

### Socio-Cultural Relations of Rajput and Later Mughals

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**Abstract:** Mughal-Rajput relations evolved significantly throughout the Mughal Empire, particularly under rulers like Akbar, Jahangir, and Aurangzeb. The incorporation of Rajputs into the Mughal system was critical for ensuring stability and achieving territorial expansion. While there were initial strong alliances, especially through matrimonial ties, the balance of power shifted over time, culminating in increased conflict, particularly during Aurangzeb's reign, leading to a gradual erosion of Rajput autonomy and influence within the empire. History is a chronicle of human civilization since the earliest times, providing insight into a nation's political actions, social proclivities, traditions, culture, art, and architecture. The socio-social welfare of the population under the Great Mughals was crucial, and various sociocultural aspects of the Mughals were displayed. During this time, Hindus and Muslims grew closer and learned to respond to each other's valid points. The Mughal Empire disintegrated in the 18th century, but the Mughal culture attained its highest level of development and remained a major influence on modern life. The Mughal nobles, administrators, and local chieftains pursued intellectual pursuits such as poetry, music, philosophy, and science. Religious and esoteric movements emerged, contributing to the moral rehabilitation of society and the growth of a global perspective among the people. Nadir Shah brought along a number of painters, musicians, dancers, physicians, and architects to India, assimilating Muslims into the country's cultural framework. Muslims picked up local dialects, but Persian was the official language until Urdu replaced it. They learned Hindi, Braj Bhasha, and Awadhi dialects, as well as the dialects of their poets, saints, and painters. The devotional essence of Hindi music and the language's appeal to Sufis brought Hindus and Muslims together more than any other influence. Muslims also made significant contributions to the development of regional languages and literatures, such as Bengali, Marathi, Gujarati, and Sindhi. From the thirteenth to the eighteenth centuries, Urdu underwent a linguistic and cultural synthesis, combining Hindi grammar, Persian script, and Arabic Persian vocabulary. The language developed into a complex and potent medium for expressing Hindu and Muslim concepts and ideas. India's cultural history has been shaped by an ongoing process of absorption, assimilation, and adjustment of diverse materials and inclinations over centuries

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**Introduction:** During the sixteenth century, the **Mughal Rajput alliance** emerged as a response to the **political requirements and ambitions of the country's** two most powerful ruling elites, the Mughal and the Rajput. The two nurtured their relationship in the context of the empire's relatively slow expansion and limited economic progress. Akbar was a wise statesman of his time as well as an aggressive imperialist. He used a novel policy known as the **Akbar Policy of Rajput** to consolidate and conquer his empire. In this article, we will discuss **Mughal's Relations with the Rajputs** which will be helpful for UPSC exam preparation. Certainly, history is a chronicle of human civilization in its numerous forms since the earliest times. It signifies the correct perspective on the existence of people in various previous phases and eras. A nation's

political actions, tactical relationships, social proclivities and traditions, culture, art, and architecture are governed by its historical context. In our verified evaluations, the socio-social welfare of the population under the Great Mughals has long been deemed essential. Attempts are currently being made to display numerous sociocultural aspects of the Mughals, including architecture, art, music, costume, ornaments, cuisine, ceremonies, women, and education. Under the Mughals, Hindus and Muslims grew closer and learned how to respond to one another's valid points. The Mughal Empire disintegrated in the 18th century, culminating in the collapse of its entire military and administrative organisation. However, the Mughal culture attained its highest level of development and remained a major influence on modern life for a considerable

amount of time. The Mughal nobles, administrators, and local chieftains were motivated by the desire to acquire political authority, but they also enjoyed intellectual pursuits such as poetry, music, philosophy, and science. Concurrently, religious and esoteric movements emerged, contributing to the moral rehabilitation of society and the growth of a global perspective among the people. Nadir Shah was so enamoured with India's magnificent arts that he decided to bring along a number of painters, musicians, dancers, physicians, and architects. Muslims in India, who were assimilated into the country's vast cultural framework, picked up local dialects. In spite of this, Persian was the official language until Urdu replaced it. They learned the Hindi, Braj Bhasha, and Awadhi dialects, as well as the dialects of their poets, saints, and painters, and used them to express their thoughts and feelings. The devotional essence of Hindi music and the language's allure to Sufis brought Hindus and Muslims together more than any other influence. Muslims have also made significant contributions to the development of regional languages and literatures such as Bengali, Marathi, Gujarati, and Sindhi. From the thirteenth to the eighteenth centuries, Urdu underwent a process of linguistic and cultural synthesis, combining Hindi grammar, Persian script, and Arabic Persian vocabulary. Muslims played a significant influence in the development as well. Examples of regional languages and literatures include Bengali, Marathi, Gujarati, and Sindhi. The evolution of Urdu between the thirteenth and eighteenth centuries demonstrates a linguistic and cultural synthesis, a combination of Hindi grammar, Persian script, and Arabic Persian vocabulary. The language developed into a complex and potent medium for expressing Hindu and Muslim concepts and ideas. In the domain of art, disparate elements assumed increasingly similar forms, producing a pleasing and gorgeous scene. Thus, India's cultural history has been shaped and characterised by an ongoing process of absorption, assimilation, and adjustment of diverse materials and inclinations over centuries. Significant emphasis may be placed on the extravagant and conspicuous lifestyle of the privileged as well as their social standing when depicting the cultural environment of the time. In their lavish, sensual, and pompous lifestyles, the Mughal nobles imitated their lords. The aristocrats amassed wealth at the expense of the state, particularly when a feeble man was in control. The Rajputs are resident of the northern regions of India. They are a warrior clan but for some reason they formed an alliance with the Mughals and served

them with loyalty and dedication. The Rajputs were actually the military wing of the Hindus. Zahir-ud-din Muhammad Babar (1483-1530 A.D.) also Babar (literally means of Babar is 'the Lion') was 16th-century ruler of Indian subcontinent and founder of the Mughal Empire. He defeated Ibrahim Lodi, sultan of Delhi in the first battle of Panipat in 1526 and Babar won this battle. The first battle of Panipat marks the end of Delhi sultanate and rise of the Mughal dynasty in India. The Mughal Emperor Babar is described as a military genius and a skillful warrior. Babur had to carry on warfare with the Rajputs but these battles had been fought because of political reasons. Babur could not frame any fixed Rajput policy due to his early death in 1530 A.D. After the death of his father Babur, Nasir ud-din Muhammad Humayun (1508-1556 A.D.) was second Mughal emperor and he succeeded to the throne of India, at the age of twenty-three. Humayun lost his kingdom early to the Pashtun noble, Sher Shah Suri, but with Persian aid he regained them 15 years later. Subsequently, in a very short time, Humayun was able to expand the Empire further, leaving a substantial legacy for his son, Jalal ud-din Muhammad Akbar also known as Shahanshah, Akber-e-Azam or Akbar (means 'the Great'). Akbar (1542-1605 AD) was the third and greatest ruler of the Mughal dynasty in India. Akbar succeeded his father, Humayun, under a regent, Bairam Khan, who helped the young emperor expand and consolidate Mughal domains in India. At the Second Battle of Panipat he defeated the newly self-declared Hindu king Hemu in 1556. In the sixteenth century, the Mughal-Rajput alliance arose in response to the political needs and interests of the country's two most potent governing elites, the Mughal and the Rajput. In the context of the empire's relatively gradual expansion and limited economic prosperity, their relationship evolved. This, in turn, led to increased religious division and the Marathas and others reaffirming the concept of regional independence. During this time period, the evolution of Mughal-Rajput relations was profoundly influenced by these factors as well as internal Rajput conflict. His policies towards the Rajputs are well-known. Consequently, he initiated a new chapter. The Rajputs were the Hindu military commanders, and their valour was well-known. It is not surprising that Akbar, who desired to establish his empire with the willing cooperation of Hindus, chose to gain the Rajputs' support. Raja Bharmal of Amber was the first to establish cordial relations with Akbar in 1562. Harkha Bai (also referred to as Jodha Bai), the

younger daughter of Bharmal, wed Akbar. Akbar granted his Hindu wives unrestricted religious freedom and elevated nobility status for their families. Bharmal was promoted to the position of great grandee. Son Bhagwan Das achieved the rank of 5000, while grandson Man Singh achieved the rank of 7000. In other respects, Akbar emphasised his unique relationship with the monarch of Kachhawaha. Additionally, the rulers of Jaisalmer and Bikaner had married Akbar. Mewar was the only state that had consistently rejected Mughal suzerainty. Although Chittor and the surrounding plains fell under Mughal rule, Udaipur and the preponderance of Mewar's mountainous region remained under Rana's control. To cope with Mewar, Akbar adopted an even harder stance. He reinstated Jaziya's position and declared Jihad against Rana. His reliance on religion to combat the Mewar threat was ineffective. After the battle of Haldighati in 1576, the Mughals were unable to fully subjugate Mewar. This demonstrates that Akbar would not have been able to dominate Rajasthan if he had not adopted a broad-based, tolerant, and cordial policy towards the Rajputs. Akbar's Rajput strategy had completely matured by 1585–1586. His relationship with the Rajputs was now balanced and secure. Rajputs were not only allies but also collaborators within the Mughal Empire. In *Ain-i-Akbari*, the identities of twenty-four Rajput mansabdars are enumerated. Raja Todarmal was named chief of the department of revenue. The Mughal Empire's Rajput policy was extremely successful and is regarded as one of the finest examples of Akbar's diplomatic abilities. He was able to eradicate the power of his own conspirators, nobles, and relatives by establishing a powerful and secure dominion with the help of the Rajputs, a Hindu warrior clan. The marriage of Rajputs influenced Akbar's perspective and state policy. He was simply stunned to observe the Amber Rajputs' devotion. They were always willing to sacrifice their lives for Akbar's protection and the Mughal monarchy's prestige. Without a doubt, Akbar garnered their affection and service. Akbar employs a logical approach to the problem of Hindu subjects, especially the Rajputs. Numerous Rajputs were enlisted in Mughal service. Many Mansabdars were made. Jizya has been abolished. Additionally, the pilgrimage levy was repealed. To dispel the Rajputs' belief that they were being discriminated against, every effort was made. This programme of reconciliation with Hindus and Rajputs enabled Akbar to conquer all of Northern India and a portion of the Deccan.

Jahangir continued Akbar's policy of establishing matrimonial ties with Rajput rajas by cultivating intimate relationships with them. Early in Jahangir's reign, Shah Jahan wed Bai Lilawati, the granddaughter of Raja Gaj Singh and daughter of his son Rao Sakat Singh. No other marriage between Shah Jahan or Aurangzeb and the daughters of the most prominent Rajput families has ever been documented. Marriages between members of the Mughal ruling line and the prominent Rajput houses appear to have served a limited political function that was fulfilled by the time Mewar capitulated. Despite the fact that the marriage did result in amicable relations between the Mughals and the prominent Rajput households, they were only engaged into on rare occasions thereafter, unless a power struggle was imminent. Even before Akbar's reign, the tradition of marrying Hindu princesses to Muslim rulers was well known. However, the majority of these marriages did not result in strong ties between the families involved, and the women were lost to their families and did not return. However, Akbar's policy of matrimonial alliances marked a departure from previous practise in India in that the marriage itself marked the beginning of a new order of relations in which Hindu Rajputs who married their daughters or sisters to him were treated on an equal footing with his Muslim father-in-law and brothers-in-law, with the exception of being able to dine and pray with him or take Muslim wives. These Rajputs were made members of his court, and the marriage of their daughters or sisters to Muslims ceased to be a sign of dishonour, with the exception of a few arrogant individuals who continued to view it as such. The Mughal Harem consisted of women of diverse ethnicities, including Rajputs. The emperors, particularly Akbar, permitted the Hindu women in the harem to practise their religion. Akbar also observed Muslim and Hindu celebrations at his court. At the imperial court, celebrations of Hindu festivals such as Holi, Rakhi, Dussehra, and Diwali, as well as numerous Eids, became commonplace. A number of paintings from the regimes of Jahangir and Shah Jahan depict the dispersion of colour at the court and palace in the presence of His Majesty. Akbar even wore the "tilak," a sacrosanct forehead mark that indicates a Hindu has fulfilled his rituals, during Hindu celebrations. He wore a turban in Rajput, and he persuaded the Muslim females of the harem to wear the costumes that Hindu women wore for the sake of comfort: the short corset, exposed midriff, light gauzy skirts, and veil. The women of Timurid descent, on the other hand, resisted such change and

adhered to the customs of their mothers and grandmothers. This may have been interpreted as an anomaly by her revered Emperor, who in 1576 compelled Gulbadan to perform the haj.

### Mughal-Rajput Relations

- During the 16th century, the Mughal-Rajput alliance developed in response to the **political requirements and interests** of the two most important ruling elites in the country- the Mughal and the Rajput. The relations between the two developed in the context of a relatively slow expansion of the empire, and restricted economic growth. It resulted in **internal tension** which was reflected in increased **religious dissension** and of the **reassertion of the principle of regional independence** by the Marathas and other powers. These factors, in addition to internal clash among the Rajputs, had a definite impact on the evolution of Mughal-Rajput relations during the period.
- **Akbar** opened a new chapter in the direction of Rajput policy. In the field of military, the Rajputs were the leaders of the Hindus and they were **renowned for their bravery**. Unsurprisingly Akbar, who wanted to establish his Empire on the willing co-operation of the Hindus, decided to win over the Rajputs.
- **Raja Bharmal, the ruler of Amber** was the first one to establish **friendly relations with Akbar** in 1562 CE. Bharmal married his younger daughter Harkha Bai (also known as Jodha Bai) to Akbar. The **Hindu wives of Akbar enjoyed complete religious freedom and received an honored place** to their parents and relations in the nobility.
- Bharmal was made a high dignitary. His son, Bhagwan Das, was assigned the mansab of 5000 and his grandson, Man Singh was given the mansab of 7000. Akbar stressed his special association with the Kachhawaha ruler in many other ways. **The rulers of Jaisalmer and Bikaner had also formed matrimonial alliances with Akbar.** Mewar was the only state which had stubbornly refused to accept the suzerainty of the Mughals.
- Although Chittor and the plain area around Mewar had come under Mughal domination, **Udaipur and the hilly area which formed the larger part of Mewar had remained under the control of the Rajput ruler.** Akbar even adopted a disciplinarian approach to deal with Mewar. He **re-imposed jaziya tax and declared religious war against Rana.** But his dependence on religion to solve Mewar threat failed to yield decisive result. **Even after the Battle of Haldighati in 1576 CE, Mughals failed to establish their complete authority over Mewar.** Thus, it is evident that had Akbar **not followed a broad based, tolerant and friendly approach** with Rajputs, it would not have been possible for him to control Rajputana.
- Akbar's Rajput policy had developed completely by 1585-86 CE. His relation with Rajputs was stable and balanced by now. Rajputs were not only friends but partners in the Mughal Empire. **Abul Fazl's Ain-i-Akbari provides a list of names of 24 Rajput mansabdars.** **Raja Todarmal** was made the head of revenue department.
- The Rajput policy of Akbar proved extremely successful for Mughal Empire and is regarded as the best example of his diplomatic skills. With the help of Rajputs, Akbar was able to establish a strong and stable empire. The Rajputs were a martial clan among Hindus and he could get rid of the influence of his own conspirators.
- **The Mughal-Rajput matrimonial alliances** transformed the outlook and state policy of Akbar. He was surprised to note the devotional attachment of the Rajputs of to him. They were ever ready to lay down their lives for Akbar and the honor of the Mughal throne. Akbar won over their love and services beyond all contemplations. Akbar also reciprocated by following a rational approach to the problem of Hindu subjects, especially the Rajputs. **A number of Rajputs were taken into the Imperial service.** Many joined as **Mansabdars.** The hated jizya and Pilgrimage tax was also abolished. Akbar made every effort to remove the feeling among the Rajputs that

they were being discriminated against. It was this policy of reconciliation towards the Hindus in general and the Rajputs in particular which enabled Akbar to establish control over the whole of Northern India and a part of the Deccan.

- **Akbar's son Jahangir continued his father's policy of establishing personal relation with the Rajput chiefs by entering into matrimonial relation with them.** He had already married a Kachchawaha princess, Man bai, the daughter of Raja Bhagwant Das and a Jodhpur princess, the daughter of Mota raja Udai singh, in Akbar's lifetime. He had also married Princesses from Bikaner and Jaisalmer. When Jahangir assumed the throne, he entered into marriage relations with Rajput ruling houses, including one with the daughter of Ram Chandra Bundela and another with the daughter of Jagat Singh Kachchawaha, the eldest son of Raja Man Singh. However, Mewar was still defying the Mughals. Matrimonial alliances between the Mughals and the leading Rajput states became less frequent once Mewar had submitted and the alliance with the Rajput had attained a measure of stability.
- **During the reign of Jahagir, his son Khurram (later Shahjahan) was married to Bai Lilawati, granddaughter of Raja Gaj Singh and daughter of his son Rao Sakat Singh.** There is no other recorded marriage of Shahjahan or Aurangzeb with the daughter of the leading Rajput houses. Thus, marriages between the Mughal rulers and the leading Rajput houses had a limited political purpose which had been largely fulfilled by the time Mewar had surrendered. These marriages did lead to cordial relations between the Mughals and the leading Rajput houses.
- **Prior to Akbar's reign, the practice of giving Hindu princesses to Muslim kings in marriage was known.** It has been an integral part of astute statecraft all over the world and throughout the various periods of history. **Humayun entered into matrimonial alliances with powerful zamindars and local rajas.** But in most of the cases these marriages did not lead to any

stable relations between them, and the women were lost to their families and did not return after marriage. However, Akbar's policy of matrimonial alliances marked a departure in India from earlier practice in that the marriage itself marked the beginning of a new order of relations, in which the Hindu Rajputs who married their daughters or sisters to him would be treated on par with his Muslim fathers-in-law and brothers in-law in all respects except being able to dine and pray with him or take Muslim wives. These Rajputs were appointed as members of his court and their daughters' or sisters' marriage to a Muslim ceased to be a sign of degradation.

- The Mughal harem comprised of women of diverse races including the Rajputs. **The Mughal emperors especially Akbar, allowed his Hindu wives to practice their own religion inside the harem. Akbar also participated in the Hindu festivals such as Holi, Rakhi, Dusshera and Diwali in his court.** A number of paintings of Jahangir and Shahjahan's period depict the scattering of colors in the court and the palace in the presence of the emperor.
- **Akbar even wore the tilak,** mark of a Hindu who has fulfilled his rites in the festivals. He changed the style of his turban to a Rajput one, adopted much of the Rajput style of dress, just as he advised the Muslim ladies of the harem to wear, for the sake of coolness, the short bodice, bare midriff and the light gauzy skirts and veil of Hindu women. However, they refused and followed the customs of their mothers and grandmothers, but it might indeed have been these, to her, grievous deviations of her revered Emperor that, in 1576 CE, made Gulbadan decide to make the haj.
- **Rajputs were appointed as commanders of the Mughal armies and were rewarded by means of revenue and land** and as revenue and land passed through the generations, so did family loyalty to Mughal rule. Ceremonial and secular patronage also played a role in the connection between Mughals and Rajputs with an elaborate display of, non-Islamic symbols to reward and promote harmony in the heterogeneous

cavalry which served them. Men were rewarded with the personal robes of the Emperor, swords, horses, turban, jewels, and decorated quivers, never with Koran's. By means of military service, marriage and patronage, the Rajputs emerged as a caste which was loyal to Mughal court. Akbar married a Rajput princess making his son and eventual successor Jahangir half Rajput. In turn, Jahangir's son Shahjahan was also a son of a Rajput mother. Pt. Jawarharlal Nehru refers to this period as "Mughal-Rajput cooperation" and advocates that "racially this Turk-Mongol dynasty became far more Indian than Turk or Mongol.... The Mughal nobility became progressively Indianized and the Rajputs and others were influenced by Persian culture". These changes altered the way Hindus and Muslims used to look themselves and each other.

- **Colonel Tod** has described the Rajput character in glowing terms. According to him the Rajput race is the noblest and proudest in India, they are of highest antiquity and purest descent, they have a feudal military autocracy and brave and chivalrous, keenly sensitive to disrespect and especially jealous of the honor of their women.
- It would be impractical to elucidate on dress, the fashion varying in each province and tribe, though the stuff was everywhere the same: cotton in summer, and quilted chintz or broadcloth in winter. The ladies have only three articles of parure; the ghaghra, or petticoat, the kanchuli, or corcet; and the duppatta, or scarf, for covering the upper part of the body as well as used as a veil. The other articles comprised lugdi, the medieval version of a sari, angarli and kamcholi kinds of blouses. Earlier the blouse was tied at the back with strings for keeping the breasts in place. Later on, under the influence of Mughals blouses with front openings became the fashion. Numerous ornaments were worn. Men used to wear the trousers of every shape and calibre, a tunic girded with a ceinture, and a scarf, form the wardrobe of every Rajput. The turban was the most significant part of the dress, and was the definite mark of the tribe; the form

and fashion were varied, and its decoration differed according to time and circumstances.

- The men wore a dhoti, termed the loin cloth by the British, and a loose fitting, long, shirt or angarkhah. The simplicity of dress of the earlier rulers gave way under the influence of the Mughals and the nobility took to a short coat called the achkan with a central row of buttons and tight fitting pajamas. Both men and women wore shoes or slippers, which were made of leather. The richer classes had their shoes made from tiger, panthers and antelope skins and ornamented with gold and silver. Turban, pagdi or safa was the famous head dress of the Rajputs.
- **Due to their close association with the Mughal courts the Rajputs adopted the Mughal styles of clothing and chose richly embroidered brocades and silks from Benares.** Beautiful Kashmir shawls and pashminas replaced the local Dhabla in their wardrobe.
- **The influence of Mughal culture on Rajasthan was confined to the court nobility and upper section of the official class,** in the religious and cultural life the rulers and the people followed their traditional beliefs and customs, but their court life, formalities and manners and upper section of the official class, but their court life, formalities and manners were influenced by the Mughals. The Mughal influence came not all at once but it entered slowly and gradually.
- **The Rajput states gradually came under the Mughal rule when the Rajput Kingdoms were conquered by the Mughals.** It started with Amber captured by the Emperor Akbar in 1562 CE to Mewar, the last of the Rajasthani kingdoms to fall in 1615 CE. A number of Rajput rulers were given high military rank in the Mughal army, and further connections were made through the Mughal policy of forming matrimonial alliances with the Rajput royal houses. The Rajasthani rulers thus started attending the Mughal court and to assimilate many aspect of court culture, which absorbed. From architecture to painting, the

Mughal ideas and aesthetics combined with local styles to form a new post Mughal-Rajput culture.

- **During the reign of Shahjahan, the Rajputs were assigned important commands and were granted high mansabs** which suggests that he trusted the Rajputs and assigned them important duties. However, he discontinued Jahangir's policy of not granting subedari to the Rajput rajas of leading houses. However, these assignments were few and rare. The Rajputs continued to be given posts like the qiladar and faujdar. The distinction between civil and military was still made on the basis of caste and ethnic origins. During the rule of Jahangir and Shahjahan, the Rajputs continued to be allies but they had hardly any role in administration.
- **In Shahjahan's reign there were two conflicts against the Bundelas and Mewar and both occurred as a result of conflicting interpretations of concept of paramourty and suzerainty.** The Rajputs got involved in military raids for gaining territory at the cost of their neighbors and for extracting money from those who were supposedly subordinate to them but could rebel against them whenever the opportunity arose. The Mughals who held authority wanted to control these conflicts out of self-interest and because the subordinate chieftains had direct relations with the Mughals to protect themselves and seek the help of Mughals when required. Thus, the Mughals and the Rajputs had common interests in so far as the collecting of land revenue and maintenance of law and order were concerned, but there were differences in rights and privileges. They could be resolved by a process of give and take or could lead to tensions. The Mughals attempted to make it clear that no subordinate chief could extend his territory without the consent of the Mughal Emperor. If he was prepared to part with the gains of conquest, he could be given permission. This shows the class nature of the struggle between the Mughals and Rajputs.
- Struggle with Mewar should be studied in the light of the concept of Mughal

paramourty. During Akbar's reign, subordinate principalities of Mewar had asserted their independence. But, in 1615 CE, the over-lordship of Mewar over these states and territories was recognized. Later, these subordinate chieftains again proclaimed their independence and tried to expand into neighboring areas. They were supported by the Mughals. Struggle for control over territories occurred between the Mughals and Mewar.

- The Rajput policy of Aurangzeb during the 1680's was a **cause of concern for both the Rajputs as well as to a section of the Mughal nobility.** This is evident from the Rajput-Mughal nobles' involvement in the rebellion of Prince Akbar. The rulers of Mewar and Marwar were disgruntled with Aurangzeb's policy and they wanted the restoration of territories seized by Aurangzeb. A section at the Mughal court, e.g., Prince Azam regarded Aurangzeb's Rajput policy as defective and tried to conspire with the Rana of Mewar expecting his help in the war of succession. Aurangzeb became lukewarm towards the Rajputs in the second half of the 17th century. They were not offered important assignments. He interfered in matters pertaining to matrimonial alliances between the Rajputs. However, Aurangzeb's tussle with Mewar and Marwar did not mean a breach with the Rajputs in general. The rulers of Amber, Bikaner, Bundi and Kota continued to receive mansabs. But they were not given high ranks or positions in Aurangzeb's reign like during the reign of Akbar and his successors Jahangir and Shahjahan.
- It cannot be claimed that wars with Mewar and Marwar signaled the suspension of Akbar's policy of alliance with the Rajputs. In effect, the wars show the conflict between the policy of alliance with the Rajputs and the broader policy of winning over the local ruling elites, i.e. zamindars. It is difficult to say that Aurangzeb's orthodoxy exclusively shaped his Rajput policy. A number of other factors were operational. As the Mughal Empire got united in the North, the next step was to expand it Southwards which meant an alliance with the Marathas. The Rajputs lost their importance in the Mughal system

as the prominence of the Marathas increased in the second half of the 17th century. Now the Rajputs required an alliance with the Mughals. The wars with Mewar and Marwar drained the state's exchequer but it was not a serious one and did not affect the overland trade to the Cambay seaports substantially. However, the Rajput policy of Aurangzeb showed his incompetence to deal with issues effectively which affected the prestige of the Empire. It led to political and religious disharmony which demonstrated lack of political insight. All this stimulated rebellions by the Mughal Princes in alliance with the Rajputs.

### **RAJPUT POLICY OF AKBAR AND THEIR RESULTS**

Rajput policy of Akbar was based on a planned policy towards the Rajputs. He was impressed by the chivalry, faithfulness, fighting skill, etc. of the Rajputs. Akbar tried several ways to gain the trust of the Rajputs. The Rajput ruler of Amber, Raja Bharmal was the first one to establish friendly relation with Akbar in 1562. The younger daughter of Bharmal, Harkha Bai (also known as Heer Kuwari, Jodha Bai and as per Mughal chronicle her name was, Mariam-uz-zamani) was married to Akbar. Akbar gave complete religious freedom to his Hindu wives and gave an honored place to their parents and relations in the nobility and he gave high posts to Rajputs in his empire. Most Rajput kings recognised Akbar's supremacy and later on helped Akbar in expanding and consolidating the Mughal empire. Rajputs like Raja Birbal and Raja Man Singh were his most trusted officials. Both of them were also a part of the nine gems- navratnas -of his court. Ain-i-Akbari lists names of 24 Rajput mansabdars. Raja Todarmal was made the head of revenue department. He abolished the Pilgrimage tax in 1563 and Jizya tax in 1564 as both were based on religion discrimination. Jahangir followed his capable fathers policy only and maintained friendly relations with those rajputs who accepted the authority of the mughal. Akbar could not succeed in conquering Mewar due to many causes. Later on Mewar also conquer by Mughal empire. The Rajput policy of Akbar was unique as it not only helped to end the long drawn conflict between the Rajputs and Mughal ruler but also helped Akbar in the consolidation of his empire. It resulted in the development of a composite culture. At the end of his reign in 1605 the Mughal empire covered most of the northern and central India and was one of the most powerful empires of its age.

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