COURTESY. M.A. ANSARI
(PLATES 1-10)
God is Helpful

The farman of Jalaluddin Muhammad Akbar Badshah-i-Ghazi.

Seal
(Small)

According to the sanad of earlier kings (hukkām), nearly (mawāzī) four hundred and eighty bighas of cultivated land1... in (that) mahal2... Arjun Jangam. Thus an exalted farman, which must be obeyed (wājib-al-azān) was issued3... (that it) should be left in possession of the aforesaid person4... (an order to be obeyed) is hereby issued in the names of the diwan, amils, chawdhari, and qanungos of the sarkar-i-hawaiili-i-Benares5... (they) should not allow (any) alteration (taghayyur) and change (tabaddul) in its rules (qawa'id) and exerting themselves in the continuation (istimrār) and settlement (istiqrār), (and) should not charge malo-jihāt and ikhrajāt and awaridāt like qunlighah, and pisht-kash6...

On the reverse is an unreadable seal with its year, 971 A.H.7 clearly visible.8

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1. The portion could not be read and thus blank.
2. After “dar mahal ziman” again writing could not be read.
3. Blanks again. I would suggest “has been allotted to” to be inserted here to get the full sense of the sentence.
4. Blank, “hukm”?
5. Blank.
6. Date not readable due to the delapidated condition of the document.
7. 971 A.H./Saturday 21 August 1563 to Tuesday 8th August 1564.
Arsh Ashyani (Akbar)

Copy

Of the Exalted Farman (issued in the month of) Ziqadah 9821 A.H. to the effect that:

"The gumashtahs of officer (hakim), the shiqdar and the mutasaddis of the area of the qasbah of Payag and Arayal are hereby informed that as Rajpur Dev and the body of Jangams are the residents of the abovementioned qasbah and (possess) two gumbads with bagh, one in Payag and the other in Arail, they have submitted that (some) of the inhabitants of the place are the cause of trouble to them. It is desired that knowing about the issue of a farman in this connection you should not allow anybody to harm them, or their gumbad so that, being fully satisfied, they engage themselves in praying for the perpetuity of the everlasting dominion. You should act accordingly and brook no delay.

Written on......5

2. The testifier uses the singular noun "qasbah" and not its plural "qasbat".
3. The word here could not be read properly. It is possible that the word "darand" may have been used here.
4. Again here the word could not be deciphered. Probably it was "bayad".
5. The date could not be read due to the framing of the document.
Allah Akbar

May God perpetuate the dominion of His Majesty

The gumashtahs of the hakims and the jagirdars and the karoris of the parganah Chunad . . . are hereby in formed that approximately one hundred bighas of land (measured) by the gaz-i-ilahi from the said parganah, according to the exalted nishan dated mah-isfandar, . . . has been allotted in the madad-i-maash of the Brotherhood of the Jangams. Considering the abovementioned land a sadqah of the forehead of his Exalted Majesty, and in accordance with the parwanah of Nawab Iqbal Panah (Prince Parwiz) you are expected to leave it as it is, so that they may engage themselves in prayers for the perpetuity of the exalted throne. Do not interfere in any manner.

Seal of Sarfaraz Khan
Allah Akbar

May God preserve his dominions forever.

The gumashtahs of karori and the present and future jagirdars of the parganah Hawaili of the sarkar Banaras are (hereby) notified that about (mawazi) one hundred and seventy eight bighas of land (zamin), according to the Exalted farman dated third mahr mehr-i-Ilahi (issued) in the 45th regnal year has been granted in the madad-i-inash in the name of Malik Arjun Mal Jangam from the dependencies of the abovementioned parganah. As the said person presented himself and trustworthy eye-witnesses gave evidence that being alive the same persons are in occupation (qabd) and possession (tasarruf) of the land, leaving aside (the portion) in Qasur, after its proper verification in the gaz-i-ilahi, has been conferred upon them, so that (they) spend the revenue (hasilat) from it, season after season, for their livelihood, thus becoming dua-goan for ever. It is hereby ordered that all the mutasaddis of the area of the said parganah, considering it an approved and an established fact, should not interfere and object in this case. They should not demand a parwanchah year after year. Written on 24th Zilhijjah¹ 1024.

Seal (1)

1. 24th Zilhijjah 1024 A.H. corresponded with Sunday 7th Jan 1616 A.D.
Having the seal of the dignity of the Auspicious Throne and the ardour of the Magnificent Threshold Mirza Muhammad Amin Beg, the fawjdar; and the exalted of the Peace-establishing (government) Mubarak Beg, the amin; and of the tribunal led dignity of the Dominion Tabarruk Husain, the waqia-nawis; dated 5th Jamad I, 1085* indicating the details: that as Arjun Mall and the members of the same Brotherhood, who are inhabitants of the city of Muhammadabad alias Banaras presented themselves in the presence of His Holy Majesty and (brought) a parwanah-i-hasb ul-hukm of His Majesty containing the seal of the prosperity and the advantage of the Kingdom the justice and perfection of the public office, the great qazi of the qazis Qazi Abd-ali-Wahhab having the following content:

The mutasaddis of the region of Muhammadabad alias Banaras should be aware of (the fact) that at present Arjun Mall of the Brotherhood of the Jangams, appearing at the Threshold of Creation, through the (recommendations) of the persons, occupying the peripheries of the chess-board of khilafat and jahangiri (statescraft), submitted their case to His Exalted Majesty (explaining) that the poor petitioners owned a hawaili (a big house) in Jangambari and had possession over it. Now the officers of the Bayt-al-mal of that place (i.e. Banaras), on the instigation of other worshippers, have confiscated it and take its rent from the petitioners. They have taken Rs. 500 as rent. Thus it has become the cause of anxiety and trouble for this petitioner. An Exalted order was issued...

"The be sent to this servant, the server of the shara". Therefore an exalted hasb al-hukm is being issued to the effect...

"Whatever money has been taken as rent from the petitioner should be returned to him and the said hawaili be given back to him in compliance with the old regulations. Under no circumstances any body should interfere or hinder the act of the petitioner in occupying his own house."

On the basis of it (the hasb al-hukm) we, who became aware of the contents of the parwanah, agree that the present officers, obeying the instructions of the parwanah, should return Rs. 500, the rent of the concerned hawaili deposited in the treasury, to Arjun Mall and they should not, by any chance, interfere in the affairs of the hawaili so that, inhabiting it, they (the Jangams) may pray for the perpetuity of the Everlasting Dominion.

Written in the year......Ilahi

1. 5th Jamad I 1085 equalled Tuesday 3rd July 1674.

1. The year of this particular document could not be read due to the defective framing of the document.

The document bears six seals, four on the right hand margin and two on the left hand top corner. Top left hand corner "It (the document) has been compared with the original". Seal of Inayatullah, khadim-i-shara-i-shari'if (server of the shara). i.e. sadr, dated 1081 A.H./1670-71 A.D., The next just below it, "the copy is true to original", seal of Muhammad Zahid, muno-i-badshah-i-Alamgir, 1083 A.H./1672-73. Third seal, top right hand, "the copy is true to the original", Mufti Nur Allah, khadim-i-shara-i-shari'if, 1083 A.H./1672-73. Next 'just below the third, "the copy is true to the original", Sayyid Faiz Ali an, khadim-i-shara-i-shari'if, dated 1082/1671-72. The 5th one is below the fourth seal indicating "its according to the original", Insha Allah ya mir bi ad, Wali Allah, dated 1076 A.H./1665 66. The last, "the copy is like the original", Muhammad Qasim Abd-ul-Ghafur, 1074 A.H./1663-64 A.D.
It is hereby confirmed (muqarrar shud) that the present and the future mutasaddis of the region of the parganah Hawiali sarkar Chunadah, in the hope of getting the blessings of His Majesty, are hereby informed that about one hundred bighas of land in accordance with the Exalted Farman have been given in the madad-i-ma'ash to the Jangams from the said parganah. It is expected that the abovementioned land, according to the earlier dastur be left in their possession and they (i.e. officers) should not demand the muqarriri, the shahnahgi, the pattaduri the jaribana, the zabitana, and all the wajuhat and should not interfere ... so that using the revenue from it as their (own) livelihood they may engage themselves praying for the perpetuity of the everlasting kingdom.

Written in the month of Ziqadah\(^1\)

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2. Zulqudah 1043/Saturday 19th April 1633—Sunday 18th May 1633.
Allah Akbar

According to the exalted farman of Hadarat Sahab-Qaran-i-thani (Shahjahan), dated 9th mah-i-Amardad-i-ilahi 2nd r.y. about 178 bighas of land, (measured) in ilahi gaz, has been granted in the madad-i-maash of the Brotherhood (jamaah) of the jangams from the parganah haweli Banaras, (situated) in the sarkar of the same name, subah of Ilahabad. Now as they had shown their sanads, a world-illuminating order was issued that for the (sake) of the charity of the forehead of His Majesty, the khilafat panah, the shadow of God, the abovementioned land (be confirmed). The gumashtahs (agents) of the karoris of the said parganah should leave it in their (Jangam's] possession as has been the custom (dastur) up to now, so that, appropriating the revenue from it, they may engage themselves for the perpetuity of the everlasting dominions.

Written on 15th Jamad I, 1044 A.H. [3]

1. On top right-hand of the document in line with the first line is written "Sahab qaran-i-thani, khallada allah mulkuhu", ... Sahab Qaran, II. May God perpetuate his dominions.
2. 2nd r.y. It could also be read as 4rth r.y.
3. 15th Jamad I 1044/Monday 27th October 1634.
Allah Akbar
Sahab Qaran-i-Thani

The gumashtahs of the present and the future jagirdars, karoris and mutasaddis of parganah Hawaili Banaras, sarkar of the same name are hereby informed that about 178 bighas of land from the abovementioned parganah, according to the Exalted Farman of His Majesty dated 19th Amardad-i-Ilahi r.y. 2, has been bestowed in the wajh-i-madad-i-maāsh of the Brotherhood of the Jangams. They came and produced reliable evidence to the effect that the same persons are still alive and in possession (of the land). They (also) possessed the parwanah-i-tashihah of the earlier sādrs. Thus, on its basis, the same land has been left as the charity of the holy forehead of the califate-stationed and Solomon-ranked His Majesty. It is (hereby) instructed that the abovementioned land in accordance to the old regulations and old customs, be left in their possession. In no way they (the officers) should give them any trouble so that spending the income from it, for their livelihood, they should (continue) praying for the perpetuity of the everlasting dominion. Confer this to be an order.

Written on 25th Rabi I, 7th r.y.\(^1\) corresponding 1044 A.H.

REVERSE

The usual details in this connection in the name of the Brotherhood of Jangams (the inhabitants) of the parganah Hawaili-i-Banaras, the dependency of the sarkar of the same name in the subāh of Ilahabad (is on the following lines) that about 178 bighas of land has been given to them in compliance of the Exalted farman of His Majesty, dated 19th Amardad Ilahi r.y.\(^2\)

This is what has been recorded in the Tashihah from Rabi Hayi II.

1. 7 r.y. Shahjahani/23 Nov 1633, 11 Nov 1634.
2. Seal . . . Alla:i Kafi, Sayyid Mehdi bin Sayyid Ahmad Qadri, 1044 A.H.
3. 1044 A.H./Tuesday 17th June 1634—Saturday 6th June 1635.
4. 25th Rabi I, 1044/Monday 8 September 1634 A.D. d. 13.
Badshah Alamgir, may God preserve his rule and dominion.

The present and the future gumashtas of jagirdars and karoris of the parganah hawaili Chunadah, a dependency of the sarkar of the same name may know that about one hundred bighas of land, measured in Ilahi gaz, according to the Exalted Farman of His Majesty (Sahab Qaran-i-than, Shahjahan) dated 9 Mah-i-amardad-i-ilahi, of the second regnal year have been given in the madad-i-maash of the Brotherhood of the Jagans. Earlier, it had already been entered in the tashihah of earlier sadrs. Now, as the said Brotherhood, appearing before this lowly slave of the Dargah-i-slatin (i.e. before Abu Jafar), which is the place of the sijdah, and bringing the witnesses of the people (indicating) that they are alive, and in possession of the land and their claims have been ratified, (thus) a haib-alhukm of the Exalted Majesty (Awrangzib) was issued that the mentioned land, according to details (enumerated), be given to them in charity of the forehead of His Exalted Majesty, the master of the age and the land (khadiw-i-zaman-o-zamin), the holder of the position of Alexander (sikandar qadr), the propulgator of the statutes like Solomon (sulaiman A'in), the upholder of the shariat of the Prophet (hamil-i-shaiyat-i-sayyid-al-mursillin), the strengthener of the millat of the last of the Messengers (muwayyid-i-millat-i-khatim-al-nabiyyin), the possessor of the vigilance like the sun.

It is expected that the abovementioned land be left in their possession and occupation from the beginning of the kharif season nawi-il, according to the old custom and regulation. They (the officers and agents) should not interfere in any manner, so that, utilizing the revenue from it as their livelihood season after season, they may remain the prayer-reciters for the everlasting kingdom, which has been conferred by God (upon His Majesty). This may be considered an order.

Written on 25th Rabi’ II, 8th regnal year, corresponding to 1085 A.H.

REVERSE

Details of noting in this connection:

In the name of the Brotherhood of the Jangans from the parganah hawaili Chunadah, a dependency of the sarkar of the same name, 100 bighas (of land has been given), according to farman of His Majesty (Sahab Qaran-i-than, Shahjahan) dated 9th Mah-i-amardad-i-ilahi, 2nd regnal year and also 178 bighas from parganah hawaili Banaras a dependency of the said sarkar.

1/ Seal
2/ Seal

1. Sahab Qaran-i-than on the right-hand margin.
2. "Should act according to order", seal of Abul Jafar, the murid (disciple) of Muhammad Awangzib Badhah Alamgir.
3. 7th Julus Alamgiri/18 March 1664. 7 March 1665; 1075 A.H./18 July 1664-66 July 1665 A.D. 25 Rabi ii, 1075/Tuesday 4 November 1664 A.D.
Allah Akbar

Farman of Jalaluddin Muhammad Akbar Badshah

According to orders an Exalted Farman of happy augury, to be obeyed expressly, was issued that Chandra Bhān and Krishen Rāi, the sons of Jiya Rām Prohit, (residents of) Dair-al-Saltanat Ilahbas, had been appointed the chawdhari of the Dair-al-Salatanat in place of the dismissed Khans. These Khans should not interfere in this matter. In this connection, they should not cause any hindrance (ta‘arrud nah sāzand), should not take recourse to delay and should not go against the order.

Written on the day of Isfandar of the fifty Ilahi month, 31 r.y.1

Friday 15th Muharram 995. A.H.2

1. While copying the farmau I copied the year of issue wrongly. It was copied as 41 r.y., which does not tally with 995 A.H. Actually it should be 31 r.y instead of 41 r.y.
41 r.y Akbari corresponded with 10th March 1596—9th March 1597 and 31 r.y. with 29 Rabi I, 994-10 Rabi II 995/10 March 1686-9 March 1587.

2. 15 Muharram 995 A.H./Friday 16th December 1586.

According to the farman of Hadārat (Arsh Ashyāni, Akbar) the (post of) chawdhari of the Dair-al-Saltanat Ilahabas, due to the transfer of the Khans, has been conferred upon Chandra Bhan and Krishen Rai, the sons of Jiya Ram Prohit. At this moment the above mentioned persons presented themselves at the threshold of the world-protector (Jahan-panah, the Emperor) and narrated the actual happenings there, that, in the light of the earlier world-obeying order (hukm-i-jahan mata’) a fresh command, under the exalted seal, be issued that in accordance to old custom (bah rasm-i-sābiq) the chawdharāi will remain with the petitioner and not with the Khans, so that in obevance of that order (the incumbents) should engage himself immediately (in the work of) abadī and mamuri.

Therefore it is, hereby, ordered that the officers (hukkām), āmils, and jagirdārs and karorīs, in obeyance of this order (hasbal-hukm) should consider the petitioners the chawdhari, should be careful (in their behaviour) and should not allow the mentioned Khans to interfere in this matter. They (officers) should not act contrary to orders.
ALLAH AKBAR
Arsh Ashyani (Akbar)

It is hereby confirmed that the present and the future matsaddis... of the state in the parganah Muhamadabad Kohna, sarkar-i-Jawnpur, suban-i-Ilahabas be informed that as clearly manifested (earlier) the respected shaikh, the pious habited, the dignified among the holy shaikhs, Shaikh (Kabir) was unable to meet his daily expenses towards his students. Thus he deserves (the grant of land) through (his) claim (istihaq) and (is a suitable person) for concession. According to (the testimony) of the humble qa'dis (muti-i-quddat), the inhabitants (of the place), the chowdbari and the qanungo and the evidence (kishina) of the dwellers of the vicinity (sakinani-juwar) to the effect that the mawza of Nurpur from the amlan of the tappa of the said qasbah, in accordance to the farman of Hadarat (Arsh Ashyani). was given in the occupation of the ancestors of the Shaikh and their brothers. (Therefore) at present purposely (didad-o-danistah) the mawza of Nurpur, following the earlier practice, has been left in the wajin-i-mes'ishat of the afore-said Shaikh etc. For two or three years the gumashtahs of the jagirdars have tyrannised over them, therefore specifically it (the mawza) has been bestowed upon him (again) to meet the expenses of their livelihood so that, spending its income, from season to season, he may pray for the perpetuity of ever-lasting dominion. In this connection all care should be taken.

Seal of Janbaz Khan slave of Shah Jahan.
TUGHRAH

At this occasion the Exalted Farman was issued that about 200 bighas of waste-land (zamin-i-uftadah), capable of cultivation (la'ig-i-zaraat), deducted from the jama (khairj az jama) from the parganah Nizamabad, sarkar-i-Jawnpur, since the beginning of (the season) of kharif sîqqa'il, has been given and confirmed in the wajh-i-medad-i-maash of the dignified Sheikh Khabir, so that spending its income for his livelihood, season after season and year after year, he may engage himself in praying for the perpetuity of the everlasting dominion. The present and future hakims, âmits, jâgirdars and the karorâs should obey (the Holy Order) in its continuation and preservation by measuring the aforesaid land, and completing the chak, thus leaving it in his possession. In this respect they should not, in any manner, take recourse to change or alteration. (Therefore) in this connection they should not demand māl-o-jihāt and awâridât like qutlughâh, pisht-kash, jarbânâh, muhassilânâh, muhrânâh, daroghghânâh, baikâr-o-shikâr, dah-nîmî, muqaddâmî, sc.d. sc.d., qâ'nûngoî, dâb-t-i-harsâlah, takar-i-zirâ'ât and other dîwânî and state dues. They should not ask for a farman and a renewed parwunchah every year.

1. The seal reads, Abul Muzaffar Shahabuddin Muhammad Sahab Qran-i-Thani, Shahjahan Badshah-i-Ghazi. On the right side of it is inscribed Ya fattahu and on its left side ya hafizu.
HADARAT FIRDAWS ASHYANI

(Shahjahan)

The Exalted Farman dated 4rth Zil...

has been issued...

deducted from the jama of the parganah Muhammadabad Kohnah, sarkar-i-lawnpur, from the beginning of kharif....

the refuge of excellence, the venerable of understanding Shaikh Kabir has been granted, so that season after season and year after he may spend (its income) for his livelihood, thus praying for the perpetuity of the ever-lasting dominion. The present and future hakims, the amils, the jagirdars and the karoris should work for the continuance and confirmation of this Exalted and Holy Order. They, after measuring the land and completing the chak, should leave it in his possess'ion. They should not in any way introduce any change or alteration. They should (also) not demand mal-o-jihat and awāridāt, like qunlugah, pish-kash, jarībānah, muhas-sai'nah, muhranah, daroghgānāh, pekār-o-shikār, muqaddamī, sad-dūi, qānun-goī, zabt-i-harsālah, takrar-i-zira'āt and demands.... of the state. In this connection they should not ask for the yearly farman and a fresh parwanchah.... If there be land in any other place it should not be taken into account. They should not (cause) delay in (obeying) this order.
PLATE - Fatwâ of Sultan Salim (Jahangir), 47th Regnal Year of Akbar
(State Archives of U.P., Allahabad Collection)

Courtesy: Jalaluddin (Studies in Islam)
Panch –Nama Bearing Tulsi Das Autograph (Banaras State)

Plate : 17  Courtesy : I.H.C. Allahabad 1938
Domestic System of Teaching among the Muhammadans. A Teacher with his Pupils. By Bihzād, the famous Persian Painter. [Preserved in the Imperial Library, St. Petersburg (Petrograd).]

[From Martin's Miniature Painting and Painters of Persia, India and Turkey (Bernard Quaritch).]

Plate - 18
Teachers and their Pupils. By Bihzād.
[Preserved in the Imperial Library, St. Petersburg (Petrograd).]

[From Martin's Miniature Painting and Painters of Persia, India and Turkey (Bernard Quaritch).]

[Facing page 118.]

Plate-19:
Illustration of the Story of Ḥaqqīqat Rāi of Lahore.
(From the collection of Mr. G. C. Manuk, Bar-at-Law, Bankipore.)

Plate-20: Courtesy N.N.Law
Plate-21: Hunuman Kund (Kalinjar Fort)
Plate : 22 Jamuna View of Allahabad Fort

Plate – 22.1. Rani Ki Mahal (Allahabad Fort) Courtesy Ebbas Couch
Plate – 23: The Chalees Sutoon (Allahabad Fort) Courtesy Ebba Couch

Plate – 24: Jaunpur Bridge Courtesy: Ebba Couch
Plate-25: Tomb of Shah Begum Courtesy R. Nath

Tomb of Khusrau, Allahabad (c. 1822-25)

Plate-26: Tomb of Khusro Courtesy, R. Nath
Plate-27: Tomb of Sultan-un-Nisa Begum, Courtesy R. Nath

Plate-28: Tomb of Tambolan Bi Courtesy Ebba Couch
Plate – 28.1: Tomb of Tamboling Bi, Courtesy Ebba Couch

Plate – 29 Chunar Tomb (Attributed to Iftikhar Khan) d.1612-13
Courtesy: Ebba Couch
Prince Salim Catching Cheetah, at Allahabad:
Artist - Aqa Riza, Circa -1600 AD
Drawing – 31.1 X 19.4 cm
Plate : 30 Courtesy : Simon Digby
Prince Salim Hunting rhinoceros, by an unknown artist circa – 1600-05 19.8 X 11.9 cm (It may represent the princes outdoor life. The ownership of the painting unknown to the author)

Plate : 31 Courtesy : S.P. Verma
Prince Salim in the Polo Field, Allahabad on 27 Muharram 1011 A.H./1602 AD
Painter - unknown
Drawing 31.9 X 20.3 (Walters Art Gallery Baltimore, No. W. 650)
Plate: 32 Courtesy: A.K. Das
Portrait of a seated youth, Allahabad – C.1600-05
Artist: Mirza Ghulam
Drawing 9.8 X 5.4 cm, Los Angeles County Museum of Art Nasli and Alice Heeramanek Collection, Museum Associates Purchase [M.81.8.12]
Plate: 33. Courtesy: M.C. Beach

Plate : 34 Courtesy : S.P. Verma
Plate-35: Crucification, Albrecht Durer St. John
Courtesy to M.C. Beach