CONCLUSION

The Mughal empire flourished in India for almost three centuries. The Mughal emperors generally adopted a policy of toleration and compromise towards their subjects. The vernacular religious literature produced during that period appreciated the liberal attitude of the Mughal emperor’s. The religious literature of Pushtimarga and Radhavallabha sect in particular, praised the Mughal emperors for maintaining amity with their non-Muslim subject. The saints of Radhavallabha sect were attached with emperor Humayun and many of them were in royal service, like Parmananda. It is said that Humayun granted, 300 bighas of land to the Gowamis of Jangambari Math at Benaras, and he sought the blessings of Guru Angad, during his flight from Hindustan.

Akbar’s reign was considered as the commencement for cultural syntheses in India. By his policy of Sulh-i-kul, he attempted to accommodate, every section of the society without any religious distinction, and a large number of non-Muslims were admitted into the imperial administration. The cultural institutions flourished under the patronage of the emperor. As he was always eager to have a knowledge of various religions, he invited and sometime visited to the saints belonging to different religious sects. Akbar visited Guru Amardas, and dined with ordinary people at Guru’s langar and he granted a piece of land to the latter’s daughter Bibi Bhani. Akbar also visited Guru Arjan Deo at Govindwal and remitted the revenue of Punjab for that year on the Guru’s request.
Akbar patronized the saints of Pushtmarga by granting lands at Mathura, to Gosain Vithalnath and his descendents. Akbar’s mother Hamida Bano Begum also issued *farman* in favour of Vithalnath. Akbar prohibited the killing of peacocks in Pargana Sahar at the instance of Vithalnath. Akbar also enjoyed the company of a large number of saint poets of Pushtimarga, like Surdas, Khumbandhas, Chaturbhuj Das, Naraindas Lohana, Nand Das etc. He also visited Swami Haridas to listen his songs. The famous saint Dadu was invited by Akbar at Fatehpur Sikri. The Jakhbar Jogi Mahant Udent Nath received land grants of 200 bighas, and then after sometime of 50 bighas. He was also invited by Akbar to his court. Akbar’s nobles, Abul Fazl, Abdur Rahim Khan-i-Khanan, Man Singh, Todarmal also had relations with these saints. The Jain Gurus, like Hira Vijaya Suri, Bhau Chandra Upadhaya, Siddhi Chandra etc. stayed at the Mughal court and received titles, many concession and land grants by Akbar. The influence of Jain Gurus was so much on Akbar, that he prohibited the slaughter of animals on certain days and also abstained himself from meat. The Chaitaniya sect of Vrindavan and a large number of temple enjoyed Akbar’s patronage. He granted large tracts of land as *madad-i-māash* to the temple’s belonged to this sect. Akbar also granted 480 bighas of land to Malik Arjunmal, of Jangambari Math at Benaras. So, during the reign of Akbar, the saints and different divines were accommodated by the Mughal government and they played a vital role in the formation of composite culture at the Mughal court.

Jahangir having a cosmopolitan nature, and always curious to have company of divines adopted the same policy of tolerance pursued by his father. In his memoirs he extensively wrote about the customs
of the Hindus. Jahangir visited Jadrup Gosain many times and by the latter’s influence, he released Khusrau from confinement and also made alteration in weights. The Sikh Guru Hargobind was his friend and many Jain Gurus stayed at his court and received many concession for their community by his farmans. The Jogis of Jakhbar, Goswamis of Jangam Bari Math, Brahmans of Pushkar and the priests of Chaitanya sect were benefited by Jahangir’s generosity and received a large number of land grants.

Shahjahan did not try to reverse the policy of his fore fathers. He gathered the people of different religions and castes at his court. His reign witnessed a large number of famous Sanskrit writers. The descendents of Vithalnath of Pushtimarga received many grants, and the emperor was always ready to protect their property rights. Shahjahan beside a large number of land grants to Chaitanya sect, issued a farman for the sounding of time gong, in favour of a temple belonging to this sect. He also granted lands to Jangams of Benaras and frequently issued farman for the protection of their property. His son Murad Bakhsh granted ‘ghee’ for the lighting of lamp, to Mahakaleswar temple of Ujjain. Dara Shikoh having a mystic bent of mind also had good relations with the non-sufi saints like Baba Lal, Gur Har Rai etc. So, this is a depiction of the religious liberty enjoyed by every section of the society during Shahjahan period.

Aurangzeb was as liberal as his fore fathers. His lavish land grants to different religious institutions and his patronage to a large number of non-Muslim divines, is a depiction of his broad and liberal religious outlook. The Jain saints praise the emperor for the religious freedom enjoyed by them during his period. Aurangzeb’s grants to
Jahgambari Math of Benaras, his friendship with Mahant Anand Nath, the Jakhbar Jogi, granting 8 villages and some rupees in favour of Mangal Das Bairagi, his grants to the Gosains of Benaras and Jain saints and land grant to a pujari of the temple of Gawahati, is a testimony that Aurangzeb was not a bigot, and whole heartedly supported non-Muslim divines. His farman of 300 bighas of land to the temple of Chitrakoot, with the statement that this grant was meant for the purpose of ‘puja and bhog’ of Thakur Balaji, is a clear indication that the emperor was not against the religious practices of his subject, they enjoyed complete religious freedom. Beside it, there are a large number of grants of Aurangzeb to different pujaris, bairagis, jogis and priests etc. So, during the time of Aurangzeb the Mughal court retained its identity as the abode of composite culture in India.

The later Mughal emperor were also liberal and tolerant like their predecessors. Bhadurshah, Farrukh Siyar, Muhammad Shah, Shah Alam II, maintained relations with non-sufi saints and liberally granted lands to a large number of jogis, bairagis, sanyasis, faqirs etc. So, it can be said that all the Mughal emperors were liberal and tolerant and always ready to extend financial support and religious freedom to their subjects and their relations with non-sufi saints of the time were land mark in the history of medieval India. Their contribution in the formation of composite culture in India is magnanimous.