



Cover Page



---

## THE SOCIOLOGICAL PERSPECTIVE OF THE MOGHUL EMPIRE AKBAR DYNASTY

**Dr Vanitha D**

Associate Professor of Sociology  
AVK College for Women, Hassan, Karnataka

### Abstract

Akbar's legacy of ruling administration and religious toleration, firm but fair central control and liberal tax policies that gave commoners a chance to prosper established a precedent in India that can be traced forward in the thinking of later figures such as Mohandas Gandhi. His love of art led to the fusion of Indian and Central Asian/Persian styles that came to symbolize the height of Mughal achievement, in forms as varied as miniature painting and grandiose architecture. This lovely fusion would reach its absolute apex under Akbar's grandson, Shah Jahan, who designed and had built the world-famous Taj Mahal. Perhaps most of all, Akbar the Great showed the rulers of all nations everywhere that tolerance is not weakness, and open-mindedness is not the same thing as indecisiveness. As a result, he is honored more than four centuries after his death as one of the greatest rulers in human history. This research article analyze the great administration and welfare measures of king of Akbar.

**Key Words:** Welfare Policy, Akbar Nama, Empire Politics, Historical Perspective, British Raj, Religious Freedom.

### Introduction

Jalaluddin Muhammad Akbar also known as Akbar the Great (1542 –1605) Born, Badr-ud-din Muhammad Akbar, his name was changed to Jalal-ud-din Muhammad Akbar and his birthdate was officially changed to October 15, 1542. He was the son of Nasiruddin Humayun whom he succeeded as ruler of the Mughal Empire from 1556 to 1605. He was the grandson of Babur who founded the Mughal dynasty. On the eve of his death in 1605, the Mughal empire spanned almost 1 million square kilometers. Akbar, widely considered the greatest of the Mughal emperors, was only 14 when he ascended the throne in Delhi, following the death of his father Humayun. He was descended from Turks, Mongols, and Iranians — the three peoples who predominated in the political elites of northern India in medieval times. It took him the better part of two decades to consolidate his power and bring parts of northern and central India into his realm. During his reign, he reduced external



Cover Page



military threats from the Pashtun (Afghan) descendants of Sher Shah by waging wars against Afghan tribes, and at the Second Battle of Panipat he defeated the Hindu king Samrat Hemu Chandra Vikramaditya, also called Hemu .The emperor solidified his rule by pursuing diplomacy with the powerful Rajput caste, and by admitting Rajput princesses in his harem.

Akbar was an artisan ,warrior ,artist, armorer, blacksmith, carpenter, emperor, general, inventor, animal trainer (reputedly keeping thousands of hunting cheetahs during his reign and training many himself), lacemaker, technologist and theologian. His most lasting contributions were to the arts. He initiated a large collection of literature, including the Akbar-nama and the Ain-i-Akbari, and incorporated art from around the world into the Mughal collections. He also commissioned the building of widely admired buildings, and invented the first prefabricated homes and movable structures. Akbar began a series of religious debates where Muslim scholars would debate religious matters with Sikhs, Hindus, Cārvāka atheists and even Jesuits coming from Portugal. He founded his own religious cult, the Din-i-Ilahi or the "Divine Faith"; however, it amounted only to a form of personality cult for Akbar, and quickly dissolved after his death leaving his wife behind.

### **Akbar coming into Power**

In 1555, Humayan died just months after retaking Delhi. Akbar ascended the Mughal throne at the age of 13, and became Shahanshah ("King of Kings"). His regent was Bayram Khan, his childhood guardian and an outstanding warrior/statesman. The young emperor almost immediately lost Delhi once more to the Hindu leader Hemu. However, in November of 1556, Generals Bayram Khan and Khan Zaman I defeated Hemu's much larger army at the Second Battle of Panipat. Hemu himself was shot through the eye as he rode into battle atop an elephant; the Mughal army captured and executed him. When he came of age at 18, Akbar dismissed the increasingly overbearing Bayram Khan and took direct control of the empire and army. Bayram was ordered to make the hajj to Mecca; instead, he started a rebellion against Akbar. The young emperor's forces defeated Bayram's rebels at Jalandhar, in the Punjab; rather than executing the rebel leader, Akbar mercifully allowed his former regent another chance to go to Mecca. This time, Bayram Khan went.

Although he was out from under Bayram Khan's control, Akbar still faced challenges to his authority from within the palace. The son of his nursemaid, a man called Adham Khan, killed another adviser in the palace after the victim discovered that Adham was embezzling tax funds. Enraged both by the murder and by the betrayal of



Cover Page



his trust, Akbar had Adham Khan thrown from the parapets of the castle. From that point forward, Akbar was in control of his court and country, rather than being a tool of palace intrigues. The young emperor set out on an aggressive policy of military expansion, both for geo-strategic reasons and as a way to get troublesome warrior/advisers away from the capital. In the following years, the Mughal army would conquer much of northern India (including what is now Pakistan) and Afghanistan. In order to control his vast empire, Akbar instituted a highly efficient bureaucracy. He appointed mansabars, or military governors, over the various regions; these governors answered directly to him. As a result, he was able to fuse the individual fiefdoms of India into a unified empire that would survive until 1868. Akbar was personally courageous, willing to lead the charge in battle. He enjoyed taming wild cheetahs and elephants, as well. This courage and self-confidence allowed Akbar to initiate novel policies in government, and to stand by them over objections from more conservative advisers and courtiers.

## Foreign Policy

As Akbar solidified his rule over northern India, and began to extend his power south and west to the coast, he became aware of the new Portuguese presence there. Although the initial Portuguese approach to India had been "all guns blazing," they soon realized that they were no match militarily for the Mughal Empire on land. The two powers made treaties, under which the Portuguese were allowed to maintain their coastal forts, in exchange for which they promised not to harass Mughal ships that set out from the west coast carrying pilgrims to Arabia for the hajj.

Interestingly, Akbar even formed an alliance with the Catholic Portuguese to punish the Ottoman Empire, which controlled the Arabian Peninsula at that time. The Ottomans were concerned that the huge numbers of pilgrims flooding in to Mecca and Medina each year from the Mughal Empire were overwhelming the resources of the holy cities, so the Ottoman sultan rather firmly requested that Akbar quit sending people on the hajj. Outraged, Akbar asked his Portuguese allies to attack the Ottoman navy which was blockading the Arabian Peninsula. Unfortunately for him, the Portuguese fleet was completely routed off of Yemen. This signaled the end of the Mughal/Portuguese alliance. Akbar maintained more enduring relations with other empires, however. Despite the Mughal capture of Kandahar from the Persian Safavid Empire in 1595, for example, those two dynasties had cordial diplomatic ties throughout Akbar's rule. The Mughal Empire was such a rich and important



Cover Page



potential trading partner that various European monarchs sent emissaries to Akbar, as well, including Elizabeth I of England and Henry IV of France.

In 1582, King Philip II of Spain received a letter from the Mughal Emperor Akbar of India. Akbar wrote: "As most men are fettered by bonds of tradition, and by imitating ways followed by their fathers... everyone continues, without investigating their arguments and reasons, to follow the religion in which he was born and educated, thus excluding himself from the possibility of ascertaining the truth, which is the noblest aim of the human intellect. Therefore we associate at convenient seasons with learned men of all religions, thus deriving profit from their exquisite discourses and exalted aspirations." Akbar the Great chided Philip for the anti-Protestant excesses of the Spanish Counter-reformation. Spain's Catholic inquisitors had by this time mostly rid the country of Muslims and Jews, so turned their murderous attentions to Protestant Christians instead, particularly in Spanish-ruled Holland. Although Philip II did not heed Akbar's call for religious tolerance, it is indicative of the Mughal emperor's attitudes towards people of other faiths Akbar is also renowned for his patronage of the arts and sciences. Miniature painting, weaving, book-making, metallurgy, and technological innovations all flourished under his reign. Who was this emperor, famed for his wisdom and goodness? How did he become one of the greatest rulers in world history?

## Akbarnama

The Akbarnāma, which literally means Book of Akbar, is a biographical account of Akbar, the third Mughal emperor, written in Persian. It includes vivid and detailed descriptions of his life and times. The work was commissioned by Akbar, and written by Abul Fazl, one of the Nine Jewels of Akbar's royal court. It is stated that the book took seven years to be completed and the original manuscripts contained a number of paintings supporting the texts, and all the paintings represented the Mughal school of painting. The Akbarnama consists of three volumes or parts. The first volume deals with the genealogy of the descendants of Timur, and detailed information from the birth of Akbar, his accession to the throne, and the first seventeen years of his reign. The second volume narrates the reign of Akbar from the eighteenth year of his reign to the forty sixth year of his reign. It stops there because Abu'l Fazl was assassinated at the order of Jahangir, Akbar's son and heir on August 12, 1602. The third volume named Ā'in-i-Akbarī and details the administrative system of the Empire as well as containing the famous "Account of the Hindu Sciences". In this section, he expounds the major beliefs of not the six major Hindu philosophical schools of thought, and those of the Jains, Buddhists, and Nāstikas. He also gives several Indian accounts of geography, cosmography, and some tidbits on Indian aesthetic thought.



Cover Page



## Great Mughal Empire

The **Mughal Empire** was a Muslim Persianate imperial power of the Indian subcontinent which began in 1526, ruled most of the Indian Subcontinent as Hindustan by the late 17th and early 18th centuries, and ended in the mid-19th century. The Mughal Emperors were descendants of the Timurids, and at the height of their power, around 1700, they controlled most of the Indian Subcontinent — extending from present-day Bangladesh in the east to Balochistan in the west, Kashmir in the north to the Kaveri basin in the south. Its population at that time has been estimated as between 110 and 130 million, over a territory of over 4 million km (1.5 million mi). Following 1725 it declined rapidly, weakened by wars of succession, agrarian crises fueling local revolts, the growth of religious intolerance, and British colonialism. The last Emperor, Bahadur Zafar Shah II, whose rule was restricted to the city of Delhi, was imprisoned and exiled by the British after the Indian Rebellion of 1857. The classic period of the Empire starts with the accession of Jalaluddin Mohammad Akbar, better known as Akbar the Great, in 1556, and ends with the death of Emperor Aurangzeb in 1707, although the Empire continued for another 150 years. During this period, the Empire was marked by a highly centralized administration connecting the different regions. All the significant monuments of the Mughals, their most visible legacy, date to this period.

The Mughal Empire was the dominant power in the Indian subcontinent between the mid- 16th century and the early 18th century. Founded in 1526, it officially survived until 1858, when it was supplanted by the British Raj. The dynasty is sometimes referred to as the Timurid dynasty as Babur was descended from Timur. The Mughal dynasty was founded when Babur, hailing from Ferghana, invaded parts of northern India and defeated Ibrahim Shah Lodhi, the ruler of Delhi, at the First Battle of Panipat in 1526. The Mughal Empire superseded the Delhi Sultanate as rulers of northern India. In time, the state thus founded by Babur far exceeded the bounds of the Delhi Sultanate, eventually encompassing a major portion of India and earning the appellation of Empire. A brief interregnum (1540-1555) during the reign of Babur's son, Humayun, saw the rise of the Afghan Suri Dynasty under Sher Shah Suri, a competent and efficient ruler in his own right. However, Sher Shah's untimely death and the military incompetence of his successors enabled Humayun to regain his throne in 1555. However, Humayun died a few months later, and was succeeded by his son, the 13-year-old Akbar. The greatest portions of Mughal expansion was accomplished during the reign of Akbar (1556-1605). The empire was maintained as the dominant force of the present-day Indian subcontinent for a hundred years further by his successors Jahangir, Shah Jahan, and Aurangzeb. In his role religion had played the role of a decisive force in the Indian society ever since the advent of Islam which most of its people had refused to embrace. Akbar fully



Cover Page



understood the centrifugal tendencies of the complete Indian Socio-Political order and made a Serious attempt to eliminate there by Separating religion from Politics

### Religious Policy in the Dynasty

Moreover to his own bitter experience, Akbar had found that mere religious affinity was no guarantee to win the love and loyalty of his camp-followers. He had suffered much at the hands of his own Secrupulous and jealous kingsmen; I nor could he depend exclusively on his self-seeking and turbulant Muslim nobles who frequently resorted to revolts and at times. Pored a danger even to his personal life. On the other hand Akbar’s highly devoted, Intelligent and well-cultured Hindu wives won his love and their relatives earned his gratitude by their Selfish service to the throne. No wonder, the Rajputs emerged as the Pillars of the Mughal throne whom Akbar could where as counter puibe against Muslim Kith and Kin. All those considerations deeply influenced Akbar’s religious views and moulded his state polices. The exposition of Akbar’s religious policy was not the sudden outburst of an idea nor a calculated political more. Moreover, its geniuses was Spontaneous in keeping with the nature of Akbar, its growth and development was spread over distinct stages in the years process of evolution of his religious policy.

Objectionable of his subjects, he, therefore, abolished the pilgrims. Tax throughout his dominious, close upon its heels, Akbar took the Most revolutionary step on March 15, 1564, in granting religious freedom to the Hindus ; it was the abolition of jaziya. This was a poll tax, charged from the Hindus in their capacity as Zimni’s, whereby they were denied the right of full-fledged citizenship of the state under their Muslim rules. The Hindu population was divided into three grades on the basis of their economic standing; the richest among them paid 48 dirhams, the second grade 24 dirhams, third 12 dirhams per annum. Akbar did not discriminate between his subjects on the basis of religion, instead, he was eager to establish his reputation as an impartial rule of the people – Hindus as well as Muslims, Being a youth of courage and conviction, he wiped out the traditional religious disability from which the Hindu subjects of the Muslim rulers had been suffering since long. The abolition of jaziya caused a tremendous financial loss to the state exchequer and threw the revenue department of the Mughal government out of gear for a short while. Obviously, while taking this drastic step. Akbar was opposed by his muslim Ministers and bitterly criticized by the orthodox for having violated the age – old tradition of the Islamic polity. Nevertheless. Akbar faced the opposition with patience and courage and attempted Akbar married the first Rajput princes from Amber in January 1562 and received the voluntary services of the Rajput warriors as his relatives. He witnessed for the first time, at the siege of merta, a unique phenomenon it was that of the friendly



Cover Page



Rajputs fighting with enthusiasm for the Mugal throne against their own people, led by the valiant Jai Mal, later the defender of Chittor. Akbar was so much impressed by the undaunted courage and valour of the Rajputs, including his friends as well as foes, that he forthwith stopped the practice of enslaving the prisoners of war and their forcible conversion to Islam. The decree issued to this effect, sometime after April 1562, Made it clear that the women and children of the enemy camp must not be molested by the Mughal armies on any account. This was the first step of its kind taken purely on humanitarian considerations by a muslim ruler of India. It was apparently against the traditional Islamic law and practice. Akbar won great applause from the people, particularly the non-muslims, for this noble gesture.

## Public Welfare

Akbar was encamped at Mathura in 1563 when he came to know that, in accordance with the old practice of the Muslim rulers, his government had also imposed a tax on the Hindu pilgrims who wanted to have a dip in the 'holy' waters of the Jumna. Akbar's conscience did not allow the imposition of such curbs on the religious beliefs and practices, however superstitions and to cool the frayed tempers with arguments that the solidarity and stability of the Mughal state depended very much on the good will and cooperation of his Hindu subjects. Abul Fazl defends Akbar's action on the ground that when owing to the blessing of abundant goodwill and graciousness of Akbar. Those who belong to other religious(viz. the non-Muslims), have, like the Muslims, bound up their waist of devotion and service and exert themselves for advancement of the dominion, why should they be classed with that old faction which cherished Mortal enmity and be the subjects of contempt and slaughter. It is very significant to note that Akbar had abolished jaziya and granted complete freedom to his Hindu subjects long before he came in contact with Sheikh Mubarak and his illustrious sons Faizi and Abul Fazl. Who later on, became the chief exponents of Akbar's concept of the nation state of India, based on the pillars of Secularism. We have it on the testimony of Abul Fazl that Akbar was only twenty years old when he experienced an internal bitterness, for the lack of Spiritual provision for his cast journey and his soul was seized with exceeding sorrow. This spiritual awakening conditioned his father course of action as the ruler A.L.Srivastava makes significant comments on this inward change in Akbar as follows:

The feeling that twenty years of his life were practically wasted and that he had made little effort to work in a Manner as might lead to eternal bliss, produced in him a desire to work for the benefit of the people regardless of their race, religion, and way of life. It is clear that the belief that he firmly held in his mature years, that for a



Cover Page



ruler there is no better way of pleasing God than the selfless service to his subjects of all classes and Creeds, began to dawn on him at this period of his life. Although there is no recorded evidence to show as to what factors were responsible for this revolutionary change, it is very likely that it was wrought by his association with Yogis, Sanyasis and other Sainly persons and his close contact with the Kachhwaha ruling family of Akbar, whose bravery, loyalty and unflinching devotion made a deep impression on his discerning impressionable, and receptive mind as against the wavering and questionable allegiance of his hereditary Mughal, Uzbek and other Muslim officers.

Sheikh Mubarak, liberal-Minded scholar of sufi dispositions, came in contact with Akbar in 1573. After the conquest of Gujarat. He became a personal friend, philosopher and guide of Akbar in his quest for truth. His illustrious son Faizl, the poet turned philosopher, who was younger than Akbar by about five years was introduced to the Emperor early in 1574 and immediately attached to the court. Faizl, in turn, presented his younger brother Abul Fazl to Akbar towards the close of 1574. All the three of them, individually as well as collectively, found favour with their royal patron because of their high Moral character, and the identity of their religious views with his own. They appreciated the liberal religious views and secular outlook of Akbar and in turn, interpreted the royal gestures and elaborated his visions so as to transform them into a practicable state policy for public welfare. They made a contribution towards the fulfillment of Akbar's ideal to be the national Monarch of India. Under their influence, Akbar became all the more liberal and tolerant towards the people of diverse religions faiths. He removed all restrictions on the constructions and Maintenance of Hindu temples, churches and other places of worship. Bodbold tells us that under the influence of brahmanas and sramanas Akbar came to have faith in the doctrine of the transmiration of the soul. In order to please his Hindu subjects. Akbar adopted their social customs and practices, mixed freely with them and appreciated their cultural values. As a ruler, Akbar made it a point to administer even-handed justice to all, opened the gates of state services to his subjects on merit, and began to appoint capable Hindus to the highest offices of the state.

### **Spiritual Awakening**

Akbar did not rest contented after the grant of complete religious freedom to his subjects. His next desire was to create a spirit of love and harmony among his people by eliminating all the racial, religious and cultural barriers between them under the ennobling influence of sheikla Mubarak and his sons. He was gradually drawn from the world of politics into the domain of spiritualism. As a first step towards it. He expressed eagerness to understand the fundamentals of his own religion, viz, Islam. In order to achieve this objective, he ordered, in January 1575, the construction of Ibadat Khana- 'The house of worship' at Fatehpur Sikri to adorn the spiritual



Cover Page



kingdom: Here he initiated the practice of holding religious discourses with the learned and the saints of the age: the meetings were held on

Thursday nights and sometimes continued till the early morning hours of Fridays. To begin with, Akbar used to invite only the Muslim theologians and Saints, including the Ulama, Sheikhs, Sayyads, the religious – Minded Mughal nobles, to take part in these deliberations. The Ibadat Khana had four aiwans (Verandahs) and there were, according to Abul Fazl, four noble sections in that spiritual and temporal assemblage. In the eastern chamber of worship (Ibadat Kada) were the great leaders and high officers who were conspicuous in the courts of society for enlightenment. In the southern compartment the keen-sighted investigators, both those who gathered the light of day (i.e. the illuminati) and those who chose the repose of the night-haunts of contemplation sat in the school of instruction. In the western compartment, those of lofty Lineage practiced auspicious arts. In the northern compartment were the Sufis of clear heart who were absorbed in beautiful vision. The inaugural session of the august assembly at the Ibadat Khana was addressed by Akbar thus:

My sole object oh, wise Mullas ! is to ascertain the Truth to find out and disclose the Principle of genuine religion and to trace it to the Origin. Take care, therefore, that, through the influence of your human passions, you are not induced to conceal the Truth, and say nothing contrary to the Almighty decrees. If you do, you are responsible before God for the consequences of your impleity Akbar took part in these religious discourses with great enthusiasm. The discussions were allowed to be carried on by the scholars long after Midnight even when the emperor retired to his sleeping chamber which was attached to the Ibadatkhana. Though these, discussions, according to Abul Fazel, 'wisdom and deeds would be tested, and the essence of Manhood would be exhibited. Those who were founded on truth entered the hall of acceptance, while those who were only venturing with good went hastily to the pit of base Metal At the very outset the Muslim theologians came to be divided into two groups who did not see eye to eye with each other in the matter of interpretation of the Islamic Canon Sheikh Makhdumul mulk and Sheikh Abdun Nabi were leaders of the orthodox sunni party while sheikha Mubarak Faizi and Abul Fazl represented the group of free thinkers and liberal-minded Theologians. They failed to arrive at agreed opinions on many an Islamic belief and Practice, and in the midst of deliberations on very sober and thought-provoking aspects of divinity, displayed a spirit of intolerance towards each other. According to Badaoni, the mullas quarreled among themselves, drew the sword of the tongue, called their opponents names, and even attributed motives to one another. One night, Akbar's sleep was disturbed when the two rival groups of theologians actually drew their swords to settle the religious issues at stake. Akbar was shocked to witness the irresponsible behaviour of those self-conceited greedy and intolerant mullas; they were lost in his estimation



Cover Page



particularly because of the fact that they had failed to give satisfactory answers to his yearnings for spiritual enlightenment. In disgust, he threw open the gates of the Ibadat khana the priests and Scholars of other religious faiths, including Hinduism, Jainism, Zoroastrianism and Christianity.

### Muslim Law

The Muslims constituted a religion-dominated society; the Islamic canon was deemed to regulate their social and Political order. The issue of the Mahzar confirmed and approved of the predominance of religious influence over the Indian Muslims. It authorised Akbar to interpret and implement the Muslim law whenever there occurred a difference of opinion between the various sects of the Mullas on religious and civil matters, governed by their religious law. He could exercise this power only when the muslim divines failed to arrive at an agreement. The Mahazar did not give any original or overriding powers to Akbar either to make a religious law or violate, go against, or obstruct the operation of such law, As a matter of fact, up till that time, Muslim populace of India regarded. The Mughal empire to be an Islamic state and expected the emperor to act as the amir-ul-Momnin-‘ Leader of the Faithful’, and the amir I adil-‘ The Just Ruler’. It was in this capacity that Akbar was entrusted with the responsibility of implementing the Muslim law over his subjects in letter as well as Spirit, what was given by the Mazhar to him was the power of interpretation of this law as the chief Imam or judge with a view to resolving the religious or civil disputes arising out of the difference of opinion among the ulama. As stated earlier, this power was enjoyed by the mullas-‘ the muslim divines in their capacity as the mujtahids-‘ the interpreters of the Canon law’. They made use of this power by issuing what where called the fat was ‘the religious decrees’. The right to appeal against their fat was lay with the court of the Sadr at the provincial level and the sadar (Sadar of the Sadrs) or the chief sadr of the empire constituted the highest appellate authority in this regard. These officers were all the nominees of the Mughal emperor, who held their office at the Pleasure of the latter. According to the Mahzar, Akbar reserved to himself the function of interpretation of the Muslim law which was previously delegated to the chief Sardar of the empire.

As stated elsewhere Akbar had a very bitter experience at the hands of the orthodox sunni ulama who held office of profit , under the leadership of his chief Sady Aldum Nadi, and exercised great influence over the state affairs for over a decade. What to say of granting religious freedom to the non-muslims, the orthodox sunnis did not allow Akbar even to act as the impartial ruler of the musalmans themselves. Because they discriminated against the Shias and publicly dubbed the Mahdavis as the heretics. They stood in the way of Akbar in the achievement of his ideal to transform the theocratic Mughal state into a Secular nation state of India.



Cover Page



The international situation of the muslim world also called forth a clarification of the policy of the Mughal empire the Shia Kingdom of Persia and the Sunni States were at war more for religious than political reasons. The shah of Persia claimed to be the leader of the shias while the ottoman sultan of Turkey claimed Khilafat over the muslim states, particularly of the Sunnies. These warring states were egregious of know what policy mughal empire proposed to follow, the declaration of Akbar signed by some of the leading divines announced his policy in unambiguous terms to all concerned, both in India and outside. The mughal emperor refused to identify himself with any creed and declared his determination to follow an independent policy of enlightened toleration within the ambit of the Quran, Hadis and common agreements between the accredited divines.

## Conclusion

On viewing all the Assertions of the historians and critical views on the Akbar's religious policy it is better to conclude that Akbar was one of the emperors who originally separated politics from the religion. And the first king in the mughal emperors who clearly separated the religion, from the politics .The religious based administrative policies had made him very popular and generous-specially in Non-Muslims. His religious policy was nor fully accepted at well as bitterly criticized by orthodox Muslim like mullas. Akbar's religious policy and views moulded his state policy. He had played the role of decisive from in the Indian society ever since the advent of Islam which most of his people had refused to embrace. Indian social-political order had been completely known to him and he fully understood the centrifugal tendencies of India this made to eliminate there by seperating religion from politics. I conclude this research article with great emperor Akbar Words: "The World is a bridge, cross of but build no house upon it"

## References

1. Abu Al-fazl ibn Mubarak. The ayin Akbary or the institutes of the Emperor Akbar. Translated from the original Persian, London: Social Sciences, 1777.
2. Alam, Muzaffar and Sanjay Subrahmanyam. "The Deccan Frontier and Mughal Expansion, ca. 1600: Contemporary Perspectives," Journal of the Economic and Social History of the Orient, Vol. 47, No. 3 (2016).
3. Habib, Irfan. "Akbar and Technology," Social Scientist, Vol. 20, No. 9/10 (Sept.-Oct. 1992).
4. Richards, John F. The Mughal Empire, Cambridge: Cambridge University Press (2020).
5. Schimmel, Annemarie and Burzine K. Waghmar. The Empire of the Great Mughals: History, Art and Culture, London: Reaktion Books (2004).



Cover Page



6. Smith, Vincent A. Akbar the Great Mogul, 1542-1605, Oxford: Clarendon Press (1919).
7. Habib, Irfan (1997), Akbar and His India, Oxford University Press, ISBN 0195637917.
8. Nath, R (1982), History of Mughal Architecture, Abhinav Publications, ISBN 9788170171591.
9. Beveridge Henry. (tr.) (1907, Reprint 2021). The Akbarnama of Abu'l Fazl, Vol. I, Kolkata: The Asiatic Society, ISBN 81 7236 092 4.
10. Peter van der Veer, "Religious Nationalism: Hindus and Muslims in India", University of California Press, February 7, 1994, ISBN 0-520-08256-7
11. Memoir of the Emperor Timur (Malfuzat-i Timuri) Timur's memoirs on his invasion of India; Compiled in the book: "The History of India, as Told by Its Own Historians. The Muhammadan Period", by Sir H. M. Elliot, Edited by John Dowson; London, Trubner Company; 1867–1877
12. Zahir ud-Din Mohammad (2002-09-10). Thackston, Wheeler M.. ed. The Baburnama: Memoirs of Babur, Prince and Emperor. Modern Library Classics. ISBN 0375761373. "Note: Gurkānī is the Persianized form of the Mongolian word "kürügän" ("son-inlaw"), the title given to the dynasty's founder after his marriage into Genghis Khan's family."
13. Robert L. Canfield, Turko-Persia in historical perspective, Cambridge University Press, 1991 . pg 20: "The Mughals- Persianized Turks who invaded from Central Asia and claimed descent from both Timur and Genghis - strengthened the Persianate culture of of Muslim India"
14. Ross Marlay, Clark D. Neher. 'Patriots and Tyrants: Ten Asian Leaders' pp.269 ISBN 0847684423 Dasgupta, Ajit Kumar (1993). History of Indian Economic Thought. Routledge. p. 45. ISBN 0415061954.
15. Khan, Iqtidar Alam (1968). Journal of Royal Asiatic Society 1968 No.1. p. 29-36.