



A Critical Analysis of Jahangir's Relationships with Non-Sufi Saints and Their Influence on Administration

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Abstract: *Jahangir, an intellectually astute and multilingual cosmopolitan monarch, was a naturalist and scholar who investigated Hindu customs and faith. He attended Parsee and Hindu celebrations, such as the Rakhi festival and Diwali. Jahangir's sovereign and mother, Man Bai, was a Rajput princess. Guru Arjan and Akbar maintained a cordial rapport; however, Jahangir ascended to the throne subsequent to Akbar's demise. Khusrau, his eldest son, rebelled and subsequently withdrew to Punjab. On the way, he encountered Guru Arjan after being apprehended by the imperial army. Khusrau was granted 5,000 rupees by the Guru in order to meet his expenditures. Conversely, his inability to wed Har Gobind to Prithia, the senior sibling of Guru Arjan, incited hostility from Chandu Shah and Prithia. Prithia and Chandu collaborated in an effort to eliminate the Guru. His son Mihrban apprised Emperor Jahangir of the event following Prithia's demise and provided Khusrau with reassurance regarding his prospective heir to the throne. Qazis and pandits capitalised on this circumstance by asserting that the Guru had written a book in opposition to the tenets of Islam and Hinduism. Jahangir embarked on a journey to Pushkar, a highly regarded Hindu pilgrimage site renowned for its multitude of ancient and contemporary sanctuaries, one of which was the "Deohara." In exchange for sustenance, Jahangir engaged in dialogue with the Jogis of Jakhbar, who were bestowed with land in Punjab. Jahangir ruled during the reign of Gaddi Chandar Nath, a chief to whom Akbar had granted land in 1578 A.D. Jahangir encountered inquiries from his disciples, with Bhandar Nath in particular, concerning the madad-i-mash grant that had been sanctioned by the emperor. After consenting to the request, he left.*

Keywords: *Jahangir, Medieval History of India, Non-Sufi Saints, Mughal Emperor.*

Content

Jahangir possessed a cosmopolitan disposition. He possessed erudition and was fluent in a multitude of languages. Regarding Persian literature, he outperformed his peers of the time. Similar to his great-grandfather Babur, he penned his memoir in the Persian language. In addition to being a naturalist, he pursued the comparative study of religions as an academic. He extensively expounded upon the Hindu faith and customs in his memoirs. Similar to his father, he held a liberal stance on religion. His mother, Man Bai, was a Rajput princess and the daughter of Raja Bharamal Kachhwaha of Amber. He was his sovereign. He observed the

Hindu and Parsee festivals. Jahangir provides detailed accounts in his Memoirs of the Hindu festivities that were enthusiastically observed and celebrated at this royal court. He observed the Rakhi festival and issued a directive for the Hindu amirs and chiefs of castes to adorn themselves with "rakhi" on their person. Additionally, he participated in wagering with his attendants during the three-night Diwali celebration. "Holi" and "Dussehra" were appropriately observed as festivals at the court. A painting attributed to Govardhan (circa 1615–25 A.D.) depicts Jahangir participating in the festival of Holi. As per tradition, decorated elephants and horses were presented to Jahangir on the day of Dussehra.

On the annual passing of their fathers and other cherished individuals, adherents of Hinduism observed the occasion by gathering erudite individuals, presenting them with food and fragrances, and organising an assembly to commemorate the moment. Consequently, on the occasion that the death anniversary of Akbar aligned with this Hindu custom, Jahangir conducted the ceremony in accordance with the tradition, dispatched his son Prince Khurram to the mausoleum of Akbar to coordinate the assembly, and contributed 10,000 rupees for the distribution of aid among the destitute. In 1620 A.D., during Jahangir's reign in Kashmir, the 15th regnal year, the Festival of "Vethtarwah" was celebrated. The purpose of this festival was to honour the discovery of the "Jhelam" river. Observance occurred during the Muslim holy month of "Shawwal." As was the customary practice of the ancient inhabitants (Brahmans) of the area, the lamps along the riverbanks were lighted nightly. Jahangir travelled by canoe to observe the festival and was in awe of it. Jahangir held astrological beliefs as well. Jotik Ray was a highly esteemed and reliable astrologer who practiced at his court. Jahangir places immense trust in astrologers to the extent that he will never embark on a voyage or engage in any endeavour without first consulting them.

Jahangir, driven by his curiosity and fervour for understanding diverse religions, often paid visits to religious deities and occasionally extended invitations to them to partake in religious dialogues at his court. He invited Jesuit Fathers to his court to engage in religious discourse. Thus, individuals from various countries, castes, and religions were welcomed at Jahangir's court, and each individual was permitted to practise his or her own faith. As per Edward Terry's account of India (1616–19 A.D.), during the reign of Jahangir, all individuals were permitted to freely practise their respective religions. Additionally, he asserts that all faiths were accepted and their respective clerics were held in high regard. In Jahangir's India, Hindus and Muslims coexisted harmoniously and were afforded equivalent opportunities in both civil and military service, as stated by Pietro Della Valle. Jahangir demonstrated a profound regard for the sentiments of non-Muslims by designating Sri Kant Kashmiri as the "Qazi" (judge) of the Hindus, tasked with resolving religious disputes. In the sixteenth regnal year (1621–22 A.D.), subsequent to the annexation of Kangra, Jahangir visited the Durga temple. During his reign's fourteenth year, or 1619 A.D., Jahangir paid a visit to the temples located at Brindavan in Mathura. In 1621 A.D., Jahangir made a stopover at Haridwar, which is located on the banks of the Ganga, en route to Jammu and Kangra. He characterised the location as "one of the most renowned Hindu places of worship." Donations of money, commodities, and charitable contributions were bestowed upon the Brahmans who were observing worship in that location. To show deference to the religious sentiments of the Hindus, Jahangir forbade the slaughter of cattle throughout his empire. English travellers in Gujarat and Cambay

dutifully observed the prohibition on bovine slaughter. Jahangir maintained relations with religious divines, saints, recluses of various sects, and religious organisations, demonstrating his tolerance for other faiths. Guru Arjan and Akbar maintained a highly amicable relationship, with Akbar even paying him a visit at Govindwal. However, subsequent to Akbar's demise, Jahangir ascended to the throne, and Guru Arjan's eldest son, Khusrau, rebelled and escaped to Punjab. Sought after by the imperial army, he was apprehended along the Chenab Riverbank. Khusrau encountered Guru Arjan during the course of his voyage and earnestly requested his benediction. He paid the Guru a visit. I beseeched TaraTaran for his hospitality. Guru, having witnessed the ill fortune of Khusrau, provided him with 5,000 rupees to cover his expenditures. Chandu Shah, diwan of Lahore, and Prithia, the elder sibling of Guru Arjan, developed animosity towards him due to the Guru's failure to matrimonially tie his son Har Gobind to his daughter. Prithia and Chandu formed a coalition with the intention of annihilating the Guru. Following the demise of Prithia, his son Mihrban capitalised on the Guru's encounter with Khusrau to apprise Emperor Jahangir of this occurrence via Chandu. Mihrban further communicated that the Guru had assured Khusrau of his future ascension to the throne. Furthermore, this incident was exploited by the qazis and pandits to their advantage, as they claimed that the Guru had authored a book that contradicted the tenets of Hinduism and Islam. Jahangir was induced by Chandu Shah to invite the Guru into his presence. Upon Guru Arjan's appearance before Jahangir in Lahore, the Emperor inquired as to why he had bestowed financial support and bestowed blessings upon the rebel Khusrau. The Guru responded that he provided equal treatment to all individuals. Khusrau, who had come to his residence in a state of distress, was assisted by him not only out of compassion but also because he was a grandson of Emperor Akbar, who had consistently shown favouritism and reverence towards the Guru's household. Indifferent to the Guru's veracity, Jahangir levied a monetary penalty of two lakh rupees against him. Additionally, he requested modifications to the Granth Sahib from the Guru. However, the Guru declined to remit the fine, reasoning that it was unfair to demand payment from religious divines when the penalty was intended for transgressors, adulterers, and bandits. Furthermore, he declined to modify a single line of the Granth. Following his imprisonment at Lahore Fort, he was subjected to severe torture. The Guru and his five Sikh disciples bathed in the Ravi River one day. Following his ablution, the Guru succumbed to his mortal wounds.

Guru Arjan's martyrdom was allegedly precipitated by the active animosity of a rival Hindu extremist, Danichand Kashtriya, whose writings he declined to incorporate into the Adi Granth, as stated by Melcom. Based on the aforementioned sources, it is clear that Guru Arjan was detained for political rather than religious motives, and Jahangir did not bear sole responsibility for his demise; rather, it was Guru's adversaries who subjected him to the arduous tortures that ultimately led to his death.

A considerable number of Jain religious divines resided at the Mughal court during the reign of Jahangir; consequently, they continued to enjoy regal favour. Bhanu Chandra Upadhaya, who had been a consistent resident at the court for approximately 23 years during this period, successfully obtained permission for Jahangir and his disciple Siddhi Chandra to depart for Gujarat. Jahangir, on behalf of Bhanu Chandra and Siddhichandra, issued a farewell in support of the Jain faith shortly after assuming power. The farman, which was dated the 14th Shahryver of Ilahi in the year 1605 A.D., validated the farman of Akbar that forbade the

slaughter of animals for six months annually. Abul Mazaffar Sultan Shah Salim Ghazi's Farman. The intended audience of the farman was the Mutasaddis of Sarkar Surat. The text asserts that "Ala Hazrat" (Akbar) abolished various oppressive practices, including the misrepresentation of Jain leaders Bhanuchandra and Siddhichandra (the holder of the title of Khushfaham), the jiziya and poll tax imposed on Jain pilgrims to Mount Satrunjaya, and the slaughter of animals (cows, she buffaloes, he buffaloes, bullocks, and the killing of other animals on specific days). Additionally, the massacre of animals and the seizure of the property of deceased individuals and captives in battle have been strictly prohibited.

Additionally, the Jogis of Jakhbar interacted with Jahangir. For their upkeep, he made two farmans granting these jogis land in Punjab. Jahangir ruled during the reign of the chief of Jakhbar Gaddi Chandar Nath, to whom Akbar granted land in 1578 A.D. Jahangir was queried by his disciples, most notably Bhandar Nath, regarding the affirmation of the madad-i-mash grant that the emperor had authorised for them. Jahangir acquiesced to the request of Bhandar Nath and departed. On July 10th, 1606 A.D., Jahangir issued his initial farman, which conferred ten bighas of land in the name of Jogi Bhandar Nath, on 30 Tir Ilahi 1st/14 Rabi Ist. This particular farman was issued by Jahangir under his imperial insignia. An order was issued to the hukkam, Ummal, jagirdars, and karoris of pargana Kathnah, Sarkar Punjab, informing them that on 29 Shaban 986A.H./31 October 1578A.D., Chandar Nath Jogi was granted ten bighas of land located in "Mauza" Naroli Sanga, pargana Kathnah, tappa Parol Sarkar Punjab, as madad-i-māash. His chela (disciple), Bhandar Nath, and others awaited the emperor and informed him of the circumstances following the demise of the grantee. As a result, decrees were issued mandating that Bhandar Nath be allotted the aforementioned land as madad-i-mash commencing in the first month of Kharif. As a result, the officials were given the directive to quantify and assemble the land prior to transferring its possessions to the grantees. Additionally, it has been mandated that the recipients not be troubled by imposts. (that is, the land was exempt from taxation). Annually, the authorities ought not to require him to provide a new farman or parwancha. The document displayed the inscription "Allah u Akbar" and a tughra in red ink, accompanied by Jahangir's lineal seal atop. An endorsement containing information about the grant was located on the reverse.

Jahangir, during his sojourn in Pushkar, attested that it is an esteemed Hindu pilgrimage site, positioned at a distance of three "Kos" from Ajmer. Around that reservoir were numerous ancient and modern temples, including the "Deohara" (Idol temple). Jahangir spent three years in Ajmer, between November 1613 and November 1616 A.D. Throughout his sojourn in Ajmer, he frequently visited Pushkar Lake. This sacrosanct reservoir was unearthed by the Pokharna Brahmans, the original tribe of Pushkar. Land was purportedly granted to the Brahmans in the form of a copper plate by a Parihara prince. In recognition of the village's sanctity, Jahangir bestowed the entire settlement upon the Brahmans of Pushkar. A farman was issued by him on the 4th Khurdad, 9 Ilahi/15 Rabi II 1023 A.H./1614 A.D., attesting to the representation of his dependable noble, Ani Rai Singh Dalan, that conferred "Zunnardars" (Brahmans) authority over the village of Pushkar in inam. A grant was allocated for the two Brahman parties; however, a dispute arose regarding the land's division, and the grant was subsequently revoked within a span of two years. Jahangir issued a second farman with the same intention, awarding the Brahmans of Pushkar land from one harvest to the next and from one

year to the next. The farman lacks the specified date and year, providing solely the month of Khurdad. In 1617 A.D., Jahangir issued another farman to the Puskar Brahmins, which contained certain conditions.

The farman communicated to the officials that Jahangir had discovered that two Zunnardar 'qaums' had occupied Mauza "Phukkar" and that the aforementioned village had been bestowed upon both of them. Due to a disagreement that arose between them concerning its allocation, the grant was revoked. It is now mandated that Hindu pilgrims undertaking the Phukkar pilgrimage shall have the freedom to select their "Purohit" from the two qaums. Any alms presented individually to either sect shall be divided among itself by that sect. Furthermore, if alms were presented collectively to both sects, each shareholder shall have his share predetermined for him. In addition, they were cautioned against engaging in any dispute or quarrel regarding the grazing of cows in the aforementioned village. Should they recur to their improper behaviour, they shall be deemed culpable and confined within the fort. Additionally, it is mandated that the madad-i-mash be regranted the mauza "Pushkar," Pargana Haveli Ajmer, from the commencement of Ilanlil to the Zunnardars of "Pushkar." Directs the recipients to transfer ownership of the aforementioned village to the beneficiaries without requesting a cess. Additionally, they should not require them to annually produce a renewed farman and parwancha. A square seal, the invocation "Allahu Akhar," and a tughra of Jahangir are emblazoned atop it.

On his way back from Kangra between 1621 and 1622 A.D., Jahangir learned that a renunciant sanyasi named Moti resided in the vicinity. He was invited to Jahangir's presence so that they could discuss religion.

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