

The Share of Hindus in Administrating the Military and Governmental Organizations of the Deccan Muslim Governments (1247-1689/748-1097)

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Abstract:

Deccan was under the control of six Muslim ruling dynasties, i.e. the Bahmanîds and their successors from the second half of the eight century to the end of the eleventh century (A.H.). Most of the ruling class, the aristocrats and courtiers in that period were Muslims. But the state particularly villages and small towns were dominated practicing Hindus and they still form the majority in Deccan. Consequently, the Muslims minority had no way but to employ the experienced and capable natives to rule over the Hindus and administer the military and governmental organizations of that vast territory. Moreover, they employed Hindus in large numbers for their military and governmental organizations. Giving Hindus more religious freedom, Muslim dynasties paved the way for their further effective cooperation. The main reliance of the Muslim kings in military affairs was on Maratha tribes and a number of big Maratha families with forces serving them. The financial organizations of these dynasties were mainly controlled by the Brahmans. In addition, the Hindus had a great influence on political issues and the court hence; some of them achieved the highest ranks such as ministerial position (*pîshwâ*). This article aims at reviewing the role and share of the Hindus in administrating the bodies of the Deccan Muslim governments in three areas of military, finance and politics.

Keywords: Deccan Muslim Governments, Military and Governmental Organizations, Hindus, Marathas, Brahmans

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Introduction

Since the middle of the eight century up to the end of the eleventh century (middle of the fourteenth century up to the end of the seventeenth century), six Muslim dynasties ruled over different parts of Deccan. The first of these families were Bahmanîds (1347-1528/748-934) who ruled in Gulbarga and then Bidar. The Bahmanî kingdoms were divided into five dynasties: Barîdshâhîs in Bîdar (1487-1619/892-1028), ‘Adilshâhîs in Bijapur (1490-1680/895-1097), Nizâmshâhîs in Aḥmadnagar (1490-1636/895-1046), ‘Imâdshâhîs in Berar (1491-1574/896-982), Qutbshâhîs in Golconda and then Muḥammadnagar (known collectively as the Deccan Sulṭanates).

Despite the fact that the Deccan government was under the control of the Muslims in more than three centuries but the majority of population particular in small villages and cities were Hindus. In fact, the Muslim government in Deccan had no considerable influence on the religious life of the people despite their deep political and social impacts (Joshi, P. N. & Sherwani, 1974, Vol. 1, p. 339). Of course, there are certain accounts showing conversion to Islam (Firishta, 1868, Vol. 2, pp. 93,176). Consequently, a new social group was formed in the region which is termed “the Deccan”; meaning the indigenous people being converted into Islam. Though, Muslim historians and the

European travellers show that the Muslims were in minority. Nikitin (1974, pp., 12, 15) a Russian businessman and Barbosa (1989, Vol. 1, p. 158) the Portuguese trader who had made a trip to Deccan at the later stage of the Bahmanî kingdom stated that only the royal family and aristocrats were Muslim and the rest people practicing Hindus. Ralph Fitch who had visited Deccan during ‘Ibrahim II, ‘Adilshâh (1579-1626/987-1035) and the climax of the power of ‘Adilshâhîs, states that most of the people in Bîdar were Hindus (Foster, 1921, p. 15).

The Muslim ruling dynasties of that period had no way but to get assistance from the Hindus and employ them in different ruling hierarchy in order to rule the country and organize their military and governmental organizations. On the other hand, the broad participation of Hindus in governmental affairs gave rise to tolerant policy by the Muslim rulers non-imposition of religious strict policies on them. It seems that the Muslim kings of that time were pursuing to employ all available facilities and forces to establish and continue their rule rather imposing own religious beliefs on their Hindu citizens. Furthermore, they were using all efficient and prudent forces from among Muslims and Hindus. So, the government of the Muslims in Deccan can be considered as one of the brilliant periods in the history of this territory

in the area of cooperation between Muslims and Hindus and consequently economic and cultural growth and thriving state. This period is unique from the viewpoint of coexistence between the followers of Islam and Hinduism. With this policy of tolerance being practiced by Muslims vis-à-vis the Hindus, the Hindu temples could continue their activities in the territories under the Muslims. Sometimes, even endowments were allocated to them by some of Muslim Sultans. The existing administrative, financial and military institutions remained intact in Deccan particularly in villages and they were still managed by nobles, Brahmans and local heads. In fact, the military and financial organizations which functioned prior to Muslims as well as the social groups undertaking those bodies, continued their life in the Islamic period with a slight change.

Hindus presented sincere services to the Muslim kings in various military, financial and administrative areas. The political, military or financial events of that period cannot be mentioned without highlighting active contribution of the Hindus including Brahmans, Marathas and other groups. The Muslim Sultans were also entrusting duties to them, while trying to absorb their support. Dispatching the Hindus as ambassador and envoy (*'ilchi*) to the court of other sultans and also selecting some of the Brahmans as spy and

collector of news (*Khabar gîr*) shows these groups were highly trusted by Muslims (Zubayri, 1310, p. 132). Among the envoys of Qâsim Barîd and also the ambassadors of Borhan Nizâmshâh Bahrî, there appear the names of some of the Hindus. Concerning 'Ibrâhîm II, 'Adilshâh who gave a specific attention to the Hindus, Zubayri (1310, pp. 179-180) says: "He was so much favorable among the Deccan people and everybody was satisfied with him, that he was called *Jagat Guro* (the leader/king of the world)". The court of 'Ibrâhîm was intensively under the influence of Hindus and he was speaking Marathi and Deccani languages much fluent than Farsi (Gordon, 2005, p. 51). Irrespective of political events, it seems that Hindus were often participating in some of the rites of the Muslims. There are reports indicating their association with Muslims in holding praying rites asking God to send down rain and also specific rites of '*Ashûrâ*. Even according to Şâ'edî Shîrazî (1961, pp. 58, 99), Hindus were naming their sons Hussein when they were born on '*Ashûrâ* day. The relations between the Muslim rulers and Hindus and their full support to the Muslim kings gave rise to this idea that according to some scholars, Hindus accepted the Muḥammadan rule as an ordained fact and looked upon the sultans in the light of their conception of a king, which was that a king rules with divine decree (Joshi, 1945, p. 309).

The purpose of this article is to survey the role of Brahmans and Marathas and the Hindu aristocrats and local rulers in administering Muslim governments in military, financial and political areas.

1. The Hindus and Military Services

The Maratha that was a marshal race formed the most active and efficient part of the military forces of the Muslim kings of Deccan. The influence of the Muslims to the farthest parts of this territory from remote villages to small and large cities was executed by this very Hindu army. Even, the kings were relying on Maratha forces in order to confront with their Hindu neighbors such as Vijayanagara kingdom and they were used in suppressing revolts of the Muslim or Hindu commanders. This phrase by Joshi (1954, p. 309) which states “the position of the Marathas in the ‘Adilshâhî period were like the position of Râjpûts at the time of Mughal India” can be rightly extended to other Muslim ruling families too. Undoubtedly the Marathas were the main source of procuring fixed and organized armies for the Muslim kings, whereas they were imposing the least costs on the treasuries.

The military forts in Deccan were of extraordinary importance to these governments and dominance over them could cause superiority over the rivals. Since the domination of Muslims on Deccan, these forts

were under the control of some of the Maratha families who had accepted the sovereignty of the Muslim Sultans. The Hindu commanders of these forts were fighting for the Muslim kings. Sometimes, they were directly selected by the Sultan and they were paying taxes to the king and sometimes they were active under the jurisdiction of the main *Jâgîrdârs* (fief holders) or *Deshmookhs* (district revenue officers). These fort holders were mostly receiving their payment and wages in form of *Jâgîr* (fief) and *In‘âm* (tips). They were committed to having a number of standby military forces and in case of need, to dispatch them to help the Sultan. The military ranks and titles granted to Maratha commanders were similar to Muslim commanders (such as *Şadî*, *Pânşadî*, *Hezârî* and so on). Even honorary titles such as Raja, Ray, and Naik (commander of the castle) were awarded to them by the Muslim rulers. Grant Duff (1873, pp. 37,39) mentions seven famous Maratha families and their heads who were serving Muslim sultans including Bahamnîds and ‘Adilshâhîds. They were presenting military services to these Muslim kings for generations. One of the most powerful of these families were Jadows who had a large *Jâgîr* to keep one hundred thousands of cavalries at Nizâmshâhî age. Ghatgay family was also among the famous *Silâhdârs* (holders of arms) at ‘Adilshâhî period. The heads of this family possessed high military ranks since Bahmanî

era and were providing armies to them but they found a greater fame and credit at the 'Adilshâhî period. The family was famous for being rough, heartlessness and a plundering spirit (Ibid, p. 40).

One of the eminent and famous commanders of the Marathas who presented considerable military services to the 'Adilshâhîs was Moray. At the age of Yûsof 'Adilshâh (1490-1510/895-916) he was the commander of the infantry with twelve thousands soldiers, all Hindus (Ibid, p. 38). Another Hindu commander of the 'Adilshâhîs was Hindiya. When at the time of 'Ali I, 'Adilshâh (1558-1579/965-987), an army consisting of Nizâmshâhîs, Qutbshâhîs and 'Imâdshâhîs attacked Bijapur, the capital of 'Adilshâhî kingdom, Moray with the army under his command, confronted with the invaders boldly and defended the city. Concerning him, Mîrzâ 'Ibrâhîm Zubayri (1310, p. 115) says: "He owned two thousands cavalry cheapest one costs more than three hundred Huns. He laid all his army in ambush and came to fight against the enemy with three hundred cavalries." Also in the Islamic sources, an individual is mentioned namely Marhari/Morary who was at the service of Muḥammad 'Adilshâh (1626-1656/1035-1066) with a large cavalries and infantries. In 1631/1041, in order to fight against the armies of Shâh Jahân, the Muhgal king, and under the

command of Sultan Muḥammad, helped with the Nizâmshâhî armies (Ḥusain Khân, 1963, pp., 11-12, 14-15). Shâhjî Bhonsala who could lay down the independent government of Marathas in Deccan was one of the most influential commanders of the 'Adilshâhîs in Karantaka state. In the letters written by Muḥammad and 'Ali, II 'Adilshâh in 1641/1051 and 1659/1070 addressed to Shâhjî Bhonsala respectively, he was described as "brave and promoter of the court, main faithful advocate of the kingdom, genius of the tribes and brothers, gist of all peers and the companions, pillar of the mighty government, my child Shâhjî Bhonsala" which proves his reputation and might in the eyes of the sultans (Şâ'edî Shîrazî, 1961, p. 108; Zubayri, 1310, pp. 309, 313, 345.). 'Ali, II 'Adilshâh even in a letter in 1660/1071 addressed to some of the officials of Karnataka, asking them to consider the commands of Shâhjî as equal to the commands of the sultan and offer their gifts to him. Among the 'Adilshâhî sultans, the one who gave more attention to employing the Marathas and Hindus in his army was 'Ibrâhîm I (1535-1558/941-945). He entrusted all his important financial and estate affairs to Brahmans. He also disposed off many Muslim commanders and replaced them with Maratha commanders. He employed thirty thousands of Deccanis in his army (Grant Duff, 1873, p. 34).

The Marathas had an important and a considerable role among the Qutbshâhî army. One of the famous Maratha commanders who had a broad influence in the court, in addition to the military and political affairs, was Jagdiv Rao. At the age of Yâr Qulî Jamshîd (1534-1550/950-957), the second sulţan of Qutbshâhîs, he went to assist Yâr Qolî with a regiment of his own brave soldiers and could capture the important fort of Kûlâs which was under the control of the Barîdshâhîs. In lieu of his service, Sulţan gave him the position of commander of that state. Jagdive Rao enjoyed a great influence in the court and among other Maratha commanders. It was to the extent that holders of castle under the command of these sulţans were taking side to Rao in most of the events and conflicts and supporting him (Mîr ʿAlam, 1309, pp. 96, 99, 110, 115, 137, 138). Vithuji Kantiya was another Maratha commander of Qutbshâhî. According to Şâʿedî Shîrâzî (1962, p. 234) "His army and magnificence were more than Indian ministers", and with about six thousands cavalries and infantries soldiers was at the service of Sultan ʿAbdullâh Qutbshâh (1625-1673- 1035-1083). In 1642/1052 when Sulţan ʿAbdullâh dispatched an army to fight against Raja of Karnataka, along with his army, about two thousands of the Maratha soldiers under the commanding of Vithuji were present. After

the death of Vithuji Kantiya, the commanders of his army, i.e. his sons, brother and three Maratha commanders came to kiss the Qutbshâh's feet (being honored as audience). Sultan gave them the robe of honor and appropriate *Jâgîrs* and brought them in the rank of his commanders (Mîr ʿAlam, 1309, p. 336). Historical accounts show that the other Muslim kings of Deccan like Nîzâmshâhîs, ʿImâdshâhîs and Barîdshâhîs also relied on Maratha commanders and soldiers.

Firishta (1868, Vol. 2, p. 15) have referred to the Maratha horsemen who were at the service of Muslims as *Ghora Rout* (horse-soldier, trooper). Expressing how Kamâl Khân of Deccan came into power and found high position at the period of ʿIsmâʿîl ʿAdilshâh, he states: "He ordered to form a standby group of *Ghora Rout* and *Ghora Rout* is the army who ride horses and this custom still continues in Deccan territory". These Maratha cavalries were receiving their wages annually. They had to be armed and ready to be summoned by the Sultan whenever necessary. They had their own horses, equipments, arms and costs of military expedition (Brigs, 1981, Vol., 3, p. 22). It seems that *Ghora Rout* is the same forces mentioned in some sources as *Silâhdârs* (holders of arms). The presence of Marathas in the Muslim armies was to the extent that in some sources, the Marathas are generally

termed as holders of arms (Wilson, 1985, p.177).

Despite the opposition of some of the Maratha commanders, their deep internal division prevented them to form a united and integrated front against Muslims. Even, the national emotions, religion and common language could not bring them together. The Muslim kings also used to provoke Maratha commanders against each other to prevent them of forming unity. Sometimes, at two sides of the front and between the two armies, arraying troops and, individuals from different Maratha families were present. Even some of the Maratha commanders attacked the Hindu temples to please the Muslim sultans. While plundering the assets and treasuries, often set those temples on fire (Mîr‘Alam, 1309, p. 197).

2. Hindus and Financial Services

The financial affairs, accounting, registering incomes and expenditure as well as collecting types of taxes during Deccan sultans were exclusively done by Hindus, particularly Brahmans. In fact, after capturing the Deccan cities and forts, Muslims rendered their administration to local people. For example, at the time of ‘Ali ‘Adilshâh, after Rays and Rajas accepted the sovereignty of the sultan, he entrusted of the affairs of these regions to one of the Brahmans. According to Firishta (1868, Vol., 2, p. 45) “he gave the administration of

that part to one of the creditable Brahmans (*Bahâmana-i mo’tabar*) of the government”. As the Muslim kings of Deccan were relying on Maratha commanders for military affairs, they were relying to the same extent on Brahmans for financial and accounting affairs because they were mainly skillful in financial affairs with the knowledge of accounting.

The realm of the Muslim dynasties in Deccan was divided into some states with regard to its area or in accordance with the climatic and geographical conditions. Each state was named as *Sheqq*, *Ṭaraf* or *Sarkâr*. These states were further divided into smaller parts like *Pargana*, *Samt*, *Maḥal*, *Talooka*, *Prout* or *Dees* (region, section). *Pargana* consisted of about two hundred villages and the unit less than *Pargana* was *Ṣadi* that included hundred villages. Each village in Deccan was named *Gaom*, when not a market-town it was called *Mouḍa* (position), and when it enjoys that distinction it was known *Qaşaba*, i.e. small town (Grant Duff, 1873, pp 14,36; Moreland, 2003, pp. 17-18). The administrative affairs of each state was given to one of the princes or nobles with the title *Sheqqdâr* or *Ṭarafdâr*. But all works in the smaller units were under the control of Hindus *Shaqqdâr* or *Ṭarafdâr* who only monitoring the affairs. So, villages and small cities lacked Muslim population.

The head of a village who was at the top of all groups and guilds was *Patil*. He was in charge of managing all affairs including monitoring tax collection, law & order and security and investigating disputes and complaints. In addition, people with the title *Kulkornî* (clerk or registrar) were in-charge of registering the financial issues of the village. He undertook the calculation of village expenditure and also computations related to famers and government. He was the record keeper. *Kulkornis* were under the guidance of *Deshkulkorni* who prepared a general financial report based on their reports (Grant Duff, 1873, p., 15; Wilson, 1985, p. 30; H̄usain Kh̄an, 1963 pp. 19,25).

The in-charge of monitoring the financial, calculation and security affairs of a *Pargana* was *Deshmokh*. The *Deshmokhs* who were Hindu nobles and big *Zamîndârs* (land owners) were monitoring the plantation of various products too. Also they were assisting with the tax officials. Besides *Deshmokh*, there was another official called *Deshpandi/Disaei* who was the accountant of *Pargana*. In fact, *Deshmokh* and *Deshpandi* in *Pargana* had duties similar to *Patils* and *Kulkornis* in villages. In the official records and decrees of some of the Deccan sultans, there are some other positions such as *Choudhri* (perhaps the head of a profession or trade), *Thalkorni* (a landed proprietor), *Moqaddam* (the head man

who usually charged with the realization of the revenue and its payment to the district collector), *Hawâladâr* (a subordinate revenue officer who was charged with the collection and remittance of the revenue of the district) and *Kârkon* (an agent or manager in financial and revenue collections) which were dealing with financial affairs in one way or another (H̄usain Kh̄an, 1963, pp. 19, 20 , 21 , 33, 42, 40, 41; Nayeem, 1980, pp. 49,297-298). The difference of some of these posts and the limit of their authorities can not be correctly specified. But what is taken for granted is that in general these positions were under the control of Hindu aristocrats who prior to the fall of Deccan to Muslims enjoyed enough power and influence in the villages and parts of them. In addition, these positions were transferred among the members of specific Hindu families as a heritage. It seems that *Deshmokhs* and *Patils* were mostly from the Marathas and *Deshpandi* and *Kulkorni* were mainly from Brahmans. The holders of these positions were given lands in the form of tip or *Jâgîr* in lieu of their services and sometimes were receiving their wage in cash or in kind. The *Jâgîrs* of these individuals were usually inside the territory held by big Muslim *Jâgîrdârs*. The Hindu *Jâgîrdârs* could keep a few number of military forces inside their *Jâgîrs*. Sometimes, the revenue of one region was rendered to Hindus in the form of

Muqâta'a (contract) and they had to pay a certain amount to the government, annually (Grant Duff, 1963, pp., 18,25,36; Ḥusain Khân, 1963, p. 33).

In addition, in villages and *Parganas*, all financial affairs were under the control of Brahmans, but the sultans and *Ṭarafdârs* (rulers of states) were rendering these affairs to Hindus in their own court and administrative bodies. Ḥasan Kângû (1347-1358/748-759), the founder of Bahmanîds, appointed one of the Brahmans as senior accountant (*Ṣadr-i Moḥâsib*) and rendered him the record of the protected territories (*Daftar-i Mamâlek-i maḥrûsa*). This post remained under the control of this group in later Bahmanîds (Firishta, 1868, Vol. 1, p. 275). At this age, the state accountant was called *Majmûdâr* and this position also held by Hindus. This official was dealing with all financial reports. In fact, he was a kind of auditor – general whose function was to inscribe all writs and deeds and to write all accounts of receipts and disbursements, after examination and approval, the phrase, ‘everything is in order’ (*Morattab shoḍ*) and so he was confirming their authenticity (Wilson, 1985, p. 321; Ṭabâtabâ, 1936, p. 231; Ṣâ‘edî Shîrâzî, 1961, pp. 36,104)

Other financial positions like *Maḥaldâr* (financial agent of a state) and ‘*Amaldâr* (staff who was collecting the incomes of a state)

were also held by Hindus. For the purpose of registering the accounts, ‘*Amaldâr* needed specific expertise on financial and accounting affairs (Ṣâ‘edî Shîrâzî, 1961, p. 34). The crown lands (king's estates) were administrated by an individual named *Ḥawâladâr*. He who was sometimes administrating the crown estates of some *Pargana* was also in charge of collecting the income of king estates and sending it to the capital. He himself lived in one of the big parts of *Pargana* (Gordon, 2005, p. 51; Wilson, 1985, p. 204).

The financial records and documents were written in Persian. While stating the influence of Hindus at the court of ‘Ibrâhîm I, ‘Adilshâh and his special attention in employing them, Firishta (1868, Vol. 2, p. 27) states: “He eliminated the Persian book and replace it with Hindi”, indicating that the books were originally in Persian. Though in the sources, there appear posts such as Secretariat for the Hindu Commandments (*Dabîry-i Farâmîn-i Hindu*) which was under the control of Brahmans (Ṣâ‘edî Shîrâzî, 1961, p. 235; Mîr‘Alam, 1309, p. 305). It seems that he was in charge of regulating and registering the decrees and letters which were addressed to Hindu official and were in Marathi. So, it seems that the important financial documents and decrees were written in two languages of Persian and Marathi (Grant Duff, 1873, p.34).

3. The contribution of Hindus in political affairs

Two main components of power, i.e. military and financial ability were under the control of Hindus. On one hand, they formed the main body of defense and on the other hand, the administration of financial organizations from the court of sultan to the most remote villages held by Hindus, some of them could earn high wealth. Indeed the influence of Hindus in these two fields followed by their interference and influence in politics. In disputes and quarrels between the two rival political factions in Deccan, i.e. *Afaqids* and *Deccanids*, Hindus were mainly helping *Deccanids* against *Afaqids*. So, when *Deccanids* became dominant and brought the state of affairs under their control, and also the kings who tended towards Deccans, the influence of Hindus accelerated and they played greater role in the political affairs.

At this age, Hindus achieved the highest political posts. The important Hindu families were interfering in the court affairs of Bahmanîs and ‘Adilshâhîs. Some of them got important positions such as minister or *Pîshwâ* (*wakîl al-Saḷṭana*). Indeed *Pîshwa* was undertaking all affairs and ruling the state instead of sultan and presenting considerable political and military services to him (Şâ‘edî Shîrâzî, 1961, p. 283; Ṭabâṭâbâ, 1936, p. 251).

Some of the Hindus were so powerful in the courts that they sometimes interfered in the appointment or dethroning of the sultans. One of these Marathas, namely Daulatyar, played the main role to enthrone Mohammad, the son of the ‘Ibrâhîm II ‘Adilshâh following his death. With the consultation and assistance of Brahmins, who were in charge of important posts of sultanate, he chose him as successor (Şâ‘edî Shîrâzî, 1961, p. 283). During Quṭbshâhîs, another Hindu, namely Jagdiv Rao played king-marker role. Interestingly an apposition to Jagdiv Rao, another Hindu was Jagpat and these two figures with the same religion were competing each other. Jagdiv Rao at the time of ‘Ibrâhîm Quṭbshâh was so powerful that he deprived all Emirs and nobles of the court from access to works and was administrating affairs without giving information to the suḷṭan (Mîr‘Alam, 1903, p. 121).

With regard to the important positions held by Hindus as well as their vast presence in the courts, there were the least number of events or political competition without their role. The Muslim sultans being well aware of the influence of Hindus simply tried to use them against their own rivals to overcome the difficulties.

In addition to the presence of Hindus as military men and politicians, the sources also

mention their presence as astronomers and physicians at the courts of the Muslim sultans of Deccan. The kings had full trust on these individuals. Sometimes, they preferred the views of Hindu astronomers or the method applied by Hindu physicians over Muslim counterparts in the court (Firishta, 1868, VOL. 2, p. 34; Şâ'edi Shîrâzî, 1961, pp. 21, 103, 230).

It is obvious that the great attention given by sultans to these groups and their influence accelerated the power of Hindus at the court and provided ground for the indirect interference of these astronomers and physicians in the political affairs.

Conclusion

Despite the fact that the governments of the Muslim sultans of Deccan lasted from the middle of eight century of Hijrah to more than three centuries, but in the whole period, Muslims were in minority and the Deccan society were formed by Hindus. Consequently, the Muslim rulers had no option but to get assistance from the native Hindu forces to administrate the vast and fertile land. The Muslims realised they could rule over Hindu majority by absorbing the support and using their abilities and experiences. So, giving financial and spiritual advantages to Hindus, they employed their experience and ability for the sake of their interest. In fact, the treatment and tolerance of Muslim kings also paved the

way for Hindus' contribution to kingdom. The Marathas who were famous for military affairs, formed the main part of the Muslim armies. The Maratha commanders and soldiers were imposing the least amount of cost on the states' exchequer and had the greatest share in defending their realm and confronting with their enemies and opponents. In fact, the implementation of sovereignty of Muslims in remote areas of Deccan was performed by these Marathas.

On the other hands, Brahmans who used to undertake the financial management of Deccan cities and villages prior to the arrival of Muslims, in that age came to serve the Muslim rulers in a broad form. All financial positions ranging from the state's account to calculation of incomes and expenditure of the small villages, collection of taxes and sending them to the center came under their control. In fact, the Brahmans were the mediator between the people and government in financial and accounting affairs. It is clear that the Hindu's access to military and financial affairs gave rise to their interference in politics. So, they entered into the political disputes and quarrels in the court and played roles in the arena of politics as influential groups. Some of the Hindus attained the highest political posts such as *Pîshwâ* and *Wazîr* and undertook the responsibility of settlement of all governmental

affairs. They were even deposing or appointing Muslim kings.

It is worth mentioning that most of the Muslim historians who report the influence of Hindus in the Deccan Muslim court and their services in the militarily and financial organizations had a pessimistic view and sometimes hostile enmity towards this group. For example, Firishta (1868, Vol. 2, p. 79) calls the Brahmans as “the Demons of India” (*Shayâtîn al-Hind*) and figures such as Şâ’edî Shîrâzî (1961, p. 104), the author of *Ḥadîqa al-Salâtîn* and Sayed ‘Ali Ṭabâṭabâ (1936, p.231), the author of *Burhân-i Ma’âthir*, while accusing Hindu of being tricky, untruthful, consider them opportunist and profiteer. So, it is likely that could not account all realities and facts on the services of Hindus to Muslims. It is worth mentioning that if these historians have had a more favorable view towards Hindus, then our knowledge about their role in the administration of Muslim governments would have been lucid and clear. Anyway, in accordance with the available accounts, it can be well concluded that the Muslim governments in Deccan were impossible without the assistance of Hindus. The positive and constructive interaction between the Muslims and Hindus gave rise to the emergence of a brilliant and a thriving age in

the financial, political and cultural areas in Deccan history.

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سهم هندوان در اداره تشکیلات نظامی و دیوانی حکومت‌های مسلمان دکن (۷۴۸-۱۰۹۷ق/۱۳۴۷/۱۶۸۰م)

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حکومت دکن از نیمه قرن هشتم تا پایان قرن یازدهم هجری در دست شش سلسله حکومتگر مسلمان یعنی بهمنیان و جانشینان آنها بود. پادشاهان و اغلب افراد طبقه حاکم و نیز بسیاری از اشراف و درباریان در این دوره، مسلمان بودند و تلاش می‌شد که جامعه بر اساس دستورات و احکام اسلامی اداره شود. اما توده مردم بویژه در روستاها و شهرهای کوچک بر آئین هندو بودند و هندوان همچنان اکثریت مردم دکن را تشکیل می‌دادند. در نتیجه، مسلمانان که از نظر تعداد در اقلیت بودند، برای حکومت بر اکثریت هندو و اداره تشکیلات نظامی و دیوانی این سرزمین پهناور، چاره‌ای جز استمداد از بومیان که از تجربه و توانایی کافی در این زمینه نیز برخوردار بودند نداشتند. در نتیجه هندوان را به طور گسترده در تشکیلات نظامی و دیوانی خویش استخدام کردند. و با آسان‌گیری مذهبی نسبت به آنها، راه را برای همکاری بیشتر و مؤثرترشان باز کردند. تکیه اصلی پادشاهان مسلمان در امور نظامی بر اقوام مرتبه بود و تعداد زیادی از خاندانهای بزرگ مرتبه‌ای با نظامیان تحت امر خویش به خدمت آنها درآمدند. تشکیلات مالی این حکومتها نیز عمدتاً بر دوش برهمنان قرار داشت. به علاوه هندوان در مسائل سیاسی و دربار نفوذ و تأثیر زیادی داشتند و برخی از آنها به بالاترین مناصب درباری همچون وزارت و پیشوائی دست یافتند. این مقاله به بررسی نقش و سهم هندوان در اداره تشکیلات حکومتهای مسلمان دکن، در سه زمینه، نظامی‌گری، مالیه و سیاست، در دوره فوق پرداخته است.

واژگان کلیدی: حکومتهای مسلمان دکن، تشکیلات نظامی و دیوانی، هندوان، مرتبه‌ها، برهمنان

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