JAHANGIR’S RELATION WITH NON-SUFI SAINTS

Jahangir was a man of cosmopolitan nature. He was a learned scholar and proficient in many languages. In Persian literature he surpassed his contemporaries. Like his great grand father, Babur, he wrote his autobiography in Persian. He was a naturalist and simultaneously was a student of comparative study of religions. In his Memoirs, he wrote extensively about the beliefs and customs of the Hindus.\(^1\)

Like his father, he was liberal in his religious outlook. He was the son of a Rajput princess, Man Bai, the daughter of Raja Bharamal Kachhwaha of Amber.\(^2\) He celebrated the festivals of Hindus and Parsees.

Jahangir in his Memoirs, informs about the Hindu festivals, celebrated at this court with great éclat and rejoicing. He celebrated the festival of Rakhi, and ordered the Hindu Amirs and heads of the castes to bind ‘rakhi’ on his arms.\(^3\) He also celebrated the ‘Diwali’ festival, and took part in gambling with his attendants, which continued for three nights.\(^4\) The festival of ‘Holi’,\(^5\) and ‘Dussehra’, were duly celebrated at the court. There is a Painting of Jahangir by Govardhan (C.1615-25 A.D) playing Holi, Festival).\(^6\) On the day of Dussehra, decorated horses and elephants were brought before Jahangir as per the custom.\(^7\)

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5. Ibid – p.120, Eng. Trans. vol-I, p.245.
There was a custom among the Hindus, that, every year on the day of death anniversary of their fathers and dear ones, they prepared food and brought perfumes, and invited learned men in an assembly to commemorate the occasion. So, when the death anniversary of Akbar coincided with this custom of Hindus, Jahangir also performed the ceremony according to this custom and sent his son Prince Khurram to the tomb of Akbar for the arrangement of such an assembly and gave 10,000 rupees for distribution among the needy.\(^8\)

During the 15\(^{th}\) regnal year, i.e. 1620 A.D., when Jahangir was in Kashmir, The Festival of ‘Vethtarwah’ took place. This festival was celebrated to commemorate the discovery of river ‘Jhelam’. It was celebrated in the Muslim month of ‘Shawwal’. Every year on the night, the inhabitants (Brahmans) of the place, lit the lamps on the banks of the river, according to the ancient custom. Jahangir went to see the festival in a boat and admired it.\(^9\)

Jahangir also had belief in astrology. Jotik Ray was one of the skilled and trusted astrologers at his court.\(^10\) Jahangir having so much confidence in astrologers, that without consulting them, he will not undertake any journey nor do anything.\(^11\)

According to Sir Thomas Roe, Jahangir consulted with Brahmin astrologers before Khurram’s departure to Deccan.\(^12\)

Jahangir having a passion and eagerness to know about different religions, frequently visited religious divines and sometimes invited

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\(^8\) Ibid – p.120, Eng. Trans. vol-I, p.p.246-47.
\(^12\) Embassy of Thomas Roe to India, 1615-19, ed. William Foster, Asian Publishers, Jalandhar, 1993, p.171.
them to his court for religious discourse Jesuit Fathers visited his court for religious discussion.\textsuperscript{13}

So, people of different religions, castes and belonged to different countries were presented at Jahangir’s court, and every one was free to practice his own religion. According to Edward Terry who visited India (1616-19 A.D) during Jahangir’s time, said that every one had liberty to profess his own religion freely.\textsuperscript{14} He further says that all religions were tolerated and their priests were in good esteem.\textsuperscript{15} According to Pietro Della Valle, Hindus and Muslims lived peacefully together in Jahangir’s India and had equal opportunities in civil and military service.\textsuperscript{16}

Jahangir regarded the sentiments of non-Muslims so much so, that he appointed Sri Kant Kashmiri as the ‘Qazi’ (judge) of the Hindus, in order to solve their disputes according to their religion.\textsuperscript{17} During 16\textsuperscript{th} regnal year (1621-22 A.D.) when Kangra was annexed, Jahangir went to see the temple of Durga.\textsuperscript{18} In the 14\textsuperscript{th} regnal year, i.e. in 1619, A.D. when Jahangir visited Mathura, he went to see the temples at Brindavan.\textsuperscript{19}

During 1621 A.D, Jahangir on his way to Jammu and Kangra, halted at Haridwar, situated on the bank of river Ganga. He described the place as, “one of the most famous places of worship of the

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\textsuperscript{14} Edward Terry, Early Travels in India, op.cit. p.315.
\textsuperscript{15} Ibid – p.331.
\textsuperscript{17} M.Athar Ali, Mughal India Studies in Polity Ideas, Society & Culture, Oup, Delhi, 2006, p. 193.
\end{flushleft}
Hindus”. He gave in charity, money and goods to those Brahmans engaged in worship there.\textsuperscript{20}

In order to respect the sentiments of Hindus, Jahangir prohibited the cow slaughter in his empire. This ban on cow slaughter was observed by many English travellers in Gujarat and Cambay.\textsuperscript{21}

So, Jahangir having tolerant attitude towards other religions and maintained relations with religious divines, saints and recluses of various sects and religious organisations.

\section*{2.1 Jahangir’s Relations with Sikh Gurus}

\textbf{Jahangir and Guru Arjan Dev}

Guru Arjan’s relations with Akbar were very cordial and once Akbar visited him at Govindwal. After the death of Akbar, when Jahangir ascended the throne, his eldest son, Khusrau revolted and fled towards Punjab.\textsuperscript{22} Pursued by the imperial army, he was captured on the bank of Chenab.\textsuperscript{23} During the course of his flight, Khusrau met Guru Arjan and sought his blessing.\textsuperscript{24} He visited the Guru. At Tara-Taran and begged for his hospitality. Guru observed Khusrau’s evil plight, and gave him five thousand rupees for his expenses.\textsuperscript{25} Guru Arjan’s elder brother, Prithia bore enmity against him and Chandu Shah, diwan of Lahore, also became his enemy because the Guru had

\begin{itemize}
  \item \textsuperscript{22} Tuzuk - p.p.23,24, Eng. Trans. vol-I, p.p.67-68.
  \item \textsuperscript{24} Ibid – p.34, Eng. Trans. vol-I, p.72.
  \item \textsuperscript{25} M.A. Macautiff, The Sikh Religion, Low Price Publication, Delhi, 1993, vil-III, p.85, (Hence forth Macauliff).
\end{itemize}
not betrothed his son Har Gobind to his daughter.\textsuperscript{26} Both Prithia and Chandu joined hands and planned to destroy the Guru.\textsuperscript{27} After Prithia’s death, his son, Mihrban took advantage of Guru’s meeting with Khusrau, and informed this incident to the Emperor Jahangir through Chandu and conveyed, that the Guru promised Khusrau, that he would become the emperor.\textsuperscript{28} The \textit{qazis} and \textit{pandits} also took this incident as a favourable opportunity to turn the tables against the Guru by charging that he had compiled a book which was against the teachings of Islam and Hinduism. Chandu Shah induced Jahangir to summon The Guru to his presence.\textsuperscript{29}

When Guru Arjan presented himself before Jahangir at Lahore, the Emperor asked him, why did he bless the rebel Khusrau and gave him monetary support. The Guru replied that he treated every one equally, as Khusrau visited his in a poor condition, so on the ground of humanity, he (Guru) helped him and also for the reason that he was the grandson of emperor Akbar, who always favoured and respected Guru’s house.\textsuperscript{30} Jahangir was unmoved by the Guru’s truthfulness, imposed a fine of two lakh rupees on him. He also asked the Guru for some alteration in the Granth Sahib. But the Guru refused to pay fine as it was improper to impose a fine on religious divines, but fine was meant for thieves, robbers and adulterers, he also refused to alter even a line from the Granth. \textsuperscript{31} Then he was imprisoned, at Lahore fort where he severely tortured. One day the Guru with his five Sikhs went

\textsuperscript{26} Ibid – p.p.75,80.  
\textsuperscript{27} Ibid – p.87.  
\textsuperscript{28} Ibid – p.p.89,90.  
\textsuperscript{29} Ibid – p.90.  
\textsuperscript{30} Ibid – p.p. 90,91.  
\textsuperscript{31} Ibid – p.p.91,92.
to take bath in the Ravi river, after bath Guru gave up his life due to severe wounds.\(^{32}\)

According to Jesuit account, Guru Arjan was subjected for punishment due to the fact that he congratulated Khusrau during his revolt, and fine of a hundred thousand *crusadoes* (Rs. 250,000) was imposed on him. He faced miseries by those who, formerly paid him reverence.\(^{33}\)

According to *Dabistan-i-Mazahib* Jahangir called Arjanmal on account of his having offered prayers for the king’s son Khusrau. After Khusrau’s capture, the king ordered the imprisonment of Arjanmal and wanted to extort a large sum of money from him.\(^{34}\) As a result, the Guru was imprisoned and put under the charge of Chandu. The Guru was subjected to severe tortures by his enemies, and at last he died on June 1606 A.D. as the tortures were unbearable for him.\(^{35}\)

According to Melcom, his (Guru Arjan) martyrdom was caused by the active hatred of a rival Hindu zealot, Danichand Kashstriya whose writings, he refused to admit into the *Adi Granth.*\(^{36}\) So, this is evident from the above sources that Guru Arjan was imprisoned on political grounds, rather than religious, and Jahangir was not solely responsible for his death, but it was Guru’s enemies who were responsible for the rigorous tortures inflicted upon him, which resulted into his death.

\(^{32}\) P.R.Chaturvedi, Uttari Bharat Ki Sant Parampara, op.cit. p.315.
\(^{33}\) Jahangir & the Jesuits, op.cit, pp.11-12.
\(^{35}\) Macanliff, vol-IIIp.p.92,93,100.
\(^{36}\) Melcom, Sketch of the Sikhs, Asian Educational Services, New Delhi, 1986, p.32.
Jahangir and Guru Har Gobind

After Guru Arjan’s death, his son Har Gobind became the 6th Guru. From the very beginning he adopted the style of a soldier. He raised an army and started sitting on a throne. He converted a race of peaceful enthusiasts into an intrepid band of soldiers. He was invited by Jahangir to his court, on account of a complaint, made by Chandu Shah.

It was 1612 A.D. when, Guru Gobind Singh reached Delhi and was received by Jahangir with respect. The emperor was very much impressed by the Guru’s personality and his religion knowledge. They frequently went out for hunting and on one occasion the emperor was saved by the Guru from a tiger.

It is stated in ‘Dabistan-i-Mazahib’ that on account of the fine imposed on his father Guru Arjan, Har Gobin was imprisoned at Gwalior by Jahangir and was released after twelve years. But according to Macauliff, once emperor Jahangir suffered a severe illness. His astrologer, advised him, that if a religious person, like Guru Har Gobind was sent to Gwalior fort, his health would be restored. So, in compliance with the emperor’s wish, the Guru went to Gwalior fort and remained there as a prisoner. Afterwards by the

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38 Melcom, Sketch, op.cit.p.p.33,36.
39 Macauliff, vol-IV, p.11.
efforts of Wazir Khan, (an influential noble) the Guru was released from the prison.44

Later on, friendship developed between them and Chandu, the Guru’s enemy was also punished. 45 When Jahangir started his journey towards Kashmir, he was accompanied by the Guru. On the way they encamped near Amritsar and spent a night at Tarn-Taran. Nur Jahan with other ladies went to meet the Guru’s mother. 46 Jahangir remained a few days with the Guru and then started his journey towards Lahore.47

2.2 Jahangir and Jadrup Gosain

According to ‘Dabistan-i-Mazahib’, Jadrup Gosain, belonged to the group of ‘Dhandari’ sanyasis (mendicants). He was the son of a wealthy jeweller Brahman of Gujarat. 48 At the age of 22 years, he left his parents and family and became a sanyasi. 49 He was well versed and had an excellent knowledge of the science of Vedanta, the science of ‘tasawwuf’ (Sufism). 50 According to Mutamad Khan, Jadrup had expounded the concepts of Muslim. Mysticism with his own mysticism.51

During 1617 A.D. when Jahangir was passing through Ujjain, he went to meet Jadrup Gosain who lived near the corner of a jungle. Jhangir mentions in his Memoirs, that the popularity of Jadrup’s austere life reached him, and at first he wanted to invite him at Agra,

47 Ibid – p.34.
48 Dabistan-i-Mazahib, op.cit.p.p. 184-85..
51 Mutamad Khan, Iqbalnam-i-Jahangiri, vol-III, p.p.95-96..
but gave up the idea out of regard for him. So when Jahangir was passing through Ujjain in his eleventh regnal year, he could not desist himself to meet the *sannyasi*. He walked on foot for some distance to reach his abode. His residence was a hole on the side of a hill.\(^{52}\)

Jahangir described at length the size of his cell in which he passed his day and night, and about his meagre diet. Jahangir spend six ‘gharis’ with him, and discussed the science of ‘vedanta.’ Jahangir was impressed by the way Jadrup, used to speak.\(^{53}\) After three days, Jahangir again visited Jadrup and spent much time with him.\(^{54}\) Sir Thomas Roe, also gave reference of Jahangir’s meeting with Jadrup at Ujjain during 1617 A.D.\(^{55}\)

In his thirteenth regnal year i.e. in 1618 A.D. when Jahangir was coming from Ahmadabad, and the royal cavalcade halted near Ujjain, he again visited Jadrup twice, and on the second visit Jadrup told him about his early life.\(^{56}\)

It was in the fourteenth regnal year (1619-20 A.D), of Jahangir, that Jadrup shifted his residence from Ujjain to Mathura.\(^{57}\) At Mathura Jahangir visited Jadrup twice, and describes his daily life, that he wore only a half ‘gaz’ of cotton and lived naked during winter, summer and rainy season and had an earthen ware to drink water. His cell was so congested that he moved in it with great difficulty.\(^{58}\) When Jahangir

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\(^{55}\) The Embassy of Sir Thomas Roe, op.cit. p. 343.  
was about to depart from Mathura, he again visited Jadrup to say good
bye and felt heavy at heart when departing from him. 59

On one of the visit, Jadrup, said to Jahnagir that in the ‘Vedas’,
it was written that the weight of a ‘seer’, was 36 ‘dams’ and it would
be better, if it was fixed at 36 ‘dams’. So, on the suggestion of Jadrup
and regard for him, Jahangir ordered, that throughout his empire, the
weight of a ‘seer’ should be 36 dams instead of 30 dams. 60

We are told by the author of Iqbalnama-i-Jahangir, that Mirza
Aziz Koka, the father in law of Jahangir’s son Khusrau, (as Khusrau
was in prison since 1606 due to his revolt) secretly visited Jadrup and
requested him to use his influence for the release of Khusrau. So, on
the recommendation of Jadrup Gosain, Jahangir ordered the release
Khusrau. 61

It is interestingly enough, that Jahangir mentions Khusrau’s
release immediately after his meeting with Jadrup at Mathura. 62 But
there is no mention in the Memoirs of any conversation of Jahangir
with Jadrup with regard to Khusrau’s release.

Hakim Beg, the jagirdar of Mathura and brother-in-law of
Nurjahan, beat Jadrup Gosain, with lashes on some pretext. When
Jahangir came to know about the incident, he dismissed Hakim Beg. 63
Afterwards, Hakim Beg was never admitted to imperial service
again. 64 Jahangir’s regard for Jadrup is also attested by ‘Dabistan-i-

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64 Shahnawaz Khan, Maasirul Umara,-1, p.p.573-76.
Mughal nobles like Hakim Kamran Shirazi used to visited Jadrup Gosain when he was at Banaras. Abdur Rahim Khan-i-Khana so much respected Jadrup, that he used to offer ‘Sijda’ (salutation by prostratin) to him. Mutamad Khan, the author of *Iqbal nama-i-Jahangiri*, wrote a ‘masnawi’ in praise of Jadrup and describes the small cell in which he lived. He also describes his very little diet and his freedom from worldly desires and ambitions.

Mughal painters also took notice of Jadrup. There are a few paintings of his meeting with Jahangir in his cell.

2.3 Jahangir’s Relations with Jain Saints

There were so many Jain religious divines at the time of Akbar, and with the accession of Jahangir, they continued to stay at Mughal court and enjoyed royal favour. Bhanu Chandra Upadhaya, who stayed continuously for about 23 years at the court, at this time, secured Jahangir’s permission to depart for Gujarat with his disciple Siddhi Chandra.

Soon after his accession, Jahangir issued a *farman* in favour of the Jains, on the representation of Bhanu Chandra and Siddhichandra. The *farman* dated 14th Shahryver of Ilahi year 50, 1605 A.D. confirming the *farman* of Akbar prohibiting animal slaughter during six month in a year.

*Farman* of Abul Mazaffar Sultan Shah Salim Ghazi. The *farman* was addressed to the *Mutasaddis* of Sarkar Surat. It states that in

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65 Dabistan-i-Mazahib, op.cit.p.186.
representation of the Jain leaders Bhanuchandra and Siddhichandra (the holder of the title of *Khushfaham*), the *jizya* and poll tax imposed on the Jain visiting mount Satrunjaya, and slaughter of animals namely – cows, she buffaloes, he buffaloes and bullocks, killing of other animal on specified days etc., was abolished by ‘*Ala Hazrat*’ (Akbar). We have also prohibited slaughter of animals, confiscation of property of deceased persons and captives in war.

The officers should carry out our orders and should not deviate against it. The *farman* also states that Vijaya Sena Suri and Vijayadeva Suri and also Bhanuchandra and Siddhichandra who are there (in Gujarat) should be properly attended and looked after. The farman also directed that in the *pargana* of Una, there were foot steps of their teacher Hiraji (Hira Vijaya Suri), is located it is also free from all taxes.\(^{69}\)

So, it is clear from the above *farman* that Jahangir from the beginning of his reign, paid much regard to the Jain saints and granted them each and every possible concession regarding their religion and their places of worship.

**Jahangir and Man Sigh Sewara**

Jain Acarya Jina Chandra Suri who was held in high esteem by Akbar and stayed at Mughal Court during 1592 A.D., at Lahore,\(^{70}\) his favourite disciple Man Singh accompanied Akbar to Kashmir in 1592. After returning to Lahore Akbar conferred the title of ‘yoga pradhan’ on Jina Chandra Suri, and title of ‘*acharya*’ on Man Singh and his

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\(^{69}\) Ibid – Appendix-II p.p.82,83

\(^{70}\) Ibid – p.p.10,11
name was changed to Jina Simha Suri.71 Under Jahangir they enjoyed similar favours. When Khusrau revolted, Ray Singh of Bikaner asked Man Singh about the prospects of Jahangir’s reign. Man Singh prophesied that reign would last only two years.72 Ray Singh taking into account Man Singh’s prophecy, revolted and retired to his home country.73

So, Jahangir was annoyed by Man Singh in particular due to his false prophecy and by Jain community of Sewras in general. So in a fit of rage, he ordered that the Sewras should be expelled from his empire.74 Soon after, the order was withdrawn and not implemented.

It appears from the epigraphic record, from an inscription dated V.S. 1675 (1619 A.D.) on the hill of Satrunjaya, that Jina Chandra Suri appeased the angry Jahangir and protected the Sadhus basinhed by him. It is also stated in the inscription (no.25) that Jina Simha Suri (Man Singh Sewra) received the title of ‘yogapradhan’ (supreme in the age), from Jahangir.75

As Jahangir states, the cause of Man Singh’s death was the excessive fear of the emperor, and he took poison on his way to the court.76 While in ‘Bhanuchandracharita, it is stated, that Man Singh died a natural death of Medta on ’13 of Pose 1674 V.S. (i.e. in 1618 A.D.), while going to see the emperor who had invited him to the court.77

71 Ibid – p.11.
77 Bhanuchandracharita, p.20.
Jahangir and Vijayadeva Suri

During the stay at Mandu, Jahangir heard about a Jain ascetic Vijaya Deva Suri, who practiced severe austerities. He invited him to the court. Vijayadeva Suri in compliance with the emperor’s orders, reached Mandu, on 2 November 1617 A.D. Jahangir was very impressed by his religious knowledge and had discussion with him on the austerities taken by the Jain. The emperor conferred on him the title of ‘Jahangir mahatapa’ (a great austere man recognised by Jahangir). Jahangir also allowed him to return to his residence from the court, in a procession with the playing of royal band. During 1618 A.D. Jahngir issued a farman dated 19 Shaban 1027 A.H./1st August 1618 A.D. It was in the form of a sealed letter written to Vijayadeva Suri in a friendly way, asking him to pray for the permanence of his empire.

Vivekaharsha

He was an active Jain leader of ‘Tapagachha’. He persuaded, Raja of cutch to favour the jains and installed an idol in a village of Cutch. He also secured royal orders for prohibiting animal slaughter and for the release of war captives from the kings of Konkan and Burhanshah of Ahmadnagar. During Jahangir’s reign, Vivekaharsha, installed many Jain idols at Agra in 1611 A.D.

In 1608, Vivekahrsha and Parmananda had presented themselves before the emperor and submitted a representation on behalf of

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79 Bhanuchandra, op.cit. p.p.20,21
80 Ibid –Appendix-II, p.91.
Vijayasena Suri, Vijayadeva Suri and ‘Khushfahm’ Nandvijay, for the protection of their temples and ‘dharamsalas’ in every town and place.

Therefore, Jahangir issued a farman in his 3\textsuperscript{rd} regnal year, in the month of ‘yar’ in 1608 A.D. The farman was in the name of Vivekaharsha and Parmananda. It was ordered to his governors and official in Gujarat, that no one should enter into the ‘Dharmashalas and temple of this community without permission. And no objection should be made to their being repaired and rebuilt and the jains were also allowed to visit (Tirtha) Satrunjaya, free from taxes. Further, it was also ordered to prohibit animal slaughter on certain specified dates. Hunting, fishing and catching of birds were also prohibited on these days.\textsuperscript{82}

During 1610 A.D. Vivekharsha, Parmanand and Udaiharsha, the disciples of Vijaysena Suri, Vijayadeva Suri and Nandvijaya, the holder of the title of ‘Khushfaham’ of Tapa sect, had submitted a request, that during the holy days of ‘Paryushana’ festival of the Jains, in the month of Bhadarva, there should be no slaughter of animals in any part of His Majesty’s dominions. This request was granted, and Jahangir issued a farman dated 26\textsuperscript{th} of Farwardin of the 5\textsuperscript{th} regnal year, 1610 A.D. ordering the governors, Diwans, officers of civil affairs, Jagirdars and tax gatherers in the empire, not to permit killing of animals, in any of the slaughter houses, during the twelve days of the jain festival every year.\textsuperscript{83}

\textsuperscript{82} Ibid – Appendix-II, p.p.83-84.
\textsuperscript{83} Ibid – Appendix-II, p.85.
These two farman (1608-1610) were announced by Jahangir in the open court in the presence of Raja Ramdas Kachhwaha.\textsuperscript{84}

\textbf{Bhanuchandra and Siddhichandra}

During 1609-11 A.D when Jahangir Quli Khan was the deputy governor of Gujarat behalf of his father Mirza Aziz Koka,\textsuperscript{85} a farman was issued to the governor, to send Bhanuchandra and Siddhichandra to Agra to meet the emperor. They both reached Agra and waited upon the emperor and were greeted with much respect and hospitality by him.\textsuperscript{86}

Siddhichandra who was a young and handsome ascetic visited the royal court daily on the request of the emperor, who listened to his sermons and was highly impressed.\textsuperscript{87}

As Siddhichandra was a handsome youth of only 25 years of age, so once Jahangir asked him, why was he indulging in such severe austerities and this young age was meant for the pleasures of life. So the emperor asked him that he should marry and adopt the life of a householder. But Siddhichandra rejected the emperor’s suggestions with valid arguments. Upon this the emperor was highly annoyed by him and ordered that he should marry and became a house holder and should abandon the life of an ascetic, otherwise he would be trampled to death by dreadful elephant.

When a furious elephant brought, Siddhichandra stood firm and declared that would not deviate from his principles. Then, after wards

\textsuperscript{84} Ibid – p.20, f.n.-19.
\textsuperscript{86} Bhanuchandra charita, p.p.51,52.
\textsuperscript{87} Ibid – p.52.
he was ordered by the emperor to retire into a forest as a punishment for disobedience of his orders. Siddhichandra in compliance, left the court and the emperor issued a farman that all the hermits in his empire should retire into the forests.\(^8\)

Later on, Jahangir observed the sorrow of Bhanuchandra due to the separation of his favourite pupil Siddhichnadra. So, he issued a farman authorizing the return of Siddhichandra to the court. Siddhichandra received the farman at Malpura near Jaipur and came back to the court and was restored to favour.\(^9\)

On the request of Siddhichandra, Jahangir also issued a farman allowing all the monks, who retired into the forests by his orders, to go any where they liked. This happened in 1613 A.D.\(^{10}\)

During 1615 A.D., when Jahangir’s court was at Ajmer,\(^{11}\) one Chandu Sanghavi of Agra, presented himself before the emperor and offered a valuable ring set with a precious stone and requested that the Bighas of land might be granted to him in the village of Akbarpur, near Cambay, for the purpose of building a temple and putting up a garden and a memorial in honour of the deceased Jain acharya, Vijayasena Suri.

So on the request of Chandu Sanghavi, Jahangir issued a farman dated 17 Rajab 1024 A.H./ corresponding to 17\(^{th}\) I Asfandarmuz-Ilahti month in the 10\(^{th}\) year of accession i.e. 1615 A.D. The farman stated that land measuring ten bighas situated in the village Muhammadpur

\(^{8}\) Ibid – p.p.52-57.  
\(^{9}\) Ibid – p.58.  
\(^{10}\) Ibid – p.59.  
\(^{11}\) Jahangir stayed at Ajmer for 3 years from November 1613 to November, 1616 A.D., Tuzuk, op.cit. Eng Trans., vol-I, p.340
(Akbarpur) in the chorasi pargana near Khambhayat was granted in jagir as Madad-a-Māash permanently to Chandu Sanghavi as per the under mentioned terms, so that he might make use of the income for its crops every year for his expenses and he might continue to pray for the permanence of the eternal empire. The present officers were also ordered that the land was made free from all taxes. 92

During February 1616 A.D. when Jahangir was, still at Ajmer, Jain ‘yatis’, Vivekasharsha and Jayananad, the disciples of Vijayadeva Suri and Nandvijaya, presented themselves before the emperor and begged for a farman in favour of the Jain community, who were virtuous and had no other business except worship and adoration of God.

So, Jahangir issued a farman dated 2nd Amardad in the 11th year of accession, July 1616 A.D. In the farman it was ordered to the officers, jagirdars and mutasaddis of the empire, that they should not interfere with or obstruct in any way the practices of this (jain) community, and should allow them to attend to their worship and devotion and the adoration of God in perfect peace of mind. So that they may continue to pray for the permanence and glory of the eternal empire. They (officers) should not go against and deviate from this order.93

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93 Ibid - p.88.
2.4 Jahangir and the Jogis of Jakhbar

The jogis of Jakhbar also came into contact with Jahangir. He issued two farmans granting land to these jogis in Punjab for their maintenance.

The head of Jakhbar Gaddi Chandar Nath to whom Akbar granted land in 1578 A.D had died during Jahangir’s reign. His disciples, notably Bhandar Nath, approached Jahangir, in order to request the emperor, for the confirmation of madad-i-māash grant on them. Jahangir accepted Bhandar Nath’s request and issued a farman.94

Jahangir issued his first farman granting 10 bigha of land in the name of jogi Bhandar Nath, on the date 30 Tir Ilahi 1st/14Rabi Ist, 1015 A.H./10 July 1606 A.D. This is an original farman of Jahangir under his imperial seal. It was ordered to the hukkam, Ummal, jagirdars and karoris of pargana kathnah, Sarkar Punjab, that 10 bighas of land, situated in ‘Mauza’ Naroli Sanga, pargana Kathnah, tappa Parol Sarkar Punjab had been granted to Chandar Nath jogi as madad-i-māash and entered in the daftar on 29 Shaban 986A.H./31 October 1578 A.D. The grantee, having died, his chela (disciple) Bhandar Nath and others waited on the emperor and appraised him of the facts. Consequently orders were issued to the effect that the said land should be granted to Bhandar Nath as madad-i-māash from the beginning of Kharif. The officials were accordingly instructed to measure and consolidate the land and hand over its possession to the grantees. It is further ordered that the grantees might not be bothered

94 B.N.Goswamy and J.S. Goswal, Mughals and the Jogis of Jakhbar, p. 27.
fro imposts. (i.e. the land was tax free). The officials should not demand from him fresh farman or parwancha every year.

It bore the invocation ‘Allah u Akbar’ and tughra in red ink and lineal seal of Jahangir on the top and on the reverse was an endorsement giving details of the grant. 95

**Second Farman of Jahangir**

This farman of Jahangir confirms a madad-i-māash grant of 200 bighas of land by the measure of gaz-i-Ilahi to the jogi Surat Nath in the pargana Pathan. This Surat Nath, of Jakhbar approached emperor Jahangir, to represent that the land which he had been holding by way of madad-i-māash had been submerged under water due to the excessive flooding (of the Ravi river). Jahangir accepted his request and issued orders for the grant of land to Surat Nath. The farman is silent about the exact palce of the land to be handed over to the grantee. 96

Jahangir issued a farman dated 17 Azar (Ilahi I / 8 Shaban 1015 A.H/29 November 1606 A.D. This is an original farman of Jahangir. The Sarnamah, the seal and the tughra are exactly the same as previous farman, issued in the same year. The farman addressed to the hukkam, Ummal, Jagirdars and Karoris of the pargana Pathan, Sarkar Punjab. It states that 200 bighas of land measured by Gaz-i-Ilahi, situated in the said pargana, had been granted to Surat Nath jogi by way of madad-i-māash. The grantee now waited on the emperor and submitted that the land in question remained submerged under water

96 Ibid – p.28.
due to frequency of flood. The imperial orders were hereby issued to the effect that he might be granted waste land in lieu thereof in the same mahal or elsewhere from the beginning of Kharif as maded-i-māash.

The officials were thereof, ordered to measure and consolidate the land and deliver possession there of to the grantee and different taxes might not be demanded from him. Nor should he, be asked to produce a renewed farman or parwancha every year. It bore the invocation of ‘Allahu-Akbar’ and seal and tughra of Jahangir on the top.97

A Parwancha of Itmad ud daula

Itamad ud daula was appointed wazir of the empire, by Jahangir towards the end of 6th regal year.98 (i.e beginning of 1612 A.D.).

This parwanch issued by Itmad-ud-daula in the 9th regnal year of Jahangir (1614 A.D.). It refers to a farman issued by Jahangir in the same year, by which 200 bighas of land was granted to the disciples of Surat Nath, who by now died. Only one disciple Than Nath is mentioned by name. The farman (referred in this parwancha) not to be found in Jakhbar collection. As a new Mahant had succeeded to the gaddi of Jakhbar, and he as well as his Gurubhais, needed a confirmation of the grant.99

This parwancha of Itmad-ud-daula, dated 27 Tir Ilahi 9/10 Jamada II nd 1023 A.H/8 July 1614 A.D. was addressed to the gumashtas of jagirdars and Karoris of pargana Pathan. It stated that

200 bighas of land situated in the pargana had been granted to Surat Nath who had now died. The same grant was now-bestowed upon Tan Nath and other jogis, chelas of the deceased jogi as madad-i-māash from the beginning of Kharif. The addrasees should measure and consolidate the land and deliver its possession to the grantees. It bears the invocation ‘Allah-hu-Akbar and the seal of Itmad ud daula on the top.  

2.5 Jahangir’s Relations with Gaswami’s of Jangambari Math of Benaras

Jahangir came into contact with Jangamas, when he was in revolt against his father during 45th regnal year of Akbar i.e in 1600 A.D. at Allahabad. He made Allahabad his imperial seat and acted as an independent ruler. During this period he issued a farman to Malik Arjunmal Jangam with the seal of Sultan Salim.

The farman dated Mihr Ilahi 45 R.Y/September, October 1600 A.D. It was addressed to the āmils, jagirdars and karosis of pargana Haveli Banaras, confirming 178 bighas of land as madad-i-māash in favour of Malik Arjunmal Jangam. It was also ordered to the officials that the grant was exempt from all types of taxes. It bears the seal of sultan Salim on the top.

It also appears from a document that the property rights of the Jangamas were also protected by the Mughal government. A Hasbulkukkm, (order), dated 13 Ramzan, 1027 A.H/4 September 1618 A.D. It was ordered to the mutarddis of pargana Muhammadabad alias

Benaras, Suba Allahabad, that they should know that Arjun Mal Jangam and other, inhabitants of qasba Benaras, have stated that they owned a building in the said qasba and that a person named Nazir Beg, resident of the same place, had been interfering with the said building for a long time without any justification. The officials concerned were therefore ordered to look into the matter at once, and to see that Nazir Beg does not interfere with the building in any way. It is also added, that the building should be restored to the owners, if seized by him (Nazir Beg). There is a seal of Asad Khan on the right hand margin.  

2.6 Jahangir’s Relation with the Priests of the Temples of Mathura and Vrindaban

Akbar made a large number of land grants to the temples and Goswamis of chaitanaya sect at Mathura and Vrindaban. Jahangir, after his accession continued these grants. In his 14th regnal year, when he was coming from Agra, after visiting Akbar’s tomb, his imperial camp was pitched outside Mathura. During his stay at Mathura, he went to see the temples of Vrindaban, built by Rajput nobles during Akbar’s time.  

Jahangir’s farman to Jadunath, the sevak (servant) of Thakur Dwara

This farman dated, 1st Isfandarmuz of 6th regnal year, i.e. 19th February 1612 A.D, granting 10 bighas of cultivable waste land in the

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103 S.A.I.Tirmizi, Mughal Documents, op.cit. p. 106.
village sonrakh of paragana Sahar, in the name of Jadunath, the Brahman, sevak of Thakur Dwara, resident of Vrindaban.  

Jahangir’s, Farman to Brindaban Das and Nand Lal

The farman dated 29 Isfandarmuz of 6th regnal year i.e 19 March 1612 A.D., granting 50 bighas of land in the name of Brindaban Das and Nand Lal, sons of Chitr, in the village Satoda, in pargana Sahar. This grant was also confirmed by the subsequent parwanas one of Sadr, dated 14th urdibishisht of 7th regnal year of 14th May 1612 A.D and by another parwana of Itimad ud Daula, dated 9 Urdibihisht of 7th regnal year, of 29th May 1612 A.D.  

Jahangir’s Farman to Kamdev Acharaj

In 1612 A.D, Jahangir issued a farman granting 24 bighas of land from the village Sonrakh, in pargana Sahar, in the name of Kamdev Acharaj along with his sons.  

Jahangir’s Farman to Narayandas

In 1612 A.D, Jahngir made another grant of 12 bighas of land to Narayan Das along with his sons.  

Jahangir’s Farman to Ragunath Brahman, Sevak of Bhoj Sundar Temple

On 28 Urdibihisht of 8th regnal year i.e 28th April 1613 A.D, Jahangir granted 15 bighas of cultivable waste land, tax free, to
Ragunath Brahman sevak of Thakurbhoj Sundar Temple in the village Baithi Buzurg in pargana Sahar.  

Jahangir’s Farman to Swamidas Brahman

Jahangir issued a *farman* dated 14th Amurdad of 8th regnal year/18 Jumada II 1022 A.H/ 5 August 1613 A.D, granting 20 *bighas* of land exempted from tax in *pargana* Katgar, Sarkar Udambar Tanda in Bengal, in the name of Swamidas son of Kishandas Brahman who was the resident of village Jogner, pargana Katgar.  

Jahangir’s Farman to Srichand Sevak of Madan Mohan Temple

During 1613 A.D, Srichand presented himself before Jahngir, to request for the confirmation of Todar Mal’s grant of 100 *bighas* of land (by the measurement of bamboo rod) made in 1584 A.D to Gopal Das, the Sevak of Madan Mohan temple. The request of Srichand was accepted, and Jahngir converted Todar Mal’s grant into an imperial grant, by issuing a *farman* dated 14the Aban of 8th regnal year/6th November 1613 A.D granting, (originally 100 bighas of land in the name of Gopal Das now died) 89 *bighas* and 9 *biswas* of land by Gaz-i-Ilahi, in village Rajpur, *pargana* Mathura, in the name of Srichand, the successor of Gopal Das, and Sevak of Madan Mohan Temple.  

Jahangir’s farman to Shyam Krishan

On 27th *Urdibihist* of 10th regnal year/ 10 Rabi II 1024 A.H/18th May 1615 A.D, Jahangir issued a *farman* granting 15 bighas of cultivable waste land, tax-free in the village Baithi Buzurg, pargana

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110 IHC, op.cit. 1988, p.294 (No.8) & Documentary History, p.158.  
Sahar to Shyam Krishan with children, who was a resident of that village.  

Parwana of Raja Man Singh of Amber to Govind Dev Temple

The Rajput rulers of Amber built and patronized so many temples at Brindaban. Raja Man Singh of Amber, one of the highest grandees of the Mughal empire during the reigns of Akbar and Jahangir built the temple of Govinda deva, during Akbar’s time and continued to patronized the temple and its servants.  

There is a parwana of Man Singh dated 23rd Zilhijj 1016 A.H/9th April 1608 A.D, ordering a daily payment of one ‘ashrafi’ (muhr) and 1 rupee, 9 muhri, of which one ashrafi or Rs. 8, were to be spent on Govind-deva temple and rupee.1 was for its sevak Haridas. The previous payment was Rs. 5 daily for the temple alone.

Parvana of Itibar Khan for the Temple of Govind Dev

Itibar Khan, one of Jahangir’s noble, issued a parwana dated 7 Rajab 1017 A.H/ 18 October 1608 A.D, ordering the officials for the protection of land granted by Akbar’s farman of 4 Shahriwar 43 Ilahi year, to the temples of Gobind Rai (Govind Dev), Akrur, Krishan Rai Jalori and Radha Rawan, in the villages of Dosiach (95 bighas) and Dholera (40 bighas), total 135 bighas of land.

2.7 Jahangir’s Grants to the Brahmans of Pushkar

According to Jahangir during his visit to Pushkar, that it is one of the established praying places of the Hindus, situated at a distance
of three ‘Kos’ from Ajmer. There were so many old and new temples, called ‘Deohara’ (Idol temple) were situated around that tank. Jahangir stayed at Ajmer for 3 years from November 1613 A.D to November 1616 A.D. During his stay at Ajmer, he paid many visits to Pushkar lake.

The original tribe of Pushkar was the Pokharna Brahmans, who excavated this sacred tank. The Brahmans claimed to have a copper plate grant of land from a Parihara prince.

Jahangir also recognized its sanctity and granted the whole village to the Brahmans of Pushkar. He issued a farman dated 4th Khurdad, 9 Ilahi / 15 Rabi II 1023 A.H/1614 A.D, on the representation of his trusted noble, Ani Rai Singh Dalan, granting the village of Pushkar the ‘Zunnardars’ (Brahmans) of the place in inam.

As the grant was made for the two groups of Brahmans, but they were not agreed on the division of the land and ultimately the grant was cancelled within two years. Another farman was issued by Jahangir of the same effect, granting land from harvest to harvest and year to year to the Brahmans of Pushkar. The date and year of the farman is missing, only the month of Khurdad is given. Jahangir issued another farman to Puskhar Brahmans in 1617 A.D, lying down some conditions.

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120 Abdul Bari Mani, Asnad us Sanadid, Ajmer 1952, p.140.
121 Ibid – p. 141.
The farman dated 2 Khurda, Ilahi 12 / 16 Jumada 1st 1026 A.H/13 May 1617 A.D. It was addressed to the officials and states that he (Jahangir) had learnt that mauza ‘Phukkar’ was inhabited by two ‘qaums’ of Zunnardars and the said village was granted to both of them. As there was a dispute between them regarding its division, the grant was cancelled. It is now ordered that the Hindu pilgrims performing pilgrimage to Phukkar will be at liberty to choose their ‘Purohit’ from either of the two qaums and what ever they gave separately to each of the two sects, it would be the duty of each sect to divide them among themselves and if the alms were made to both the sects collectively, every shareholder should get his share fixed for him. Further, they were advised to avoid any sort of quarrel or dispute in the said village on the issue of grazing cows. If they repeat their misconduct, they would be considered guilty and would be imprisoned in the fort. It is also ordered that mauza ‘Pushkar’, Pargana Haveli Ajmer, is regranted as madad-i-māash from the beginning of Ilanli to the Zunnardars of ‘Pushkar.’ Orders them (addressees) to give possession of the said village to the grantees and not to demand any cess. Nor should they asked them to produce renewed farman and a parwancha every year. It bears the invocation ‘Allahu Akhar, a square seal and a tughra of Jahangir on the top.  

2.8 Jahangir and Sanyasi Moti

Jahangir when returning from Kangra during 1621-22 A.D, came to know that there was a sanyasi named Moti in the neighbourhood who renounced the world Jahangir invited him to his presence and converse with him on religion.

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