CHAPTER - IX

Some Important Sanads, Farmans, and Inscriptions of the Subah

The Jangama are prominent sect of Hindus; belongs to the Vir Shaivait sect of Shaivas as discussed earlier. With their headquarter in Banaras. Mughal Emperors patronized this Math. The land and buildings were given free from all taxes such as Nazrana, presents gifts, Shooting expenses, Kanungos dues etc. and it was laid down that there would be no interference from officials. They also protected them from those who tried to usurped its property by harassed the monks. Some of the 'Farmans' are still preserved in the Math.

There are certain other important Farmans of Mughal Emperors, Akbar Jahanger, Shahjahan. Aurangzeb and others one of Akbars Farman had been issued in 971 AH/1563 to grant 480 bighas of land to Malik Arjun Jangan as maintenance by another Farman of Akbar, a garden attached to a temple at Payag (Prayag) and another garden attached to a temple at Arail were granted.

Another document contains an inquiry made by Mughal officials during Akbar’s reign. They reported that every document bore name of Malik Arjunmal Jangam. Their head priest or (Purohit) is called Malik Arjunmal Jangam.
One of the rare farman of Sultan Salim (later known as Jahangir). It confirms the previous grants made by Emperor Akbar. This farman is rare because it was issued by Sultan Salim during the time when he was in revolt against his father. It was issued in the 45th year of the reign of Akbar 1600 AD from Allahabad. (See Plate No.16).

Most of these Farmans mentions either fresh grant of land given to this math or confirm the grant given by previous emperors. Covering the period 1563 AD to 1691 AD. The collection of this set of document consisting Farmans, hasb-al-Hukms, Parwanah and attested copies of some Sanads by Sadr.

Balaji’s temple at Chitrkoot:

The famous temple of Balaji had got the revenue of Emperor Aurangzeb who in due recognition of the religions sanctity of the peace, issued Farman in 1691 AD, conferring a big grant on its Mahant Balak Das Nirvani.

The grant comprises of eight villages as Maaji and 330 bighas, situated in Sarkar Kalinjar for the purpose of meeting the expenses of ‘Puja and Bhog’ of the Thakar Balaji. From the income of another Parganah a daily allowance of one rupee has also been granted for the above purpose. All the above said grants enjoyed generation offer generation. The present custodians of the temple have preserved this Farman the text of one Farman runs as follows:
Allah-u-Akbar

(God is Great)

(Tughra of Emperors name)

Farman (of) Abu-l Zafar

Mum-al Din, Muhammad

Aurangzeb Bahadur

Alamgir Badshah Ghazi"

(Square seal of Emperor)

The exalted Farman has graciously been issued at this auspicious moment when eight villages in the Parganahs from Sarkar Kalinjar, as detailed below, have been granted as Maafi Nawkar in favour of Mahant Balak Das Nirvani of Chitrkoot for the purpose of meeting the expenses of ‘Puja and Bhog’ of Thakur Balaji. The Karooris, Jagirdars and Amil (officials) of present and future, shall treat the grant of the above villages conferred upon the aforesaid grantee in perpetuity, and generation after generation, and no deviation shall be made. Further, it has been enjoined that a daily allowance of one rupee be awarded to the grantee from the income of the other villages and a further grant of 330 bighas of cultivable land has been conferred upon him, harvest after harvest, year after year. Nobody else shall be considered as partner or co-sharer in the same. The grant of land referred to above shall be measured, demarcated and released in favour of the grantee without least effecting any kind of change or alteration. No kind of imperial tax whatsoever, i.e. Wajahat,
Ikhrajat, Qunulgha, Peshkash, Jaribana Begar, Shikar, Dahnimi, Muqaddami, Saddui and Qanungui Shall ever be demanded. In this respect the imperial order shall not be called for renewal every year. If anything contrary to the above happens, it shall be disbelieved.

Written on 19 Ramadhan, 35th Regnal Year (6 June 1681)

The back side of the Farman bears a detailed endorsement regarding the grant. The names of the officers, under whom supervision the Farman has been prepared, have been recorded therein, who were responsible for a careful dispatch and quick delivery of the Farman. The various endorsement of different offices have also been recorded through which the Farman has passed on different dates.¹

Some documents from Daragunj, Allahabad in possession of Mathura Nath Paragwal. According to the Farmans the Chaudhrai of the entire city Allahabad was transferred from family of Khan to the family of Jiya Ram Prohit the ancestor of Mathura Nath.

Documents indicate that about 200 hundred bighas of land was bestowed upon the same persons as Wajah-i-Madad-i-Maash with the condition that they will not collect money from pilgrims visiting Allahabad. (See Plates No.11 & 12).

Another document contains three *madad-i-maash* grant to Shaikh Kabir (a teacher) in Sarkar Jaunpur. He has been granted 200 bighas of land for his livelihood. (See Plate No. 13, 14, 15)

One important *Farman* of Sultan Salim (Jahangir) issued by him during his rebellion in 1602 AD. By issuing this *Farman*, Sultan Salim granted 240 bighas of land as *Madad-i-Maash* to Shaikh Idris in Sarkar Khairabad (Sitapur). This *Farman* of Sultan Salim is significant in many respects:

a. It was issued by Salim just after he declared himself as an independent king.

b. There is no Tughra of Emperor’s (Akbar) name, and only Sultan Salim’s name appears at the top, signifying the independent status of Salim. The absence of Tughra of Akbar’s name proves the denial of authority of the Emperor;

c. With the name of Salim, the Kuniya “Abul Muzaffar” and the title ‘Ghazi’ have been written which had previously adopted only by independent king.

d. In the seal also the Kuniya Muzaffar al-Duniya wa-din along with the name of the king and the ward Badshah have been inscribed denoting the independent status.

e. In the beginning of the text, the word ‘*Farman-i-Alishah*’. Occurs for this order which confirms that this order has been issued by Salim after assuming the status of an independent king. The word *Farman* is the official term for royal orders used by the Mughal Emperors.
f. All the seals of various officials affixed on the back of the Farman bear the inscription Murid-i-Shah Salim which shows their sole allegiance to the king.

g. This Farman also locates the extent of the area under the command of Sultan Salim”.

**Inscription From Khusro Bagh:**

Khusro Bagh in the city of Allahabad is situated in the Mohalla Khuldabad. The extensive, pleasant and magnificent garden was used a pleasure resort in the past. Why it is called Khusro Bagh, it is difficult to say while Sultan Khusro tomb it contains. The garden is important from historical and epigraphical points of views. In its enclosure a few tombs containing the remains of royal personage like Khusro, his mother, Shah Begum, his sister Sultan un Nisa, Tambolan Bi and other. Some of these tombs bear dated inscriptions which furnish to seem extent short but authentic information regarding the occupants of the tomb.

The inscriptions, which are designed by the court calligraphist of Jahangir, namely Mir Abdullah Mushkin Qalam and also Sultan Sarhind.

**Inscription 1-2**

These two inscriptions are from the tomb of Shah Begum daughter of Raja Bhagwan Das of Akbar’s court. She was married to Prince Salim who later on emperor Jahangir. He is reported to have given her name

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2 Ibid., p.41.
Shah Begum when she gave birth to Prince Khusro. She ended her life by taking opium on 6th May 1605 AD.

There are in all two inscription on the bottom. The northern and two side facets of the sarcophagus of marble are inscribed against a background of floral patterns with 'ya Fattah' and one quatrain in Persian respectively. The quatrain refers to the death of Shah Begum who is praised in glowing terms.

Another inscription which is engraved in relief on the arch-shaped marble slab fixed at the head of the grave. Beginning with the praise Allahu Akbar, it contains another quatrain which farms the chronogram for the death of the Begum. A similar marble slab richly carved with exquisite floral designs is, for reasons of Symmetry, set up at the foot sides but it does not contain any inscription.

The text of the head stone is stated therein to have been composed and engraved by Mir Abdullah Mushkin Qalam. The inscriptions on the sarcophagus, occupying a writing space of (a) 21” by 7”, (b) 66” by 7” and (c) 66” by 7”

Have been read as under

\[
\begin{align*}
\text{بسم الله الرحمن الرحيم،} \\
\text{الله أكبر،} \\
\text{الله أكبر،} \\
\text{بسم الله الرحمن الرحيم،} \\
\text{كروم،} \\
\text{مريت،} \\
\text{مكية،} \\
\text{مكية،} \\
\end{align*}
\]
a. O’ opener

b. The Begum who adorned the check of mercy through her chastity bedecked the realm of non-existence through the eight of glory.

c. Glory be to God! What perfect chastity (she possessed) that by good conduct, she (oven) decorated the face of Paradise!

The inscription on the slab fixed at the head of the grave, measuring 73” from apex to bottom and 22” in width, reads as follows:-

1. God is Great!
2. When the wheel of the sky got fed up with its revolutions.
3. It concealed the mirror of the moon under the earth.
4. (When) I sought the date of Shah Begum death.
5. An angle from the invisible world replied the Begum went to heaven.

The diagram contained in the words the Begum went to heaven field 1012 AH (1603-04) AD as the date of demise of Shah Begum.
Inscription No-3

The tomb of Sultan Nithar Begum which does not contain any grave lies between the tomb of her brother Khusrow and mother shah Begum. It is double story building situated in the very heart of the garden just opposite the main gate. The raised platform in the centre does not now contain any grave. She was the elder sister of Khusrow. She was born in 994 AH but the date of her death is not definitely known.

Around the frame of the door of the tomb, on the slabs with which the facade wall is faced, is carved an epigraph in Persian verse which is executed in bold and beautiful Nastaliq style in relief.

The record consists of three couplets, written into three arch-shaped panels, each containing two hemistiches. It occupies total writing space of 140" by 11". The inscription has been designed by Sultan Sarhindi and reads as follows;

1. The auspicious tomb, when through truthful intention.... In height with the dome of heaven.

Translation:
1. The auspicious tomb, when through truthful intention.... In height with the dome of heaven.
2. On it (i.e. on the tomb), the angels of mercy always shed eight. How excellent is the model of the highest heaven in the centre of the earth!

3. For the year of its construction, wisdom, on the page of thought, wrote with the pen of invention (the words): the holy tomb written by the humble (one namely), Sultan of Sirhind.

Beneath the inscription No.3 another epigraph comprising one quatrain. It is engraved immediately below the above inscription on four stone panel. The total writing space occupied by the text of this epigraph is about 55” by 11”.

The inscription purports to eulogies the building and express the excellence and chasteness of the tracery and painting work of the tomb. The text reads as follows.

1. This pious tomb and azure-coloured dome.
2. Through knowledge of extremely perfect harmony.
3. (on account of) every picture, which the skilled artist has pointed on the stone.
4. Shame threw out the Sketch from the hand of Mani.³

The inscription on the main gateway of Khusro Bagh in the perfect Nastaliq Style.

Clearly shows that the building was erected under the supervision of Aqa Riza Musawwir (Painter) by the order of Jahangir.

Panchnama, Goswami Tulsidas, executed for acquiring a piece of land in Bhadaini (Banaras), registered under Shah Jahan's seal; dated 13th Kaur, Samvat 1669 Vikrami. (See Plate-17).

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4 J. Burton, "Inscription of Gateway of Khusro Bagh Allahabad", (Proceedings of Indian History Congress, Allahabad, 1938.

5 Proceedings of Indian History Congress, Allahabad, 1938.