

## **Khan-i- Khanan: -**

Khan-i- Khanan means Khan among the Khans or the greatest Khan. Akbar had bestowed this title upon his teacher and guardian Bairam Khan who had served him during the first four crucial years of his reign i.e. 1556-1569 A. D.

## **Qanungo: -**

'Qanungo' were local revenue officers who were conversant with the measurement of land, actual produce, state of cultivation and local prices etc. They were always ready to supply the government with useful information.

## **Kirori: -**

Kirori were the revenue officials appointed by Akbar to collect revenue. They were responsible for the collection of a crore dams or Rs. 250,000. That is why they were called Kirors. They also checked their facts and figures supplied by the Qanungo.

## **Bigha: -**

A 'Bigha' was a measurement of land used for fixing the state's demand in the produce. The size and the kind of land held by a peasant was recorded in 'bighas'. The revenue payable was fixed on the basis of average produce thereupon.

## **Zabti: -**

The system of measurement and assessment of revenue based on actual size of the holding and the type of productivity was called Zabti. This system, which was first introduced by Raja Todar Mal under Sher Shah Suri was later on adopted by Akbar with some modifications.

## **Dahsala: -**

'Dahsala' was the system of revenue assessment based on figures of the last ten years. It was introduced by Akbar in 1580 A.D. It was calculated on the average produce and prices of different crops during the last ten years.

## **Ghella Bakshi: -**

Akbar had introduced various systems of revenue assessment of which the '*Zabti*' and the '*Dahsala*' were well known. Another system in practice was called '*Batai*' or '*Ghella Bakshi*'. In this system, the produce was divided between the peasant and the state in fixed proportions.

## **Batai: -**

'*Batai*' or '*Ghalla Bakshi*' was a system of revenue assessment in which the produce was divided between the peasant and the state in fixed proportions.

## **Nasaq and Kankut: -**

There were many systems of revenue assessment under Akbar such as '*Zabti*' and '*Ghalla Bakshi*' etc. '*Nasaq*' was also one such system under which a rough calculation of the amount payable by the peasant was made on the basis of what he had been paying in the past. Some historians have also called this system as '*Kankut*' or rough appraisalment of revenue.

## **Polaj, Parati, Chachar and Banjar: -**

On the basis of continuity of cultivation, land was divided into four categories. Land which remained under cultivation every year was called '*Polaj*'. When it was left uncultivated for a year or two to recover its strength, it was called '*Parati*' land. Land which was left fallow for three to four years, it was called '*Chachar*' and if it remained uncultivated for longer periods it was called '*Banjar*'.

## **Taccavi: -**

Money advanced by way of loans to the peasants for seeds, implements, arid animals etc was called 'Taccavi' loan.

**Dagh: -**

'Dagh' was the practice of branding the horses with the imperial mark so that horses of superior quality were not substituted by horses of lower quality. This practice started by Sher Shah Suri is still prevalent.

**Faujdar and Amalguzar: -**

Both Sher Shah and Akbar had divided their empires into Sarkars. The chief officers of the Sarkars were called '*Faujdar*' and '*Amalguzar*'. While the '*Faujdar*' was in charge of law and order, the '*Amalguzar*' was responsible for the assessment and collection of the land revenue.

**Diwan-i-Ala: -**

'*Diwan-i-Ala*' was the Chief Diwan who acted as the Finance Minister at the Centre under Akbar. He was incharge of finance and revenue. All the money bills had to bear his signatures. He recommended the appointments of Provincial Diwans to the King.

**Mir Bakshi: -**

'*Mir Bakshi*' was the head of the military department. He held the same position in military affairs as was held by the Diwan in civil affairs. In fact, both the Diwan-i-Ala and Mir Bakshi were almost at par with each other and supported and checked each other. It was Mir Bakshi who recommended appointments to different '*Mansabs*.' Mir Bakshi was also the head of the intelligence and information agencies.

**Berid and Waqia-i-Navis: -**

'*Mir Bakshi*' was the head of the intelligence and information agencies. '*Berids*' were the intelligence officers and '*Waqia-i-Navis*' were the news reporters who worked under him and were posted to all parts of the empire. They sent their reports to the Mir Bakshi who in turn presented these reports to the emperor.

**Qazi: -**

During Akbar's rule, the justice department was looked after by the Chief Qazi. He decided all cases of murder and dacoity. He appointed the local Qazis and inspected the law court in all parts of the country. He heard the appeals from the lower courts.

**Chief Features of the Rajput Policy of Akbar: -**

When Akbar had convinced himself of the disloyalty of his relatives and other Muslim commanders, he tried to win over the Hindus and particularly the Rajputs to his side. He adopted the following measures to bring them to his own side:

(1) **Adoption of an Aggressive Policy towards the Offending Rajputs.** Those Rajputs who had submitted themselves to Akbar, got full respect but those who did not submit to Akbar's aggressive policy, he continuously fought battles against them. He fought battles against the Rajput rulers of Gondwana, Mewar, Ranthambhor, Kalinjar and except Mewar he won all the other states. He launched many campaigns against Mewar and won many of its parts. But he did not adopt any fanatic policy against these states. Akbar was a despotic ruler so he could never tolerate opposition of any type and from any side. He never tolerated opposition either from the Muslims or from the Hindus.

(2) **Full Respect and Honour to the Defeated Rajput or Hindu Rulers.** Akbar had adopted hard and tough attitude only towards those Rajput and Hindu rulers who had not submitted to him. He fought constant against them and continued pressing them till his opponents were won over or they had submitted themselves to him. Once they had accepted the rule of Akbar, they were given full respect and honour and as such they became loyal to him forever.

(3) **Equal Treatment.** Akbar for the first time in the Muslim history provided the Hindus equal status with those of the Muslims. Thus they became his most trust-worthy friends.

# Akbar

(4) **Matrimonial Alliances.** Akbar not only developed friendship with the Rajput, he made them his relatives also. In 1562 A.D. he married the daughter of Beharimal, the king of Amber. (Jaipur) Salim was born from this queen. This prince Salim, who later on was known as Jahangir succeeded to Akbar's throne. Again Akbar married the Rajput princesses of Bikaner and Jaisalmer. These matrimonial relations helped Akbar to win over the loyalty of a large number of Rajputs. He himself came under the Hindu influence because of these matrimonial alliances.

(5) **High Positions.** Keeping in view the individual virtues of the Hindus and the Rajputs he appointed them on high posts. Raja Biharimal and his son Bhagwan Das were given esteemed positions. Raja Man Singh, Raja Todarmal and Birbal were also given positions of high status. Approximately, half of the soldiers and generals of Akbar were Hindus.

(6) **Religious Toleration.** Akbar had provided full religious freedom to all the Hindus. There was no interference of any kind in their religious affairs. They had full freedom to worship their gods and goddesses. They could get their gods temples built at any place of their own choice and could get old temple repaired. They had full freedom to celebrate their festivals. In order to please them, Akbar had also banned the slaughtering of animals on certain special days.

(7) **End of Jazia and the Pilgrimage Tax.** In 1563 A.D. he scrapped the taxes already laid on the pilgrims when they visited their places of worship. And next year i.e. in 1564 A.D. he also stopped charging Jazia or religious tax from the Hindus. Similarly he put an end to all types of other unjust taxes.

(8) **Social Reforms.** Akbar, in order to please the Hindus and the Rajputs, put an end to certain social mal-practices with which they had already been fed-up. Akbar tried his level best to end the Sati system and stop the child-marriage. He also encouraged the remarriage of the Hindu widows.

**Results of this Policy:** - (1) The Hindus and particularly the Rajputs, who had always opposed the Islamic regime, *abandoned the policy of opposing the Mughal rulers.* (2) Akbar was successful in procuring the loyalty of the Rajputs. They became *loyalfollowers of the Mughal Empire.* Akbar, because of his policy *succeeded in suppressing the different revolts* and in establishes peace and order in the country. (3) The Rajputs helped Akbar a lot in getting victories in the battle-field, and thus *expanded his empire.* (4) Akbar could succeed in developing *cordial relations among the Hindus and' the Muslims* due to his policy of equality. There was a great progress in the field of trade and commerce. This improved the economic position of the country. (5) In short, Akbar succeeded in providing sound *foundation to his empire* mainly due to his Rajput policy. (6) The mixing up of the Rajputs and the Muslims also had a healthy cultural effect.

**Chief Characteristics of the Religious Policy of Akbar or Measures taken by Akbar to establish Friendly Relations with the Hindus:**

1) **Equal Treatment.** Akbar treated all the religions at par with each other. He allowed freedom to all the religions. He provided high positions to the Hindus in his *Durbar.* He also established matrimonial relations with them. He absolutely put an end to the religious conversion. He quashed the *jazia* and all types of unjust taxes. He provided full respect and honour to all the defeated Hindus and Rajput rulers. He tried to abolish the Sati system and the system of child marriage. He encouraged the re-marriage of widows. He tried to root out the ill-practices of the Hindu society. He provided equality not only to the Hindus but also to the Shia Muslims and the Sufis.

2) **Establishment of Ibadat-Khana.** Akbar had keen interest in philosophy and religion. In 1575 A.D. he got built a new building in his capital Fatehpur Sikri. That building was known as

# Akbar

*Ibadat Khana*. Here Akbar used to have religious discussions with the Muslim leaders so that he might find out the truth. Akbar got fed up with the personal fights of these *Maulanas*. Their pride and defamatory attitude irritated Akbar and so he kept himself away from them.

**3) The Infallibility Decree.** Akbar took to religious discussions with the learned persons of the Hindus, Jains, Buddhists, Parsis and the Christians. Akbar came to the conclusion that not only Islam but all the other religions have truth in them. He developed hatred for religious discrimination and he provided full independence to all the people. In 1579 A.D. he released a Declaration, which in history is known as the "Infallibility Decree". According to this decree, Akbar was authorised to select any reasonable interpretation of the Holy Quran. By this Akbar became the supreme authority in religious matters, since Emperor was the only representative of God on earth.

**4) Din-i-Ilahi.** Religious debates had convinced Akbar that truth prevailed not only in Islam but in all other religions also. He came to know that other religions also possessed certain very good values. And so the good virtues of all the religions were brought together at one place and in 1582 A. D. a new sect known as Din-i-Ilahi was founded. In this sect stress was laid on one Almighty God, tolerance, equality and good moral character. With the adoption of the Divine Faith Akbar succeeded in intensifying the spirit of brotherhood and amity.

**5) Other Measures.** Akbar adopted certain other measures to emphasize his policy of amity. He got translated the books of Sanskrit, Arabic, Greek and other languages into Persian. The Vedas, the Ramayana, the Mahabharata, the Geeta, the Bible and the Quran all were translated into Persian. He tried to do away with the prevailing social evils. He brought many reforms in education. In the curriculum such subjects like Agriculture, History, Geography and Philosophy were included which had no reference to religion. In this way Akbar made his regime quite secular and broad-based. In this way he encouraged social and cultural unity.

**Results of Akbar's Religious Policy:** Akbar's religious policy proved very useful for him as well as for his empire. (1) Non-Muslims abandoned the opposition of the Mughal Empire. (2) The people became quite loyal to the Mughal regime. (3) Akbar got the co-operation of all the sections and greatly expanded his empire with their help. (4) Akbar got much help and co-operation in suppressing the revolt of stubborn Muslim chiefs. (5) With the adoption of this policy it became quite easy to establish peace as well as to strengthen the economy of the country. (6) The Hindus and the Muslims started mixing up with each other and there emerged a common culture in the country. (7) As a result of Akbar's religious policy cultural synthesis was promoted. There was intermixing of the Hindu and Islamic cultures. Many books of Sanskrit were got translated into Persian by Akbar. Likewise there was an amalgamation of the Hindu and Muslim traditions. Akbar provided help to the Hindu and the Muslim scholars and artists and thus contributed a lot in the development of the national culture. (8) Foundation of the Mughal Empire in India got strengthened due to his religious policy. Akbar succeeded in building up a powerful, strong and vast empire.

**Main Principles of Din-i-Ilahi or the Concept of 'Sulh-kul':** - Some of the main principles of this new religion were as follows:-

- 1) God is one and Akbar is his representative or *Khalifa*.
- 2) Whenever followers of this religion met they had to greet each other with the words: "*Allah- Hu-Akbar*" and in reply they said, "*Jalla-Jallah Hu*".
- 3) It was expected from every person that he should always be prepared to sacrifice his wealth, life, honour and religion for the sake of the emperor.
- 4) All the members were supposed to bow down their heads before the emperor and offer '*Sijdah*'.
- 5) All the members were asked to arrange a feast on their birth days.

- 6) Meat-eating was banned in this new faith.
- 7) All the members were supposed to show respect to all the religions.
- 8) The followers of this religion were against child-marriage and old-age marriage.
- 9) The followers of this religion were in favour of the worship of the sun.
- 10) The followers of this religion were against blind-faiths.
- 11) Every member was supposed to take an oath of doing well to everybody.

**The Central Administration under Akbar or the Mughals:** Akbar was the overall incharge of the central government. All the executive, judicial and legislative powers of the state were combined in him. There were no limitations on his despotism. He himself supervised all the branches of his administration and worked hard to discharge his manifold duties. He would hold an open court, listen to the complaints of his subjects and try to pacify them.

Akbar was, however, assisted by a number of ministers in the discharge of his duties. Among others the most Important Ministers were-Prime Minister (*Vakil*), Finance Minister (*Diwan*), Pay Master General (*Mir Bakshi*) and Chief Sadar (*Sadar-i-Sadur*). The *Prime or the Vakil* maintained a general control over all the central departments and acted as the chief advisor of the King. The *Finance Minister or the Diwan* was incharge of finance and revenue. All money bills had to bear his signatures. He recommended the appointments of Provincial Diwans to the King. The *Pay Master General or Mir Bakshi* maintained the records of all the Mansabdars and distributed pay among the *HIGH* officials. The *Chief Sardar or the Sadar-i-Sadur* acted as a religious advisor to the king disbursed the royal charity and discharged the functions of the Chief Justice of the empire. He recommended the appointment of the Provincial Qazis.

Besides the above four Ministers, there were certain others ministers of the lower rank. They were - Khan-i-Saman or the in charge of the household; Muhtasib who saw that the people (Muslims) led a highly moral life according to the Muslim law; and Daroga-i-Dak Chowki, an officer who was in charge of the postal and intelligence departments.

**2. The Provincial Administration under Akbar or the Mughals.** For the sake of efficiency Akbar divided his vast empire into well defined provinces and established a uniform administration in them. In 1602 A.D. the numbers of such provinces were fifteen. The credit of organising the provincial administration on scientific lines particularly goes to Akbar. He appointed honest and efficient officers to run the administration of these provinces. In each Suba or province there was a *Subedar*, a *Diwan*, a *Bakhshi*, a *Sadar*, a *Qazi*, a *Kotwal*, a *MirBahr* and *Waqai-Nawis*.

The *Subedar or the Governor* was the head of the provincial administration. He generally belonged to the royal family or was sometimes a faithful noble of high rank. He enjoyed vast powers and was in-charge of the provincial military, police, judiciary and the executive. Because of his vast powers the Subedar behaved almost like a miniature king and in order to check his rebellious intentions the emperor had employed special spies who informed him (king) of his every movement. The *Provincial Diwan* was in charge of the provincial purse and all bills of payments were signed by him. He was appointed and dismissed by the Central Diwan and so he acted as a check on the governor and prevented him from becoming too powerful. The *Provincial Bakhshi* looked after the management of the provincial army. He was appointed on the recommendation of the Mir Bakhshi. The (provincial) *Sadar* was appointed by the central government and was in-charge of the provincial charity-department. The *Provincial Qazi* was in-charge of the judicial department of his province. He supervised the work of Qazis in the districts and towns. The Provincial Kotwal was the supreme administrator of all the '*Thanas*' of the province and was responsible for the maintenance of law and order in all the cities. The *Mir Bahr* was in-charge of customs, boats and ferry taxes and port duties of his province. The *Waqai-Nawis* was incharge of the secret service of the province. He appointed news-writers and spies

and kept the central government informed of everything going on in the province. He acted under the (orders of the central government).

The provinces were further divided into Sarkars and Sarkars into Parganas. The head of the Sarkar was *Faujdar* who kept his own small force and maintained law and order in his area. He was assisted by a number of other officials who collected the revenue, maintained the accounts and deposited the money in the state treasury. The head of the Pargana was called *Shikdar* whose functions were the same as those of the Faujdar in a Sarkar. Each Pargana comprised several villages. Each village was under the charge of a *Muquddam*, a *Patwari* and a *Chaowkidar* who carried on the work OF administration with the help of the village panchayat.

**The Zabt System of Raja Todarmal:** The land revenue system introduced by Akbar in most parts OF the country is known as the Zabt system. The credit for introducing this system goes to Raja Todar Mai who has done much useful work in this direction during the reign of Sher Shah Suri. When Akbar won Gujarat in 1573 A.D. the revenue system of that province was handed over to Todar Mal. Todar Mai made the revenue system of Gujarat efficient to this extent that he was promoted to the rank of *Diwan-e-Ashraf* i.e. the Chief Diwan in 1582 A.D. He was then assigned the job of reforming the revenue system of the whole of the country. Todar Mai introduced the revenue system of Gujarat in the whole of the country. Following are some of the main characteristics of this system:-

**(1) Measurement of the Land.** First of all, the whole land was measured into '*bighas*'. For the right measurement of the land, old measures made of rope were replaced by the new measures made of bamboo pieces which were joined together with iron rings. So this '*Bamboo Jarib*' resulted in the correct and exact measurement.

**(2) Distribution of Land according to its Produce.** The land was then divided into four categories according to its produce. (i) The *Polaj* land produced two crops in a year; (ii) *Parati* was left empty after one crop to regain its strength; (iii) the *Chachar* was left empty for 3 or 4 years after taking one crop and (iv) the *Banjar* land generally lay useless and was seldom brought into use.

**(3) Fixing the Government Share.** Each type of the above mentioned land was further divided into three parts. For example take the *Polaj* land. Its best quality was graded number one, a less protective *Polaj* land was put in grade number two and the *Polaj* land with insignificant produce was graded number three. In the same way all the above-mentioned types of lands were further divided into the three categories. Then one-third of the total produce of the land was determined as the Government share.

**(4) Arrangements for paying the Land Revenue in Cash or in Kind.** Farmers were, given the liberty to pay the revenue either in cash or in kind. Those farmers who wanted to pay the revenue in cash, the prices of produce during the last ten years were taken into account and the average was drawn. This average price was taken as the actual price of the produce for counting the revenue.

**(5) Special Officers.** For the determination of the land revenue and its collection a large number of officials like the *Amin*: the *Bikichki*, the *Khazandar*, the *Qanungo* and the *Patwari* were appointed. Corrupt officials were closely watched and farmers were given the liberty to deposit their revenue direct to the State Exchequer.

**The Mansabdari System:** Akbar in order to bring reforms in his many introduced a new system in 1569 A.D. which is popularly known as the Mansabdari System. The "*Mansab*" is an Arabic word which means 'rank' 'position' or 'status'. Akbar in order to decide the rank of his government officials introduced a new system which is known as the Mansabdari System. Every civil and army official was given a '*Mansab*' and he was called a Mansabdar. The jagirdari system prevalent before Akbar had many faults in it. On the one hand, these jagirdars were not

loyal to the Government and were always in search of an opportunity to revolt. On the other hand, they kept less number of armed soldiers and horses and thus deprived the Government of huge amounts. In this way Akbar replaced the jagirdari system with that of the mansabdari system in order to reorganize his army.

**Characteristics or Chief Features of the Mansabdari System:** Following were the chief characteristics of the Mansabdari System:

1) There were 33 categories of the Mansabdar. The lowest Mansabdar commanded 10 and the highest 10,000 soldiers. The Mansab of 10,000 was reserved only for the princes.

2) The king himself appointed the Mansabdars and he alone could sack them. He could lower down the position of any Mansabdar. Again the king could enhance the rank of any Mansabdar if he so desired.

3) These ranks were divided into two categories—the Zat and the Swar. The Zat rank determined the personal rank and emoluments of a person while the Swar rank determined the number of horses he had to keep. There were three grades of the Mansabdars. Those Mansabdars whose Zat rank was equal to the Swar rank were graded number one Mansabdar. Those Mansabdars whose Swar rank was more than half of the Zat rank, were graded number two Mansabdars. Those Mansabdars who had their Swar rank less than half of their Zat rank were graded number three Mansabdars. The Mansabdars could not keep more horsemen than his 'Zat' rank but, however, when he kept more horsemen than his 'Zat' rank he was given Rs. two for each horseman.

4) The Mansabdars were paid very handsome salaries. A Mansabdar commanding 100 persons got Rs. 5,000; a Mansabdar of 1000 soldiers got Rs. 4,400; of 5,000 got Rs. 30,000 per month. Such handsome salaries enabled the Mansabdars to lead a very splendid life.

5) The Mansabdars were required to maintain elephants, camels, mules and carts for transport from their personal remuneration.

6) The Emperor could ask any Mansabdar to render any military or civil job. He could be sent to crush any rebellion and to conquer other territories. He could also be asked to perform any type of administrative job.

7) The horses were branded and descriptive rolls of the troopers were maintained.

8) Soldiers appointed by the Emperor were checked from time to time so that the Mansabdars could never deceive the Emperor.

*According to Irvine, "During the Mughal rule Mansabdari was that appointment of a government servant which determined his grade, pay and position in the royal court in respect of other government staff"*

9) After the death of a Mansabdar his Mansab used to be confiscated.

10) The troops of the Mansabdars included soldiers from the different sections—the Mughals the Patians, the Hindustanis and the Rajputs. But such intermingling of soldiers belonging to different nationalities affected the unity and coherence of the army.

**Advantages of the Mansabdari System:** The Mansabdari System had many advantages:

1) This system put an end to the jagirdari system so there were now less chances of revolts. Each Mansabdar was dependent upon the Emperor for drawing his monthly salary, as such he dared not revolt against the Emperor.

2) All these ranks under this system were given only keeping in view the ability of the officers. The incompetent officers were removed from their positions. The son of a Mansabdar could not get the Mansab after the death of his father. With the appointment of efficient and able officials on different posts there was smooth functioning of every part of the administrative machinery.

3) Heavy losses which the Government had to suffer at the hands of big jagirdars were now saved because no jagirs were now given to them.

4) Akbar got a big success in organizing a very powerful army.

5) The Mansabdars were from different castes and creeds so the feeling of racial discrimination automatically got weakened and a sense of unity emerged.

### **Disadvantages of the Mansabdari System:**

1) This system had disadvantages too. With the passage of time the Mansabdars abandoned the practice of maintaining the requisite number of soldiers and horses, but at the time of actual verification they showed the bogus numbers and thus deceived the Government. This caused not only financial loss but also made it difficult for the Government to get the required number of soldiers in difficult times.

2) Again it was the Mansabdars who paid salaries to their soldiers, so naturally they were more loyal to their respective Mansabdars than to the Emperor. Naturally such a tendency encouraged revolts.

3) The Mansabdars could save a lot of money by deceiving the king. This thing led mansabdars to lead a life of luxury which caused much suffering to the people.

### **Describe the problems faced by Akbar during the early years of his reign. How did he overcome these initial problems?**

Akbar faced many problems in early years of his reign, the chief of them being the following:

1. Hemu and his advance on Agra and Delhi.
2. Bairam Khan after assuming vast powers.
3. Small groups in the royal household.
4. Uzbeks
5. Capture of Lahore by Mirza Hakim.

He tackled all the problems with utmost care and diplomacy and ynl (he better of his adversaries. This is what he did.

**1. Hemu and his advance on. Agra and Delhi.** Akbar was a minor when his father Humayun died. He was in Punjab and the position of the Mughal Empire was on the blink of extinction. At this critical juncture Ilin the most faithful man Bairam Khan decided to fight Hemu and advance towards Delhi. They defeated Hemu, in the famous battle-field of Panipat RECAPtured Delhi and Agra and took other steps to consolidate their position.

**2. Bairam Khan after assuming vast powers.** Bairam Khan, in course of time, assumed vast powers and showered favours on his favourites. This was dangerous and the young monarch, as soon as he attained maturity, divested Bairam Khan of all authority and let him go on a pilgrimage to Mecca. He, somehow, revolted and was defeated. The young monarch pardoned him but he was murdered on his way to Mecca.

**3. Smail groups in Royal household.** Maham Anga had great influence over Akbar. So his son Adham Khan took advantage of the position and tried to do some wrong in Malwa. When dismissed, he stabbed the wazir. Akbar lost no time in punishing the man and ordered him to be thrown from the roof of the palace. He was killed and an obstacle was removed.

**4. Uzbeks.** Uzbeks had been creating, troubles in Bihar, Uttar Pradesh and Malwa. Akbar tried to suppress them between 1561 and 1567. He took 1 stringent steps towards them and ultimately secured their submission white: he was on his way to Lahore to fight Mirza Hakim.

**5. Capture of Lahore by Mirza Hakim.** The great threat to his empire after Hemu's came from Mirza Hakim, Akbar's step brother who captured Kabul and advanced towards Punjab up to Lahore. Akbar lost no time in sensing the danger, left Janapur, advanced towards Lahore and



# Akbar

compelled Mirza Hakim to retreat. The army being led by Hemu dispersed and he fled towards Malwa.,

## **Discuss the contribution of Akbar to the political unification of India.**

Akbar occupies a very high place in the history of India. He U'ii this place because he was a great national monarch. He took the following steps to make India a national state:

**1. Establishment of political Unity.** Akbar was literally without empire at the time of his coronation. But he established a vast empire with the help of Bairam Khan. The entire north and some part of the south became politically integrated. This integration was a great step towards the feeling of nationalism.

**2. Successful Administrator.** Akbar gave a sound administration to his people. He introduced a uniform administrative system in all his provinces. This promoted a spirit of brotherhood among people.

**3. Policy of Religious Tolerance.** Akbar wanted to establish a notional empire. So he gave up the policy of religious fanaticism. He gave equal freedom to all in the matters of religion. Hindus were free to worship in their own way. This also led to the promotion of Nationalism.

**4. Good Treatment to the Hindus and Rajputs.** Akbar was a shrewd diplomat. He understood the fact that it was not possible for the Mughals to build a strong empire without the Hindus in their favour. So, he gave a very good treatment to the Hindus. This generosity of Akbar was helpful in the building of a national empire.

**5. Social Reforms.** Akbar tried to reform the society of his times. He made efforts, to eradicate many-social evils. He put a ban on the 'sati pratha' and 'child marriage'. Animal sacrifice was also prohibited on certain days. He allowed the Hindu widows to remarry. These social reforms of Akbar point towards Akbar's efforts to set up a national empire.

**6. Establishment of Cultural unity.** Akbar tried to bring cultural *UNITY* in India. Knowledge of Persian was made essential for all the ii' government employees. Many Hindu books were translated into Persian, The Muslims, thus came in contact with the Hindu culture. It was a blend of the Hindu and the Muslim style.

**7. Introduction of Din-e-Ilahi.** Akbar introduced .a new religion Din-c-liahi by name. This religion was started as a symbol of national unity. The good principles of all religions were included in the philosophy of this religion.

To sum up, Akbar was a great national emperor. He set up political unity in the country. That is why Pt. Nehru had called "Akbar the father of Indian nationalism.

