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## Analyse The Mughal Administration With Special Reference To The Mansabdari System



\* Mrinal Kanti Saren

\* Dept. of humanities (History), Singhania University, Jhup Jhunu, Rajasthan, India



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### ABSTRACT

*In Mughal Dynasty / Empire Mansabdari system comprised a part of a developed or advanced kind of administration. Mansabdari system disciplined the Mughal Administration. By virtue of this system Mughal administration held its long & sway (went on for a long time). The duration of the Mughal Empire depended largely on the improvement or deterioration of (Emperor Aurang-zeb) the Mansabdari system. Towards the end of the tenure of the Mansabdari system broke down. As a result, Mughal administration fell weak. In consequence Mughal Empire marched towards a speedy downfall.*

**Keywords:** Dynasty, Developed, System, Improvement, Downfall

### Introduction :

In the beginning, particularly during the period spanning the tenure of Babar and his son Humayun, Mughal Empire and administration was only in some ways, the continuation of the administration system as was in vogue during the Sultani period. It was almost impossible for these two emperors to reform the administration system in any way. Actually what we know now as Mughal administration incorporated in the period of Akbar the great. The rules/system of administration made by Akbar was in effect during Mughal system of empiricism. But some change in the administration came in during the period of Shahajahan. The liberal principles the nationalism and secularism that Akbar brought in changed greatly in the period of Shahjahan, and he had recourse to narrow and fanatic principles. During Aurang-zeb this narrow fanaticism reached its climax. It told upon the Empire. The base of the Mughal Empire weakened gradually.

### Mughal Administration :-

Mughal administration was despotic and monopolistic. Its chief characteristic was its dependence on (military power) militarism. With the change of the personality in the Emperor, the discipline in the military changed. And with this changed the show of loyalty and obedience of the subjects. Naturally, the quality of administration depended to a large extent, on the personality and military pragmatism of the emperor. Having fashioned or brought into vogue his popular system of Mansabdar and having bestowed on his Mansabdars the rights to Jaygirs, Akbar assigned this Mansabdars with some military tasks. And this was one of the characteristics of the administrations of Akbar. The emperor did not keep any permanent military army. If he felt it necessary, he would deploy all the people of the country, if they were of sound health, in the service of the motherland. This was the 'be all and

end all' of his militaricism. This was the 'sine qua non' of his military principles. Practically, this system was not right/appropriate. To speak the truth, it is the Mansabdars who performed military duties and responsibilities. When Akbar ascended to the throne there was no trained army. With a view to military reformation, he appointed Shahbaj Khan to the post of MIRBOXI and prepared a plan. This is known as **Mansabdari System**.

In his administration there were Mansabdars of as many as 33 categories. In his system of administration each and every Mansabdar was to keep ready the required number of soldiers, elephants and horses as per his category. One Mansabdar kept 10,000 soldiers at the highest and the Mansabdar of the lowest category would maintain only ten soldiers. Mansabdars received monthly wages even for the military works they helped to do with. They received salaries according to their categories/ranks. During a battle they were supposed to be present with their soldiers ready. The system was basically akin to the 'SAMANTA' system in Europe.

In the Mughal system of administration the emperor was virtually the supreme ruler and law-giver. His decision was always absolute. The emperor was the rightful person to appoint, change and dismiss a worker. Although the emperor was legally the supreme power holder, his decisions used to be influenced by the employees recruited from the sophisticated Muslim class. Again in case of a fanatic emperor like Aurang-zeb, the KORAN prevailed over all sorts of works.

Some historians think that in the Mughal administration the emperor was the supreme controller of the state and religion at the same time. But it is not wholly true that only Aurang-zeb was the only ruler. Other emperors managed administration in the admixture of religion and state as well.



The chief principle of the Mughal administration was to save or protect the subjects from the outside/foreign invasion as well as indigenous troubles. The chief duty of the ruler was to collect/raise taxes. Except/Barring these two duties Mughal emperors had no other duty sanctioned by law or no statutory duty other than these ones. The other duties they performed were nothing but the personal endeavours of them. They did not consider the King as having any duty at all in the field of art, literature and education. The PREMIER or wajir was the highest (personality) portfolio among the royal employees deputed to oversee the works of the emperor. Distribution of wages/money and collection of rentals were the duties of tax-collectors. KHAN-E-SAMAN supervised government factories as well as family matters of the emperor. Sadar-E-Susthar was the religious advisor of the emperor.

In Mughal administration ministers could not freely discharge their duties. They acted only as subordinates to the emperor or as clerks of high position. There were also so many workers of lower rank other than those of the high category.

During Mughal regime as 'subadar' was employed in each and every province and 'SUBA'. Not only that, a collector-in-charge was there to collect taxes and dispatch/send to Delhi treasury whatever amount proved extra after the administrative expenses of Subadars. A civilian was there to manage civil cases while the subadars performed the duties relating to criminal cases and security matters. In different parts

of the state there was a lawyer. In every city there remained a 'Kotoal' or chief administrator to keep law and order. In villages there were Jaminders to maintain law and order. Besides all these officials, every Suba had officials of various rank and category like Sadarkaji, Wabinbid, Muhatsib and Mirbakar.

A convict was then punished according to the codes of the KORAN. Auranga-zeb made the act of judgment a bit easy by making a code of administration called FATORAT-E-ALAMGIR. There were different types of punishment for different types of crimes.

The Mughal emperors believed in god gifted regal powers. Babur defied subjection to khalifa and established his own integrity and sovereignty. Humayun considered himself as God's deputy on earth. Akbar's opinion about Royalty (the crown) was as such - he equated the regal administration to the service of God, rather worship of the Almighty. The ideal of bringing the civilized societies under a single administration system acted behind his empiricism. Aurang-zeb took the service of God and the development of Islams as his ideal, of course, his philosophy was narrow to a certain extent.

#### Conclusion :

In fine, it may be said that Mughal administration was chiefly autocratic or one man rule. Although there were some traces of liberalism, it can in no way be said to have been oligarchy or monarchy in the truest sense of the term. Only depending on the military power this Mughal Empire and administration continued its reign for a long time.

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