own will. It is clear that the new and unknown mansabs reduced.

As described, jaigir of Darkhon was not right income for Darkhoni. In the previous part of Aurangzeb, the income 1/3 or 1/4 for the salary taker. Just like that, in the later part some changes took place and it became difficult to consider it. To give comfort to the Jaigirdar, in 1677 "Khurakh-a-Filan-a-huq" was given. This given condition and low income had in the Jaigir. In the last decade of Aurangzeb's reign, the resurrection of Marathas the problem for Amirs had increased.

| Sl. No. | Mansabdar | Shahjahan | 1658 – 78 | 1678 – 1707 |
|---------|--------------|-----------|-----------|-------------|
| 1. | 5000 above | 3 | 3 | 16 |
| 2. | 3000 to 4500 | 6 | 6 | 18 |
| 3. | 1000 to 2700 | 4 | 18 | 62 |
| 4. | ----- | 2.9% | 5.5% | 16.7% |

With the increase of Mughal towards South it became sure to come in contact with Marathas. Maratha leader Malik Akbar assisted much to protect their soldiers. It means that to get Maratha assistance, Mughal emperors were famous / familiar.

14 The defeat of Malik Akbar in 1616 against Shahanbaz Khan was a main reason. The new system of the adventure of Shahazaha to south became the main reason for the fall of Ahammad Nagar. Maratha in the rule of Shibaji and their strength created a new condition before them. Towards south, the increase of Mughal, increased the nobility of Maratha. His appearance proved the mettle. In the chart, it is shown the protect of Mansabdar and their nature.

The chart cleared the tendency of Maratha leader to go to the Mughal Amirs. Indeed, it became great after Aurangzeb's entrance to 'Dakshin'. Thus Aurangzeb opens the door to enter for Maratha in Mughal Amirs. But Aurangzeb's intention to capture Maratha leaders was not succeeded. Wherever Maratha leader Shahi went to seba and some other Maratha leader took his place and Marathas were not barred anyway. Thus it was not fair to remove Maratha as they were not like Rajput or lower class which was thought by Atahar Ali. This Maratha and their strength were produced by Shivaji. That was given by him after visiting Agra and it was a great thinking or stand for Maratha united.

Emperor of Harba and a little a familiar Rajput were on behalf of Shahi previously. In that condition, Aurangzeb was familiar to the Rajput's nobility. Joysingha of Mabar was tried to have his own on that Religious war (1658). in the battle of Khajbah, the son of the King Kubar Sardar Singha was on behalf of Aurangzeb against Suja and Aurangzeb for this assistance increased the mansab upto 6000 Jath 6000 Sabar – 1000 two Aspa – Saaspa. It means Maharaja was given 'pur', 'Mandal', 'Paragama' and also Durgapur etc by Shahajaha. Jaysingha and Dara, after their defeat, attended to Aurangzeb. The importance of Jasant Singha from Dharmat to Bedrai was doubtful. Indeed, Aurangzeb himself took the policy of sympathy to Jasant Singha 15 After the war of Dharmat Aurangzeb kept Jasant Singha in his previous post of mansab he was accepted for his working result by Aurangzeb. Very soon with hard step the relation was change to some extent with the king Jaysingha's time. After the defeat of Dara at Debrai the king Jaysingha was given the mansab 7000/7000, 5000 Du Aspa. Saaspa means the subedary of Gujrat. Not only jasant singha, but Bikan's Rab Karan was returned his previous post. Mukund Singha went against Aurangzeb and died. But Aurangzeb did not interfere in that matter after becoming the emperor. ¹⁶

From the above description it becomes clear that Aurangzeb took the policy of sympathy towards Rajput until he got the throne. It means they were appointed to serve importantly. And this policy was continued to th Rajput till the death of Jaysingha (1666). Barniyas who was in Agra till 1665, wrote that though Aurangzeb was Muslim but he behaved towards Hindu sympathically and appointed them within his soldiers in the important post. This word of Barniyas was fair till the good and collaborative relation with Rajput of Aurangzeb ¹⁷. Hindu Samanta, Jodhpur's Jasant Singha who was with Aurangzeb was with Aurangzeb and frightening others snatched the thing but on 20th Dec. 1678 he was killed. The king sent him to Afghanistan to save the Mughal chouki. In reality Aurangzeb did not like the Rajput. But till there were king of Mirza Jaysingha and King Jasant Singha in India, he did not bring the policy to destroy them directly. So, king became happy after the death of Jaypur and Aurangzeb ordered to capture Marbad. He went to Ajmir in fear that the Rathores might start war. It became indispensable to capture Maratha and transform them into Muslim. In the meantime, when Jasant Singha came to Delhi to live from Jamrad his two queens gave birth of his two sons. One of them died instantly but other became familiar as the King Ajit Singha ¹⁸.

Ajit Singha came to Delhi in 1679 with his mother. Aurangzeb agreed to keep him with the condition that of Jodhpur to hand him back. It means the he had to be Islam. It is a great shock to the Rathore. So, the Rathore tried to find the way to save Ajit Singha. In collaboration with Durgadas they kept a maid in place of queen and her son in place of the king and were sent to Mughal soldiers. They fight with Mughal bravely and defeated the Mughal Army. Thus Ajit Singha reached Marbad. Aurangzeb, trained an other boy with Islam and kept him in place of Ajit Singha and proclaimed that the boy under Durgadas was a false King. Indra Singha was turned out of the throne and Jodhpur was taken as a state of Mughal. Again king Ajam

started and sent his son to bring victory. He fought for many days and Shahi soldiers won Marbad. The Shahi soldiers destroyed temple but Rathore were in behind so that can irritate Mughals again and again.

After it Aurangzeb advanced towards Mebarh. He demanded for tax of 'Jijia' for every states of Jaysingha. At this Jaysingha understood that the emperor tried to finish the Rajput. So, the king goes to Ajit Singha that the Mughal prepared themselves to give a mighty blow. Understanding the king's attitude Aurangzeb ordered 70000 soldiers under Ishab Ali Khan to attack Mebar. The king escaped to the hillside leaving the capital. Capturing Mebar and chitor Ishab Ali started to destroy the temple. Ishab Ali also drove and defeated Raj Singha (1680). Akbar was given the responsibility of chitor.

Then Rajsingha started to attack Mughal 'Chouki' and stopped coming and going. By a single night Rajsingha reached Akbar's tent and killed many soldiers. After this success Rajsingha went to Bedonor where he did a great loss of Akbar. Again the king planned to attack Mebar so that the hill of Mebar one again could be attacked from different sides. This plan was failed. Now the prince got frustrated and understood his father's useless rules and started alien with Rajput. With the help of the people of Rathore and Sisedio he rebelled against his father and proclaimed himself as the king on 11th Jan, 1681. He then advanced towards his father. Akbar knew it well that the false belief of religion of Aurangzeb is compensatable for the county as well as harmful to Mughal.

After the death of Rajsingha, his son Joysingha took the throne and the plan to attack Aurangzeb but took much time. In the meantime 4 'Ulema Fateha' proclaimed that Aurangzeb had not obeyed the 'Koran'. So he had to be dismissed from throne. On 11th Jan, 1681 he appeared as an emperor. With the help of the soldiers of Rathore and Sisedio he campaigned against his father and escaped. The king had till sympathy or love for Akbar but it was spoiled after it. The king played trick to break Akbar down and his companions too. He got success. Durgadas knew it quickly that the relation between Akbar and Rajputs, their failure were not for Akbar but for Aurangzeb's trick.

The battle against Aurangzeb at Orjha of Bundelkhand also succeeded. The king kills himself refusing Mughal's bondage. His son Chatrasal was a great and successful enemy of Aurangzeb. Shivaji advised to handle over the war by defeating him in Bundelkhand. Chatrasal accepted it. By irritating at the religious affair he welcomed the Hindus and the advice. Most of the people supported it and selected chatrasal as the king of Bundelkhand. He defeated the Mughal soldiers by attacking Dhamoni and Sirouj. After that they collected their previous payment and others from the Mughals. After some years he captured Kalinga and Dhamoni and destroyed Malab. He got so much success that Aurangzeb was forced to do treaty with him in 1705. chatrasal was given 4000 mansabdar and also was given the post of south. After the death of the king in 1707 chatrasal came back to Bundelkhand¹⁹.

CONCLUSION:

Aurangzeb was tricky emperor. He was an intelligent soldier also. The circumstance of collaboration and friendship which was created by Akbar was destroyed by Aurangzeb. It was to give important post to Rajput and their important role towards Mughal emperors. This fault of Aurangzeb leads towards destruction. The Rajput who tried their best to maintain the Mughal reign, also tried to destroy the Mughal. So many mansabs were given in Aurangzeb's time that they lost their vitality. Aurangzeb later was existed only by his name and the mansab which Akbar started with capacity, took breath of last in Aurangzeb's reign.

It is true that hindu mansabdars took the leading role to make mughal dynasty Stronger. For their efforts, peace was there in the whole region. But it is also true that, the economy was also reduced due to that mansab, for too much mansab was given in Aurangzeb's time. Moreover, the impact of continual was in south also felt on the Economy. The government almost went bankrupt. In 1702-04, plague appeared and ended the remaining. The central power became powerless. After that, the impact of the power of Eng soldiers setup. And the state started to depend on the British. Mansabdar system may be called successful party. The renowned heroic soldiers were divisional and this was used by British in time of war. There was the lack of Compromising. In time of going towards warfront, the soldiers had entertainment. In This condition, powerful soldiers could not be expected.

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