The Mughal Subah of Allahabad has a rich and varied cultural heritage. It occupied a prominent place in the history of the Mughal Empire. The Subah was an immense help to keep the eastern provinces, Bihar, Bengal, Malwa, Awadh well served in times of emergency and quell any rebellion. It was a great strategic point as arsenal and supplier of timely military succors to the operation areas in the east. A number of works on society and culture of Mughal India have been composed but no such study has been attempted on any Subah of the Mughal empire in the sixteenth and seventeenth century. Hence, the present study discusses the socio-cultural history of the region (1580-1707AD.) under review is an humble attempt to fill I this obvious void. It seeks the study of the political, economic, social life, Bhakti movement, Sufi movement, educational progress, Mughal extension of Architecture and paintings. Few documents related to Madad-i-Maash grant to temples or Mathas in the Subah are of great importance.

Chapter-I Discusses the major political events of the Subah; Uzbek rebellions, Afghan problems, prince Salim's revolt, Mughal relations with local Chieftain/Rajas.

Chapter-II Deals with economic condition of the Subah; agricultural productions, the main crops of various
harvest, nature scope of crop pattern, the measured agricultural land in bighas, collection of revenues in various Sarkars. The revenue figures in bighas are the special feature, industrial and trading centers, minting places are discussed. The promotion of trade and industry through the security on roads and opening up of better routes connecting far filling areas.

**Chapter-III** Deals with social condition of the Subah, religious beliefs, caste profession in rural and urban areas, social ceremonies, horses, food is drinks, pass-time amusements, beliefs and practices important fairs and festivals.

**Chapter-IV** Deals with Bhakti movements in Subah. The Bhakti saints; Dharamdas, Malukdas, Raidas, Tulsidas etc. with their efforts bridge the gulf between the two communities as well as upper and lower classes of society.

**Chapter-V** Deals with Sufi movement in the Subah, the life and works of the Sufis, ideology and theosophy of the Sufi orders particularly Suhrwardy, Chishti, Naqshbandi, Qadri had contributed to society. They established their Silsilahs and the Khanqahs in various center to guide mankind to a pure and pious life of inner felicity, contentment and seeking the maximum good of the humanity. The annual Urs of the saints were also held with great reverence and adherence.
Chapter VI Deals with educational development under the Mughals. The Ulema and Muslims divines contributed tremendously in this field. The Subah had Madarsa, Khanqahs, Mathas in important cities like Jaunpur, Banaras, Allahabad etc. as seat of learning. The stipend, *Madad-i-Maash* grant to individuals and institutions by the munificence of the state nobility and individuals. It was indeed in view of this stupendous literary and educational zeal and activity that the Shah Jahan used to remark that the “Purab Shiraz Mumalkat” (east was the Shiraz of our realm). The method of teaching growth of religious literature. The contribution of the scholars of the Subah to the development of religious sciences of Tafsir, Hadith, Fiqh, poverty, Tazkirah, Arabic and Persian literature, enormous literature on Sufism.

Chapter-VII deals with Mughal architectural extension in this region with the foundation & renovation of many buildings forts, gardens bridges etc.

Chapter-VIII Deals with paintings, prince Salims studio and its productions.

Chapter-IX Discusses some important Sanad and Farmans land grants in the turn of *madad-i-maash* etc. which were granted to temples, Maths and scholars of the region under review.

The customary chapter of conclusion has been dispensed with and introduction contains a detail description of
historical importance of the region and formation of the Subah under review.

The Subah Allahabad had a very significant unit of the Mughal Empire. Throughout the Mughal rule it was the centre of political activities. Meanwhile, Mughal established peaceful relationship with the local chieftains/Raja. The trade & Commerce given boom to the growth of economy in the region. Due to the efforts of the rulers, local chiefs and mystics, Hindu Muslim lived together in peaceful manner, and influenced the way of life of each other the preaching of Bhakti and Sufi saints paved the way for spiritual development.

A variety of source material have been used for the preparation of present study, the historical records, foreign travelers account and particularly indigenous Bhakti, Sufi literature