

treatment of others.¹ Yet the gulf opened by differences between the Khan i-Khanan and the Prince Murad became unbridgeable; in 1598, Murad was recalled to Court, and the Khan i-Khanan was ordered to remain in the Deccan, although he too wished to go to Court. Abu'l Fazl warned him to think no more of leaving his command, and assured him that Akbar would not tarry long in Agra. As he was keen to conquer the Deccan, the Khan i-Khanan should realise that the opportunity for glory there, was very favourable.²

Abu'l Fazl's letters made no impression on any of the Deccan commanders. When Abu'l Fazl himself was sent to the Deccan, he soon became estranged from the Khan i-Khanan. His second last letter to the Khan i-Khanan in the *Mukatabat* is a mixture of sarcasm and sneers.³

Having failed to influence Murad through his favourites, when he died of drink, Abu'l Fazl wrote direct to his successor, Prince Daniyal, advising him to prevent the chief officers deserting by handling them tactfully. He advised that they should be granted separate interviews, be individually encouraged, and have their faults overlooked. It was essential to win through benevolence the hearts of all, particularly those of the high-ranking *mansabdars*. There were many ways of achieving that aim. When money was short, gifts should be distributed secretly, to disarm jealousy; otherwise robes, horses and money should be distributed openly. *Mansabdars* should be taken into the commanders' confidence; they should be promoted where appropriate and their *jagirs* increased. Important people should be visited at their residences. No gift from men of meagre resources was to be accepted. Often much could be achieved merely by sending a plate of food. Sincere people in whom the Prince had confidence should be encouraged to report privately upon the true state of affairs. Prayers should not be neglected, particularly the morning prayers. The blessings of ascetics and dervishes should be eagerly sought. Each business matter should be performed at its proper time. Historical and ethical works should be read out aloud regularly in the Prince's court, and discussed.⁴

¹*MA*, II, p. 141.

²*Ibid*, II, pp. 135-36.

³*Ibid*, II, p. 152-53.

⁴*Ibid*, II, pp. 81-83.