Conclusion

The mughal rule is distinguished by the establishment of a state government and other social and cultural activities. It will be evident from study of my thesis that the Mughal Empire was exceedingly large, embracing many great provinces that its ruler possess vast wealth and infinite power, as regards both the number and strength of his troops and the amplitude of his military resources.

The mughal were able to create of the position and functions of the emperor in the popular mind, an image which stands out clearly not only in historical and other literature of the period, but also in Folklore which exists even today in the form of popular stories, narrated in the villages of the areas that constituted the mughal's vast dominions when his power had not declined. The emperor was looked upon as the father of the people whose function it was to protect the weak and avenge the persecuted.

It is true that sometimes there were rebellions that had to be punished and there wars of conquest reprisal, put these did not succeed in obliterating the image among the large mass of people.

During this period when media of mass publicity were not available to the government, the creation of the favourable image could be achieved only through sustained solid effort and the constant pursuit of benevolent and just policies. There was hardly ever an occasion when instructions were issued to subordinate officials that the generous feelings of the emperor were not reiterated.

In all books dealing with administration one finds a continuously theme of emphasis upon a just and good administration. The basic book of
mughal administration the Ain-i-Akbari reflects that there are innumerable farmers and other documents scattered all over the subcontinent and also preserved in various collections of the world where the anxiety of the mughal government to dispense justice and look after the interest of the people finds unchanging expression.

Undoubtedly the evidence in favour of the lovable character of the mughal government is overwhelming, no same monarch would again and again express his desire to act as father of his people and direct his servants to be mindful of the interests of the population, if he were not sincerely benevolent, because otherwise he would be drawing attention to his own short comings and lack of public spirit.

The Mughal rulers certainly, were fond of ease, comfort and luxury on a scale unknown before. They developed some great vices like drinking debauchery etc. Akbar's two sons died of excessive drinking and mighty ruler could not do anything to save them from this terrible vice. Drinking, gambling debauchery etc were some of the glaring evils of the glittering society. But despite these drawbacks, or the short comings of the ruler's they were certainly not that in capable or incompetent and could take their decisions quite authoritatively. They were far sighted people, were been to have friendly relations with the Europeans and allowed them some trade concession and permission to build factories in India.

It may be noted that Akbar, the great mughal ruler stands preeminently head and shoulders above his predecessors, contemporaries and successors. Barring a few acts of omission and commission he was the greatest ruler of mughal India and it is quite amazing to watch how he converted the scattering edifice of the Delhi sultanate to a mighty mughal empire by his multisided genius and an administrative outlook.
Akbar was an outstanding administrator and architect of the empire. Stories of Akbar's wealthy status and sound economy of Hindustan under his towering stewardship caught the fancy of the European traders and lured them to make forays into the wide trade potential that existed in India. Under Akbar every possible encouragement was given to trade. His successors also continued his policy. In textiles alone it clothed practically all the country whose shores were washed by Indian Ocean.

Agricultural economy was the main source of income. The agricultural economy reflected both rural and urban aspects of life. Craft production became a specialized system on one hand these were related to agricultural economy on the other hand these were a part of economy of towns. The producer used to participate in both barter system and monetary system. Artisans took their articles outside village markets. Farmers also processed their produce for personal use as well as market. Cotton, Jute, Indigo, Sugar and Silk threads were the main products. Besides, these chemical mining and smelting forging and other domestic articles were made by guilds. In the multilayered inter village system there was inter dependence between farmer's and guilds. There were several other articles like leathers goods and candied fruit which found a ready market in other countries.

Shipbuilding continued to be a thriving industry throughout the muslim period. Akbar concluded a treaty with portuguese envoy from Goa which assured safety of pilgrims to Mecca. Akbar realised it fully that he could not meet the power of Portguese without building up a strong navy and this being rather difficult, he preferred an amicable settlement.

Akbar possessed a high sense of responsibility so much depended upon his character that the government would have been collapsed if he had
faltered or shown laxity. He had to be constantly vigilant to ensure compliance of their orders. They spend a good deal of time in listening to the reports from far flung parts of their empire and took pairs to maintain their news service and intelligence in proper gear.

The mughals knew it well that their power could be sustained only through the gratitude of their subjects. And they were deeply conscious that destiny had vested them with power and authority so that they could look after those who had been placed under him. The emperors were sustained by such thoughts in the discharge of their onerous duties.

The year 1561 appears to mark a watershed in the evolution of the jagir system, because this was when a few significant and far reaching changes were introduced. In fact, these changes were the forerunners of the measures introduced by Akbar in 1574-75. The first of these changes, brought about in 1561, concerned the manner in which the jagirs were assigned. From this time on, as a conscious policy, the jagirs of great nobles came to be assigned in fragments scattered over a number of parganas located at considerable distances from each other. Synchronized with this change was the beginning of a new concept of assignment, which could be regarded as pre-sanctioned income, determined in accordance with the status and obligations of the assignee.

A consequence of the process of fragmentation of jagirs was that it separated the jagirs from administrative jurisdiction, which, in turn, slowed down the regional concentration of the jagirs of the nobles. Nevertheless, there was also a definite policy of not allowing the clans to remain concentrated in particular regions.

Summing up, therefore, it may be said that the arrangement of jagirs during the first twenty years of Akbar's reign was an evolving process and
the emerging system was a different kind of arrangement from the military-cum-revenue assignments of Babar. It is also in order to suggest that the origin of the Mughal assignment system lay in the administrative policy of the Sur dynasty, though the findings so far in this regard are not quite conclusive.

According to Abul Fazl, the division of the Mughal Empire at the time of Humayun's death into a number of military zones under the charge of senior nobles was as per a scheme thought of by Humayun in 1555, sometime before his demise. Professor Nurul Hassan called it a plan for the decentralization of authority by delegating powers to the nobles administering the military zones. However, the assignments sanctioned during the first four years of Akbar's reign seem to indicate that the military command which Humayun passed on to him was superimposed on as revenue system under the close control of the central government.

The system in use after 1575 was conditioned by a new method of revenue assessment and collection as also by the introduction of an extensive military hierarchy and its obligations.

Theoretically, the emperor was the sole claimant of the land revenue and other taxes. However, by using a system of temporary alienations of the claim in specific areas, the *jagirs*, a small ruling elite was permitted to share the revenue among themselves. The ruling elite consisted of persons who were granted mansabs or ranks by the emperor. The mansabs were numerically expressed ranks which entitled the holder or a mansabdar to a particular amount of pay or talab. Normally, this could be given in cash from the exchequer of the state, but more often it was the practice to assign an area which was officially estimated to yield an equivalent among of revenue. In order to ensure exactness in assigning jagirs, the standing estimates of the
average annual income from revenues, known as *jamas* or *jamadanis* were prepared for every administrative division's right down to the villages. *Khalisa* or the land not assigned in jagirs was the main source of income of the king's treasury, and the king's officers were responsible for its collection.

The size of the khalisa was not constant. Under Akbar, it amounted to 25 percent of the total jama in at least three of the provinces during the later years of his reign.

Akbar had been conscious of the existence of these malpractices for some time when he decided to impose further measures to eradicate the abuses in the nineteenth year of his reign. The first of these was the establishment of the mansadbari system, which fixed the pattern for the higher officers. It gave them a well-defined rank and laid down well-understood obligations. Besides, Akbar ordered that the descriptive rolls of the troopers should be registered to prevent fraud; similarly the horses brought by the troopers should be branded to prevent their transfer to other troopers still awaiting registration. These measures were opposed by some of the officers, specially by Akbar's foster brother, Mirza, Azia Kokah. Akbar punished the Mirza by depriving him of his mansab for sometime and putting him under house arrest. Other officials as well who had opposed the reform were left in no doubt of imperial displeasure; they were forbidden attendance at court for sometime and were transferred to Bengal. Thus by showing determination and strength, the emperor succeeded in enforcing these important measures.

It is obvious that Akbar not only demonstrated in this way that he could not be thwarted in important matters, but also broke the power of the nobles by making them entirely dependent upon the throne. So long as the emperors were able to enforce these measures, the servants of the empire
were not able to defy its mandates. This reform had also its counterpart in the field of revenue administration, because the system could not be expected to work satisfactorily unless the real income from the assignments given in lieu of cash payments for the salaries of the mansabdars and their soldiers was correctly defined. For this purpose, all assignments were temporarily taken over by the state and salaries were paid in cash.

During Akbar reign three important battle i.e. battle of Panipat II 1556 AD, Battle of Tukaroi 1575 AD; and Battle of Hallighati 1576 AD were fought. In the history of India second battle of Panipat was an event of far reaching significance as it put to an end all the pretensions of the Afghans to the sovereignty of Hindustan and prepared the ground for the mergence of the great mughal empire of India.

The manner in which Akbar solved his problem and achieved success in his object is a proof of his genius for central organisation and extraordinary capacity for laborious attention to detail. In his organisation he departed entirely from the tradition of muslim jurists and the example of other Islamic Kingdoms, including the Delhi Sultanate. He did away entirely with the principle of one all powerful Wazir and divided his power's and functions of four ministers of nearly equal power rank and status. The position which he gave to his Vakil, the power's which he placed in the hands of his chief diwan, show the originality of his mind; the checks and balances he created in the distribution of work among the Mir Bakhshi and the Mir Saman and the routine he established in the administrative machinery which brought all the four minister's including the Sadar in direct contact with each other, were exclusively the result of his mastery in detail.

The structure established by Akbar and the spirit which guided its internal working were loyally maintained by his immediate successors and
its every branch received fresh vigour under Shahjahan. The merit of the system are best judged by the measure of success achieved by it in the attainment of the object for which it has been established and judged by his standard there can be no better proof of the soundness of Akbar's system and the efficiency of its internal working than that during the period of ninety seven years (1560-1657): only one minister Shah Mansur was charged with high treason under Akbar and king met him not on a battle field but in a regular court of justice which condemned to death. He was silently executed, the charge remained a mystery and the king was filled with grief at his minister's fate. The officer's from the lowest rank of clerkship rose to the highest office of a minister by virtue of their capacity and loyalty without any influence or recommendation and without any distinction of class, caste or creed. Muzzaffar, Shah Mansur, Rai Patar Das and Asaf Khan Qazvini started in very low grades under Akbar.

From clerk to minister of department under the reign of Akbar everyone knew his duties, his position and his daily routine. The clerk could say to the minister and the minister to the king that the rule was such and such in a particular matter. The phrase at the tip of every tongue was 'Zabitanast'. The cases of Rai Subha Chand an office superintendent stopping the Chief Diwan from exceeding his power's and of Sadhulla Khan using the term 'Zabita Nist' before the king the case of the most powerful Prince Dara Shikoh have been noticed. Akbar established the tradition and his immediate successors not only respected it but gave the rules and regulations set by him the sanctity of law.

It is remarkable to mention here that Akbar started with the definite idea of remedying the two conspicuous defects of the system of Delhi Sultans,
1. The difference in status between Muslim and non-Muslim subjects.
2. The lack of scope for direct contact between the king and the people.

The first led to complete toleration and the eradication of the idea of a Muslim kingdom. His institutions carried into practice his idea about toleration, and his personal policy directed against the Muslim theologians had the second aim in view. Not only did he not want the idea to be reflected in the institutions, but he did not even like this impression of a Muslim state to exist in relation to the king or in any group within his state. The record of his reign in full of this struggle in which he finally triumphed. His kingdom was a kingdom for all religion and for all races. Merit and loyalty were the best for every rise and distinction.

Akbar organised the country in provinces instead of parcelling it into military fiefs, and thus established uniform systems and institutions throughout the country under the direct control of central administration of the capital. This guaranteed internal security against the oppression of the strong over the weak, and the principle of Abul Fazl that the 'hearts' of just rulers are in iron fortress and celestial armour' for the lover of peace, and 'life slaying sword and heart rendering dagger for the wicked was emphasized by Akbar and his two successors both in words and deeds.

The opening of darbar to the lowest of their subjects, the centralization of all powers, all appointments all patronage in the hands of the monarch, the organization of tours to different parts of the empire thus making the same access and same benefits of personal attention possible to the people of the different parts of the empire - the interest shown in the ancient traditions of the people and the respect of their customs, and the celebration of their festivals of Dushehra, Diwali and Rakshabandhan as state functions like those of Muslim Ids, all these were means directed
towards the same end. The country employed peace and prosperity, and the dynasty a security which had been not enjoyed by any dynasty in India for centuries before. These points need no elucidation.

I am fully convinced with Dr. R.P. Tripathi view who his ornamentally summarized all the qualities of Akbar and offered a fair estimate in following words:

"As a ruler of men, he was benevolent and enlightened. Since he believed royalty as a greater responsibility entrusted by God he - considered every act as a sort of dedication and sacred offering. Consequently, he was very thoughtful and cautious in handling the business of the State. He somehow found time to look into almost every detail of administration and thus exercised a close control over it. When circumstances required, he showed extraordinary capacity for work and endurance, quick decision and dynamic action. He did not set his hand to any task without deep deliberations and methodical preparations.

Once he took a decision, he would carry it out with unflinching determination and tenacity, irrespective of time and pains it might involve. He was taciturn but when he spoke, he was brief, thoughtful and clear. In his deportment and manners, he was distinguished and dignified. His personality was impressive and imposing. He did not like the company of low and vulgar people and mere flatterers. He chose his companions wisely from among distinguished, able and worthy persons. In council or in the field of battle he proved himself master of the situation. As a general and soldier, as a statesman, organiser and administrator, he surpassed all his contemporaries.

He was not keen to go to war without exploring all avenues of peace in consonance with his ideals and ideas. When persuasions and
reasonableness failed, he unsheathed his word and usually achieved his specific objective. In theory, he was a despotic, but in practice, modest, sympathetic, reasonable, accommodating and kind. His interest was not confined to the collection of revenue, maintenance of peace and extension of the sphere of his power and influence. He was equally interested in social reforms and the removal of mendicancy and poverty.

Finally I came to the conclusion that Akbar fully realised the absence of national spirit and tried to build one. He had the credit of establishing welfare state. He was confident that a wealthy state can exist only among a prosperous people. A poor people could not have sustained the most splendidous empire of the age. Prosperity and security cannot exist without good governance and enlightened politics. It was the splendid administration which succeeded him in establishing solid base in dynamics of civil military administration.