

Abul Fazl: Monarchy

- * Sheikh Abul Fazl (1551-1602) was the important political thinker and Historian of Mughal Dynasty. He was contemporary to "AKBAR". He is well-known for his liberal, rational and secular approach.
- * Political thoughts of Fazl is found in his two famous writings: a). Akbari Nama and b). Ain-i-Akbari. Further Akbari Nama is divided into two parts or volumes. In first volume, he mentioned the history of Mughal Dynasty; along with the account of earlier Mughal Emperors. And in second volume, he mentioned the account of reign of Akbar. On the other hand, In Ain-i-Akbari, he mentioned about the Mughal Administrative System, which was there during the reign of Akbar.
- * Like Zia Barani of Delhi Sultanate, the ultimate aim of Fazl was also to maintain Social Stability, in other words to ensure the interest of each and every community of society to some extent, so that there would be no discontentment in any community, which may result into rebellion against

Mughal Empire.

☆. Monarchy

*. Theory of Kingship.

*. In political thought of Fazl, we can trace two theories of Kingship, one is based on Social Contract and another one is Divine Right Theory.

*. "Social Contract Theory" is given by Fazl in Ain-i-Akbari. Here, he first of all; represent the picture of Pre-State Society, which is similar to Hobbesian State of Nature.

*. Fazl argued that, without any authority (King), Jaan (life), Maal (Property), Namus (honor) and Din (Religion) of the people in society was not safe and there was situation of anarchy in the society. At that time, an individual strongest of all promised to protect Jaan, Maal, Namus and Din, in lieu of obedience from the people.

*. Divine Theory of Padshahat (Badshahat)

*. For Fazl Padshahat (Badshahat) meant 'an established owner', where 'Pad' stands

for stability and Shah means owner, in other words Padshah (Badshah) means established owner who can't be eliminated by anyone. Badshah was the superior position in Mughal Empire as compared to Sultan in Delhi Sultanate. According to Barami, Sultan only had temporal sovereignty that means he is supreme in administrative, economic and social affairs; but he does not have the supremacy in religious affairs. He cannot command the religious laws. Therefore, Barami considered Sultan as "zil-i-ilahi" i.e. the shadow of God (Allah), however, Sultan do not possess absolute sovereignty, thus Barami acknowledged supremacy of Caliph or Ulema (Priest) above Sultan.

*. On the other hand, Fazi argued that Badshah is ultimate authority in religious, political, social and economic matters. He discarded the idea of Barami, thus, he advocated Badshah possess absolute sovereignty, rather than just temporal sovereignty. Therefore, Badshah can even command the religious laws. There is no agent between Allah and Badshah. Thus, Badshah is above Ulema.

*. Abul Fazl termed Badshah as "Farr-i-izadi" that means Badshah is the light derived from Allah. He is sent by Allah himself. Allah throws the light of kindness on Badshah. He directly work as agent of Allah.

*. Fazl also mentioned the concept of Patrimonial State (Patriarchal State), which means all the authority is derived from Badshah, he is the centre of power. In the words of Harbans Mukhia "Everything belongs to Badshah and rewards to nobles, princes and subjects are favours not their rights".

* Duty of King *

- Before enumerating the duties of Badshah (Akbar), he mentioned some of the qualities which Badshah must have:- a) Tolerance
b). Broadmindedness c). Strong sense of Justice.

- Badshah should protect Jaan, Maal, Namus and Din of people and should work for the welfare of people.

- Badshah should provide stability and good governance to ensure economic prosperity and peace to people as Akbar is doing in his Empire.

- Badshah should expand his state boundary.

- * Fazl also appeal to the Badshah to follow paternalism i.e paternal care for his subjects as father is caring for his children.

- * According to Fazl, Badshah should also ensure justice in the society.

In a nutshell, for Abul Fazl Kingship is composition of paternal love towards subjects and priceless jewel of justice.

- * Fazl also argue that it is the duty of king to observe and ensure Sulh-i-Kul i.e absolute peace.

Sulh-i-Kul
(Doctrine of Peace).

- * Fazl under the concept of Sulh-i-Kul mentions that Badshah should not discriminate on the basis of faith in the society.

*. Thus, he appealed for tolerant religious policies. He also advocated that essence of all the religions are same, only their path is different. So, Fazl was an important advocate of Right to freedom of religion. He also appealed the king and people to broaden their outlook i.e. freedom from bounded thoughts and to seek good values of different religions.

*. To conclude we can say that Badshah should have quality of tolerance for existing beliefs, he should not reject traditional way of his people; which were necessary and complementary to establish doctrine of SULH-I-KUL.

*. we can also trace the implementation ~~of~~ of the Doctrine of "SULH-I-KUL" during the reign of Akbar, when he abolished the Jaziya, a tax on non-muslims.

☆. POLITICAL Obligation

Fazl talks about habitual obedience and a child give to his parents. Subject should obey Badshah as he is the representative of Allah. A complete man who could never be wrong.

Division of Society

*. Farz divided the existing society into 4 classes in the order of precedence.

1. Fire → warrior class.
2. Air → Merchant class.
3. Water → Intellectual class / Brahmins and Ulema.
4. Earth → working class like peasants and labour.

Here, we can observe that Farz placed Brahmins and Ulemas at third position, which signifies that they had less importance in Mughal Dynasty, as compared to Delhi Sultanate.

However, at the same time Satish Chandra, also observe that there was prejudice of contemporary upper class towards lower class. Thus, they could not aspire for post in administration. In this regard, Farz also mention that:-

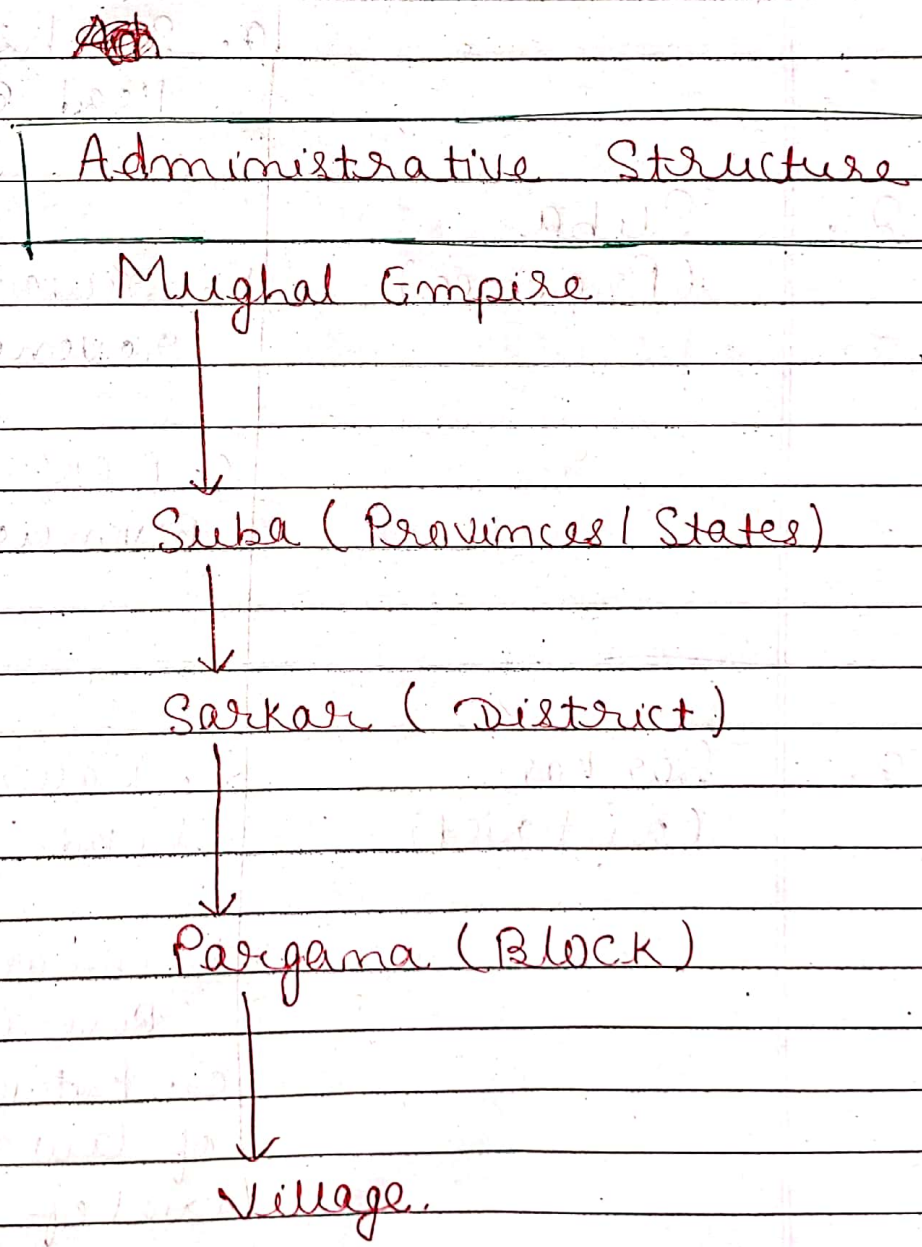
- a). Farr-i-Izadi to establish social stability by not permitting the lower class to arise.
- b). He also mentioned that Akbar is commanding to Dalogars to keep an eye

to maintain social stability.

* Justice

- * Justice for Fazl meant punishing wrong doers. He also argues that justice should help innocent people.
- * King should be kind and harmonious, while dispensing justice and should treat his people as children.
- * While dispensing justice, Badshah should always keep in mind that he ~~was~~ is sent by God on Earth to ensure peace and justice for all.
- * While dispensing justice, King should equally treat everyone and should not hurt anyone.
- * For Fazl, justice also meant to take care of basic needs of the people.
- * While dispensing justice, Badshah should keep himself in the shoe of Criminal and make judgement after knowing the condition and situation in which crime was committed.

- * To increase goodness of the State, King should reward good people and punish wrong doers.
- * Thus, Badshah was the highest Judiciary and he does not needed any religious assistance; while dispensing Justice.



1. Mughal Empire

a. Badshah

b). Diwan (Wazir):-
Incharge of revenue
and finance.

c). Mir Bakshi - Incharge
of Military Department

a. Sipahsalar (Nizam):-
Head Executive

2. Suba (Province)

b. Diwan - Incharge of
revenue department.

c. Bakshi:- Incharge of
Revenue department.

3. Sarkar (District)

a. Fauzdar:- Administrative
head.

b). Amal / Amalguzar:
Revenue Collection

c). Kotwal:- Maintenance
of law and order, the
trial of Criminal cases
and price regulation.

4.

Pargana

a. Shiqdar:-

Administrative head
combined in himself,
the duties of fauzdar
and Kotwal

b. Amin ~~panungo~~ panungo
:- Revenue officials

5.

Village

a. Muqaddam.
: Headman

b. Patwari: Accountant

c. Chowkidar:
watchman

Army

like Barani, Faizal also acknowledged the importance of army to protect the empire from external aggression and for territorial expansion.

He classified army into 5 categories,

a. Cavalry: Horsemen; further divided into two parts:-

i). Bargis :- Soldiers receiving horses, arms, dress etc from the State.

ii). Siledar :- Soldiers, who have their own horses.

b. Infantry :- Foot Soldiers.

(i). Bandukchi (Riflemen).

(ii). Samshirbaz (Swordsmen).

c. Elephantry :- fighting as well as for carrying load.

d. Artillery :- Canons.

e. Navy :-