

Deconstructing A Lesser Known Mughal Document: Manshur Of Mughal Emperors

Sumbul Halim Khan

Associate Professor, Department of History, Faculty of Social Science, AMU, Aligarh, India

Masrat Ahmad Mir

Research Scholar, Department of History, Faculty of Social Science, AMU, Aligarh, India

Abstract: *Manshur was a royal mandate or missive issued by the emperor to privileged person of the imperial court. The farman and manshur were both issued by the emperor,¹ while the nishan was issued by the prince. (table I) However, some confusion is created by the manshurs issued by the prince Aurangzeb before his formal coronation. Manshurs have escaped notice of scholars as a separate and significant entity; they are summarily clubbed together with farmans, or mistaken as nishans. The present endeavor undertakes to deconstruct this important document and outline the varied facets related to it.*

I. ETYMOLOGY

Manshur is a derivate of *nashr*, which means to diffuse, direct, radiate, spread, or disseminate. However, this document mostly conveys information for the person concerned and not for the larger populace.

Emperor	<i>farman</i>
Emperor	<i>manshur</i>
Prince	<i>manshur</i>
Queen	<i>nishan</i>
Heir-apparent	<i>nishan</i>
Prince	<i>nishan</i>
Princess	<i>nishan</i>

Table I: Authors /senders of farman, manshur and nishan

II. MORPHOLOGY OF MANSHUR

The essential requisites and norms of a *manshur* are clearly laid down. This subject has been elaborated by Mahmud Gawan in his work *Manazir ul Insha*. The template included praise of the Almighty, encomium on Holy Prophet (s.a.w), titles and compliments in favour of addressee, the statement of the object of issue of *Manshur*, abstract of Emperors order/command, instruction to related officials, and exhortation of the assignment. Last but not the least a statutory

warning to avoid deviations. The rules also applied to choice of words and phrases as per the subject matter.

III. SARNAMA

The *manshurs* bore *sarnama* invariably. The standard ones used in *Manshur* were *Bismillah hir Rehman nir Raheem, Hual Ghalib, Allah-o-Akbar*. In *farman* many other variations were used like *Ya Fataho* etc. Sometimes double *sarnama* is also found at the beginning of emperors note on the *manshur*.

IV. TUGHRA

Since we have access to *Akbari manshurs* in the *Insha* collection of Abul Fazl, we do not find *Sarnama, Tughra*, or *Muhr*. The other essential format like commencement of written matter with compliments followed by subject matter is similar. One cannot gauge as to what was the nature of paper and decorations utilized.

The *manshur* of Aurangzeb's reign make an interesting study they have vermilion *tughra* with black dots. The text of the *manshur* reads *manshur-i-lami un nur* (resplendent) *Mohammad Aurangzeb Bahadur shah i ghazi*. This legend is extant in commissariat *manshur* as well as 'Vir Vinod Mewar Ka Itihas' *manshur*.

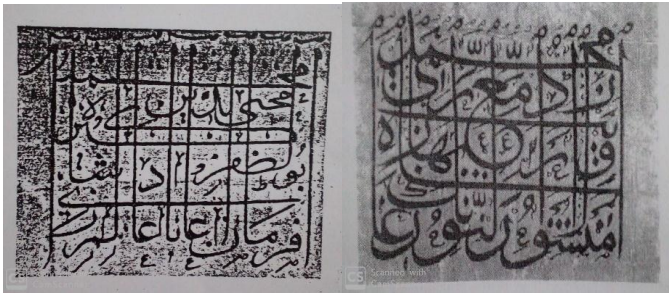


Plate 1: Specimen of tughra. Courtesy: A Descriptive Catalogue of the Batala Collection of Mughal Documents, 1527-1757 A.D., and Imperial Mughal Farmans of Gujarat

V. SEAL

The *manshur* bore circular *nastaliq* seal in the name of Mohammad Aurangzeb Bahadur Shah-i-Ghazi ibn i Sahib Qiran-i-sani since he could not use imperial title of Alamgir Padshah and *muhar kalan* until the final coronation ceremony had taken place. This (seal) means Mohammad Aurangzeb, the brave, the valiant, second lord of auspicious conjunction. Such seals are evident in Batala collection *manshur* and the IHRC *manshur* additional seal is appended at the end. It belongs to prince Mohammad Sultan Bahadur Ibn Mohammad Aurangzeb available in 'Vir Vinod *Manshur*.

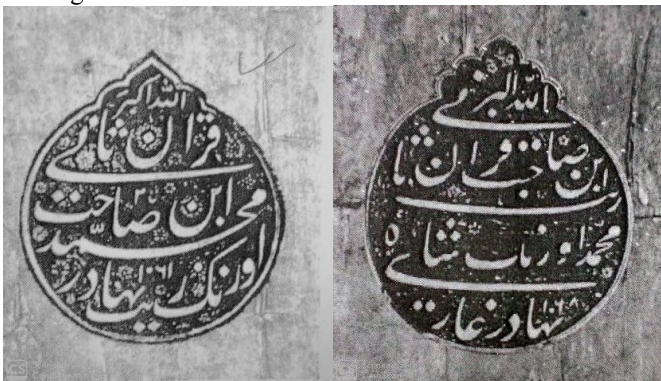


Plate 2: Specimen of Seal. Courtesy: Imperial Mughal Farmans of Gujarat

VI. TITLES AND COMPLIMENTS

These *manshurs* commence with beautiful compliments. The profuse usage of lavish benevolent titles and verbose high-sounding compliments bear striking resemblance to its counterpart *farmans*. The titles became all the more richly complimentary. They varied according to the nature of standing, and varied with rank of the addressee in the imperial court.

For Prince Murad it started as – “The beloved son, vision of eyes, of victory and prosperity, star on the grandeur and magnificence, star on the grandeur and magnificence, pearl of the diadem of good fortune, the gem of the felicity, endowed with righteousness”.

For Khan-i-Khana compliments like “bezel of gallantry and prosperity, glow of pearl of truth and devotion, the scimitar of the unsheathed imperial arm, the furbished lance,

of the battle of extermination of enemies, the brocade of the sleeves of magnificence and glory, the diadem of wealth and good fortune, the advance guard of world conquering combat, promoter of assembly of success, the sincere one in the privacy”.

For Hakim Hummam honored titles were “intelligent, scholar, rhetorician, traveler on the path of far sightedness and practical wisdom, unfold of secrets of science, friend in private assemblies, sincere and faithful”.

The *manshur* used lavish compliments for Birbal as well viz. “best of intimate friends, decoration of separate sanctuary of sovereignty, the knower of secrets of companionship. The furbisher of mirror of sky reaching conscience officer of assembly of orators the wise courtier”.

VII. PATTERN OF WRITING

The other similarity with the *farmans* is the pattern of writing in inner rectangle and margins. The additional remark of emperor is also found as in *farman* to give an additional weightage to a particular matter. The point of departure and the dissimilarity is the seldom use of *tughra* and *mohar*. Both these are used only on administrative or charitable grants. The *mohar* is circular and *uzuk* seal is also used, which is the most important of all seals. The identification of *manshur* is often made in the opening lines of the document, the previous *manshurs* and the subsequent ones are also referred to. It therefore bears a separate identity from *farman*.

One of the striking features of *manshur* is the extra beautification and elaborate ornamentation of the document by aesthetic choice of colors and motifs. It carries immense visual appeal intended to impress the addressee. Perhaps the extra effort was made to cover up that a proper *farman* with related paraphernalia was not issued. Although *farman-i-biyazi* also did not bear *tughra* and *mohar*. It carried extreme honor that even the prince went to receive it from the stipulated entrance.

Manshurs were drafted by two writers which become clear by scrutiny of first half and the second half of the content. Many writers were entrusted the responsibility of the draft, since the entire letter was not written at one occasion or instance. Several drafts of *manshurs* survive in various collections.

The *manshurs* in the *Insha* collection were compilation of Mughal officials, who served in various capacities. *Insha* was a famed genre of medieval Indian epistolography. The drafts served as guide templates to be practiced by the aspiring *munshis*.

VIII. CONTENT

The content of *manshur* could be personal/informal or official. Those of personal nature relate to acknowledgement of gifts, paying condolences etc. The official matters were related to the military, religious, diplomatic pursuits, administrative, financial, charitable endowments. *Manshurs* are available to us for Akbar's reign and Aurangzeb. The Abkari *manshurs* were of personal nature with informal character whereas those of Aurangzeb were proper directives

instructing important measures. In view of distinct nature of the two series of *manshurs* we will compartmentalize and discuss it separately.

IX. ABKARI MANSBUR

The *Akbar-i-manshurs* are beautiful masterpieces of epistolography with intense depth of thought and masterly finesse of penmanship. The diction and tenor was in conformity to the dignity of emperor. The treatment of the main subject matter is interspersed with other general observations about seasonal variations, *Nauroz* festivities, natural beauty of Kashmir, etc. One also comes across in these documents the high-sounding and lofty claims of emperors own personal grandeur like the people were yearning for his presence so he proceeded, or that the nobles like Hakim Abul Fath sacrificed his life for his majesty.

On the basis of surviving *Abkari manshurs* one can understand that these *manshurs* were of personal nature /informal in character. Although these were addressed to prince and nobles and the content referred to court and expeditions, the manner of writing was private in character.

It was medieval practice that the imperial correspondence was preserved in safe custody of the imperial court. It was only later that they came to be compiled in various collection by scribes and writers. It is in these forms it has reached us in form of various compilations.

Abkari manshur are extremely verbose and high-sounding hyperbolic language is used to convey simple matters. They are very lengthy documents with repetitions and many fanciful words.

One has to peruse the content of *Abkari manshurs* to appreciate its character. The *manshur* addressed to prince Murad was in context of the successful suppression of revolt of Yusuf Khan and Yadgar Khan in 1592 in Kashmir and the increasing glory of emperor. The letter describes the turbulent weather and the extreme weather condition in Palki on the way to Kashmir.

The *manshur to khan-e-khana* was a description of the Aura/gift of nine pigeon brought in the royal presence envoy of Abdullah Khan from *Turan*. Emperor seems delighted at the variety of species of pigeon, namely *diwanbegi*. He also compares the feats of different variety of pigeons such as *punrigar*, *sabzghhi*, *kuttapur*, *mash-i-kalan*. The pigeon flier Habib is then praised for his mastery over the art, in which he outperforms Naqib Khan and Qul Ali.

The last is condolence letter, addressed to the hakim Hummam at the death of his brother Abul Fath Gilani, an Irani noble, who was endowed with virtues and was immensely influential in imperial court. Akbar in this letter expressed his deep sorrow at sad demise of hakim Abdul Fath Gilani and states that this world is transient merely based on cycle of death and extinction which then culminates into the new birth in eternal world. The pristine pure souls simply change abode in the event of death to the permanent world. Akbar consoles hakim Hummam to resign to God's will and that everyone has to undergo the same destiny.

Manshur to Khan-i-Khanan is related to sad demise of Birbal. It belongs to March-April 1586 A.D. The *manshur*

states that though the Afghans were defeated and imperial authority established, there was chaos among the imperial forces. Birbal died carrying out this expedition, It is stated in this context that he left his elemental form (this world) for the ultimate destination (heavenly abode). Also expresses regrets at not being able to attend funeral.

Manshurs in the *Munshaat* encompass appointment letters. These were of miscellaneous character. Akbar appointed Shaikh Kabir as *Sajjada nashin* of the Dargah of Shaikh Bahauddin Zakaria Multani on the basis of his qualification and hereditary claim. This *Manshur* shows regulation of administration of shrine by the state.

Another *Abkari manshur* was issued to appoint Ustad Muhammad Shamsuddin and Mihtar Imamuddin Mahmud as joint supervisor of *naqqar khana*. Varied artists, performers as well as artisans were placed under their supervision. These included buglers (*surnian*), trumpeters (*nafirchian*), prostitutes (*luliyan*), weavers (*julahas*), bath attendants (*hamamians*) and barbers (*sar tarashan*).

Many *manshurs* relate to appointment of nobles to different administrative posts such as that of *wakil*, *wazir*, *sadr*, *ishraf i diwan*, *bakshi i asakir*, *faujdar*, *mir adl*, *qazi*, *naqib shaikh ul Islam* and *mudarris* and *Mir i Bahr*

X. AURANGZEB'S MANSBUR

In striking contrast to the *Abkari manshurs* we find considerable variance in Aurangzeb's *manshur*. Lavish benevolence was exhibited in grant of *mansab*, *jagir*, robes of honor, elephants etc. In almost similar time frame Murad Baksh issued *farmans* while Aurangzeb prefers to issue *manshur* It is evident from extant *manshurs* that this document came to exercise more significance, power came to be attached to it and it was ensuing matters of administrative relevance. Based on content the Aurangzeb's *manshurs* are classified by us in following categories –

The peculiarity of Aurangzeb's *manshur* is that he made it an effective weapon to wield power no less than proper *farman*. The *manshurs* available to us in the various collections reflect sudden acquisition of sanctioning prowess by Aurangzeb. This was the document through which Aurangzeb gave practical shape to his ambitions. He is also seen controlling the reins of empire by issuing *manshurs* for varied purport.

After a close scrutiny of the structural pattern of the *Abkari manshurs*, we need to forge a classification of *manshurs* on the basis of their content and objective of their being issued. At the very onset one has to admit that *manshurs* of Aurangzeb belong to a particular time slot of eleven months commencing from 9 *Ramzan* 1068/10 June 1658 A. D till 20 *Shaaban* 1069/13 May 1659 A.D. This is the crucial period of war of succession. Aurangzeb at this time awaited his second coronation, he intended to consolidate his authority as the civil war was still ongoing. So far as Aurangzeb's first coronation is concerned the astrologers chose the auspicious day for accession as 1st *ziahad*/21 July. At this crucial time, he could not proceed to Delhi for the purpose, hence he sat on throne on Aghrabad (Shalamar) on the chosen auspicious time. This coronation ceremony had to set in abeyance the related rites of

accession like reading of *khutba*, stamping coins, proclamation of emperor's title, for the second ceremony. Finally on 24 Ramzan/ 5 June 1659, he sat on throne.

In view of this purport, he issued several *manshurs* to solicit support of varied factions during the fluid political situation. Out of the total 24 *manshurs* available to us the major bulk relate to Rajput support, as many as three *manshurs* are related to charitable cause and two in favor of Shanti Das Zaveri, the Jain business tycoon of Gujarat (table II).

Date: A.H/A.D	Theme	Source
17 <i>zialqada</i> 1068 A.H/ 16 August, 1658 A.D.	Administrative	S.A.I Tirmizi, <i>Mughal Documents</i> , p. 140.
21 <i>zialqada</i> 1068 A.H/ 20 August 1658 A.D.	Rajput support	<i>Vir Vinod Mewar Ka Itihas</i> , Vol. II, pt. I, p. 426-431.
21 <i>zialqada</i> 1068 A.H/ 20 August 1658	Religious tolerance	Mughal Documents, p. 141.
5 <i>Zilhijja</i> 1068/ 4 September 1658	Financial	Ibid. pp. 141-42.
20 <i>Jumada</i> II 1069/ 15 March 1659 A.D.	Religious	Ibid. p. 142.
12 <i>Rajab</i> 1069 A.H./ 4 April 1659 A.D.	<i>Madad-i-maash</i>	Ibid. p. 143
13 <i>Rajab</i> 1069 A.H./ 5 April 1659	<i>Madad-i-maash</i>	Ibid. p. 143
1 <i>Jamadi</i> I 1069 A.H./25 Jan 1659	<i>Madad-i-maash</i>	The Descriptive List of the Batala Collection of Mughal Documents. p. 9.
9 <i>Ramzan</i> , 1068/ 31 st May, 1658 A.D.	Rajput support	<i>Farsi Farman</i>
26 <i>Ramzan</i> , 1068/ 17 June 1658.	Do	<i>Farsi farman</i>
5 <i>Zilhijja</i> 1068/ 24 th August, 1658.	Do	<i>Farsi Farman</i>

Table II: Broad Thematic Classification of Aurangzeb's *Manshurs*

Elaborating the above classification one can closely gauge the aim of issuing the different *manshurs*. The nature and structure also becomes clear from the subsequent discussion on main categories.

A. RAJPUT SUPPORT: AMBER AND MEWAR

Eighteen *manshurs* belong to this category. These appear of exceptional significance and they relate to miscellaneous subjects.

- ✓ In the majority of *manshurs* the whereabouts of Dara Shikoh is the prime concern and military stratagem was designed to match to counter the threat as can be discerned from the sampled *manshur* below. Such *manshurs* also transmit news of defeat of Dara Shukoh and his flight towards Lahore. Yet another *manshur* directs Jai Singh to proceed to Shahjahanabad where Dara

was plundering the city. *Manshur* directs Jai Singh to control the moves of Dara Shukoh before he leaves for Ahmedabad. Instructions to chastise Dara Shikoh from Lahore were given. Similarly *manshur* mentions Dara likely move towards Qandahar after being chastised to Saf Shikan Khan

- ✓ Besides Dara Shikoh, Aurangzeb was also vigilant of the military operations of Shah Shuja. One such *manshur* informs of Shah Shuja having left from Banaras to Allahabad. The other *manshur* informs of victory of Prince Muhammad Sultan Bahadur over Shuja in Bengal after which Shuja fled to jungle. Aurangzeb expresses annoyance over the defection of Rai Singh and Jaswant Singh in the campaign. The military setbacks of Dara Shikoh are informed and invitation to Amber Raja to join Aurangzeb camp is extended. Raja Jaswant is also asked to accompany. (See Plate No.1)
- ✓ Employment of intelligence agents to give daily update regarding Dara Shikoh, in order to chalk out line of action for defense and offence.
- ✓ The *izafa mansab manshur* relates to enhancement in the rank of Rana Raj Singh of Mewar and other Rajputs (See Plate No. III).

B. CHARITABLE ENDOWMENT

These *manshurs* relate to *Madad Maash*- tax free land grants to religious persons, widows etc. who had no means of livelihood. The order relates to measurement and possession (*tassaruf*) of land to grantee. The taxes like *jaribana*, *zabitana*, *muhasilana*, *daroghana*, *peshkash*, etc. were remitted.

One such *manshur* assigns seventy *bighas* of land to Mullah Mohammad Sharai son of Sheikh Makhdum Alam in the vicinity of capital Lahore, waving off the levies of *peshkash*, *jaribana*, *daroghana*, *dahnimi*, *muqaddam*, etc.

In similar way, another *madad mash manshur* relates to Ayesha for charitable endowment of 10 *bigha* of land in Lahore with the instruction of being relieved from other cesses and perquisites.

C. MERCHANT SUPPORT

These *manshurs* are related to the loan taken by prince Murad Baksh during the civil war from Manek Chand, son of Shanti Das. The related farman of Murad Bakhsh lost its worth after the latter's imprisonment. Aurangzeb graciously issued *manshurs* granting him one lakh rupees to meet the loan of Murad Baksh. The merchants and the larger populace is extended assurance of just administration under Aurangzeb (See Plate 4)

XI. THREE ILLUSTRATIVE MANSHURS OF AURANGZEB

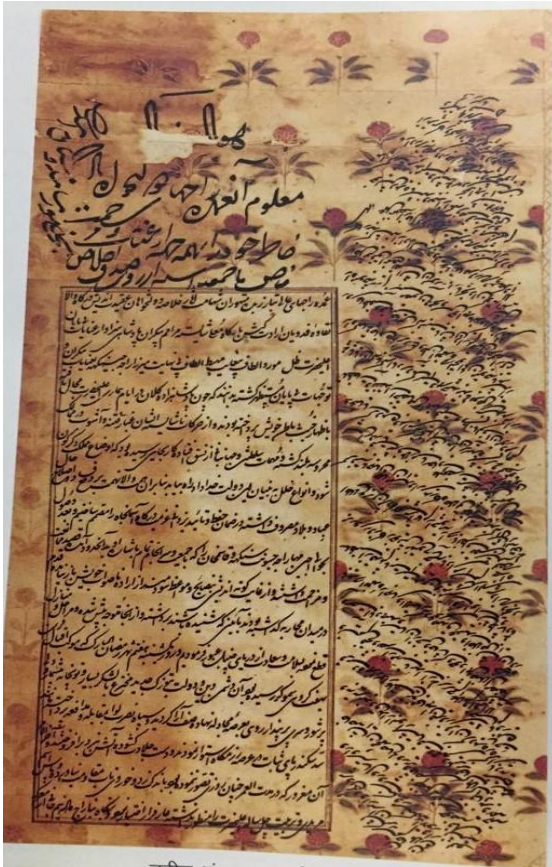


Plate 3: Dated: 9 Ramzan 1068 A.H/31 May 1658, Facsimile of Manshur. Courtesy: Farsi Farman 145/124.

year training imparted by the Emperor. All his ammunitions were lost and he left battlefield barely alive. The military commanders of his army Rustam Khan, Rao Satrasal, Roop Singh and Ram Singh Rathor and among their special orderly Muhammad Saleh, wazir and Qazi Afzal, who was positioned on *Howda* was killed and reached hell and other soldiers were also killed, in all around 10,000 soldiers were killed and we acquired victory by the grace of Almighty over those who had lost righteous trail (Dara Shukoh). It is pertinent that our selflessness and loyalty be known at the imperial court. On this auspicious occasion of our victory you, Mirza Jai Singh should reach imperial court with all Rajputs deputed in favor for reward. They will be rewarded lavishly and they will be appointed on post never imagined by them.

Your *watan* which is near to Akbarabad (Agra) should be reached via Khati Chanda which is the vicinity of your *watan*. However out of benevolence we did not resort to that route and decided this passage instead.

Now if you do not learn from the mistakes of others and if you prefer laxity in reaching imperial court, then you will reap the consequences and opportune time wither away and you will regret and repent.

XII. EMPEROR'S HANDWRITING

Pick of the peers be it known that consider your heart center of our special benevolence and benedictions and present, yourself in our service.

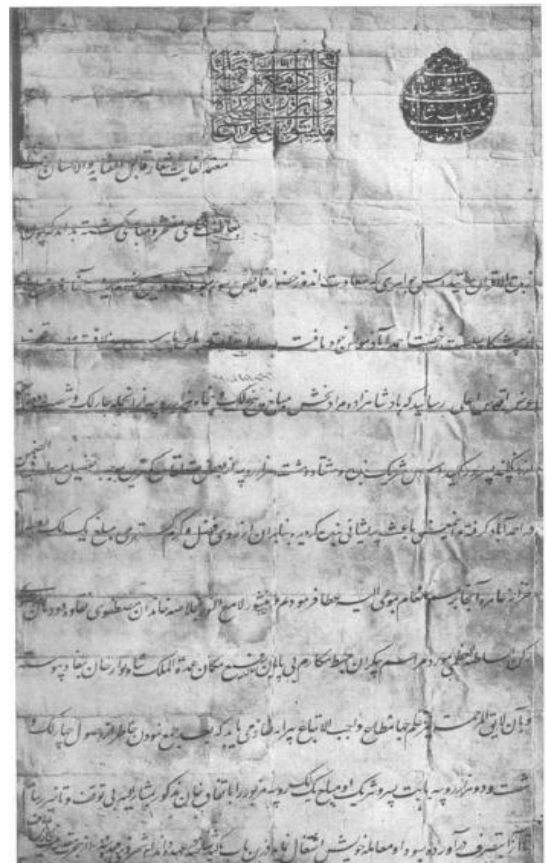


Plate 4: Manshur of Aurangzeb dated. 21 Zilqad 1068/10 August 1658. Courtesy: Imperial Farman of Gujarat

TRANSLATION

Pick of peers Mirza Raja Singh be it known that Dara Shukoh taking advantage of illness of *Aala Hazrat* (Shah Jahan) who is the shadow of Almighty. Worthy of favours, gaining strength from unlimited bounties, Mirza Raja Jai Singh should know that Dara Shukoh benefitted from the weak and feeble condition and demonstrated openly outrageous behavior and he took over charge of different spheres, which adversely effected the conduct of administration, to the that different regions of the empire was corroded with malpractices. Due to this reason we gathered our courage to end this chaos and smooth the conduct of administration, with this intention we decided to appear in Emperors presence. When we were near Ujjain Maharaja Jaswant Singh and Qasim Khan interrupted us with full armed force of Dara Shukoh. They exhibited extremely unintelligent move by entering the battlefield to confront us, about which you must have come to know. We then proceeded several halting stations (*manzil*) proudly crossing Chambal river. On Sunday 7th Ramzan, when our army reached 7 *kos* near Samugarh, the enemy of religion and state (Dara Shukoh) arrogantly came with large army contingent and arsenal on the battle field. Therefore our army also confronted him like Alexanders victorious troops. We fought valiantly and his audacity must have never foreseen that he will tarnish the 40

TRANSLATION

Be it known that pick of the peers Sati (Shanti) Das Jawahari, who had been granted leave for his native abode Ahmadabad has brought to our notice that Prince Murad Baksh had taken a loan worth five lakh and fifty thousand from Manik Chand and Rabi Das respectively. Eighty thousand from other relatives of Sati Das. The matter was cause of concern to the effected persons. The Emperor has as a mark of graciousness granted money from treasury in order to meet the expenses. Farman has been addressed to Shahnawaz Khan in this context. This order is issued to the effect that the loan be met with the consent of Rahmat Khan. Dated 21stZialqad 1068 / 10 August 1658.

مغورہ ضامن
خشیپزاری
۶۰۰۰-۶۰۰۰
دوا سہ سہ اسیہ پر آوری
۱۰۰۰-۱۰۰۰
مغورہ طلب مع انعام
۸۰۰۰۰۰۰-۸۰۰۰۰۰۰
مغورہ طلب
۸۰۰۰۰۰۰-۸۰۰۰۰۰۰
۲۱۵
مغورہ طلب
خشیپزاری
۶۰۰۰-۶۰۰۰

بسم اللہ الرحمن الرحیم

این صاحب قرون تا
مغورہ طلب
۸۰۰۰۰۰۰-۸۰۰۰۰۰۰
۲۱۵
مغورہ طلب
خشیپزاری
۶۰۰۰-۶۰۰۰

بسم اللہ الرحمن الرحیم

این صاحب قرون تا
مغورہ طلب
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۲۱۵
مغورہ طلب
خشیپزاری
۶۰۰۰-۶۰۰۰

بسم اللہ الرحمن الرحیم

این صاحب قرون تا
مغورہ طلب
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۲۱۵
مغورہ طلب
خشیپزاری
۶۰۰۰-۶۰۰۰

دوا سہ سہ اسیہ پر آوری
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مغورہ طلب
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مغورہ طلب
خشیپزاری
۶۰۰۰-۶۰۰۰

بسم اللہ الرحمن الرحیم

این صاحب قرون تا
مغورہ طلب
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۲۱۵
مغورہ طلب
خشیپزاری
۶۰۰۰-۶۰۰۰

بنابر اضافة منصب انعام
۳۰۰۰۰۰۰-۳۰۰۰۰۰۰
۷۰۰۰۰۰۰-۷۰۰۰۰۰۰
۲۱۵
مغورہ طلب
خشیپزاری
۶۰۰۰-۶۰۰۰

بنابر اضافة منصب انعام
۳۰۰۰۰۰۰-۳۰۰۰۰۰۰
۷۰۰۰۰۰۰-۷۰۰۰۰۰۰
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مغورہ طلب
خشیپزاری
۶۰۰۰-۶۰۰۰

Plate 5: Specimen of Manshur, Dated 17 zialqad 1068/16 august 1658, Courtesy: Vir Vinod, vol II, pt II.

TRANSLATION

After compliments.....

His highness has perused the petition of good wishes and loyalty sent by you. You have petitioned for certain jagirs, which were earlier held by your father Rana Jagat Singh. With great benedictions and graciousness the earlier *mansab* of 5000/5000 has been enhanced to 6000/6000 out of which 1000 is *duaspa si aspa*. Besides 5 lakh dams are given as *inam*. The *pargana* of Bednor and Mandalgarh which had earlier been taken away has been reinstated the first (*bednor*) given to Maharaja Jaswant Singh and the latter (Mandalgarh) taken away from Roop Singh is granted from *kharif*.

The *pargana* of Dungarpur, Banswara, Basawar, Ghiyaspur which had been taken away from Rana Jagat Singh have been reinstated from this harvest itself. These had been held by Girdhar Punja and Hari Singh Devlia etc. now restored in in the enhanced scale of *mansab* and *inam* with following details have been conferred. It is pertinent that you should be grateful of our of our benevolence and take charge of the said *jagir* and remain loyal well-wisher firm in our service and carry our orders staying steadfast complying our commands should be treated as reason for our graciousness. The kunwar, son of our well-wisher and Arsi his brother should pay attendance at Imperial court. Those who attend court will be honoured by bountiful favours and will be granted leave.

Dated Zialqad 1068 A.H

From Emperors Pen

The well-wisher should remain loyal and steadfast in our service and we will shower favour's in return. Many petitions to allow leave to his brother Arsi had been received, so he is allowed to leave. *Khilat* and pair of elephant has also been bestowed.

Writing at the back

After compliments issued by prince Muhammad Sultan

Details as follows

6000/6000 1000 <i>du aspa siaspa</i> Secondly 5000 <i>sawar</i> <i>Muqarrar tankhwah</i> With <i>inam</i> worth 88000000 8 crore , 80 lakh <i>dam</i> <i>Muwafiq mansab</i> 6000/6000 <i>Duaspa sihaspa</i> 1000 <i>sawar</i> <i>Muqarrar tankhwah</i> 68000000 6 crore 80 lakh <i>dam</i>	Second 5000 <i>sawar</i>
Future scale 5000/5000 <i>Muqarrar tankhwah</i> 5000000 ie 5 crore <i>dam</i> <i>inam</i> --- 2000000 2 crore <i>dam</i> 44000000 i.e. 4 crore 40 lakh <i>dam pargana</i> Udaipur etc. with previous <i>dastur</i> 44000000 4crore 40 lakh <i>dam</i> <i>Izafa</i> in <i>mansab</i> and <i>inam</i> worth	Present enhancement 1000/1000 1000 <i>du aspa sih aspa</i> <i>Muqarrar tankhwah</i> 18000000 i.e. one crore eighty lakh <i>dam</i>

3700000 <i>Izafa mansab</i> 1700000 <i>dam</i> <i>Inam</i> worth 1900000 <i>dam</i>	<i>Pargana</i> Kotgir in lieu of telingana Worth 2100000 <i>dam</i> Earlier from <i>pargana</i> Chittor worth 7000000 <i>dam</i>
<i>Muqarrar tankhwah</i> from <i>kharif</i> worth 44000000 <i>dam</i> <i>Pargana</i> Bednor etc <i>sarkar</i> Chittor <i>suba</i> Ajmer worth 18000000 <i>dams</i> 10000000 i.e. one crore <i>dam</i> resumed from Bednor Maharaja Jaswant Singh	Dungarpur etc. worth 2600000 <i>dam</i> Dungarpur etc. <i>Sarkar</i> Chittor, <i>suba</i> Ajmer 24000000 i.e. two crore forty lakh <i>dam</i>
800000 i.e. eighty lakh <i>dams</i> resumed from Roop Singh Rathor	<i>pargana</i> Basawar etc. <i>Sarkar</i> Mandsor <i>Suba</i> Malwa resumed from Hari Sng Deolia worth 3000000 i.e. 30 lakh <i>dam</i> after the reduction of 1000000 <i>dam</i> balance of 2000000 <i>dam</i> given
	13000000 <i>dam</i> resumed from Dungarpur Girdhar Punja
	700000 <i>dam</i> resumed from Banswara Rawal Samarsi
	<i>Pargana</i> Basawar 2000000 <i>dam</i> after reduction of 600000 <i>dam</i> balance 1400000 <i>dam</i>
	<i>Pargana</i> Ghiyaspur 1000000 <i>dam</i> after present reduction worth 400000 <i>dam</i> balance 6000000 <i>dams</i>

Table II

XIII. CONCLUSION

To conclude we can discern *manshur* is a royal mandate issued by the emperor for varied purposes ranging from war strategies, exchange of gifts to granting subsistence allowance. While *farman* was strictly formal and official in its structure, *manshur* was both informal and formal. *Manshurs* were extra beautified and diction and tenor had a high finesse. We have tried to highlight a general template for *manshur*, so that it can be differentiated from the *farmans*, *hukm* and *nishans*. We have also attempted to characterize *manshur* on the basis of its varied subject. It should also be noted that these *manshurs* come to us in profusion from known and lesser known sources. This is an attempt to highlight plethora of information contained in this hitherto less attended historical document.

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