

THE TERMS KHALISA AND DAR-BAHARA IN JAHANGIR'S DASTUR -UL- AMAL AND HIS PHYSICIANS

APARNA CHATTOPADHYAY*

ABSTRACT

After his accession Jahangir passed twelve orders (dastur-ul-amal). According to the tenth order hospitals were to be built in all the big cities and physicians were to be appointed and expenditure for this purpose were to be made from "Khalisa" establishment. The term 'Khalisa' has been translated as royal treasury by scholars. But according to the Encyclopaedia of Islam the term means crown land. Jahangir's yearly income from his crown-land was fifty crores of rupees. So he in all probability ordered money to be spent from his personal fund. According to the fifth order, Jahangir forbade manufacture and sale of dar-bahara (rice-spirit). It has been suggested that probably the right term was 'dil-bahara' (exhilarating drink) because Jahangir the emperor would know title of rice-spirit a cheap drink meant for poor people. But in the history of the fourth year of his reign Jahangir says that he forbade the sale of bhang and buza (rice-spirit) in the market as those were injurious for health and he gave stringent orders for the abolition of gambling. So Jahangir was anxious for the physical and moral health of his subjects.

Out of the twelve orders passed by Jahangir after his accession, according to the tenth order "hospitals were to be built in the big cities and physicians were to be appointed for the healing of the sick. Whatever the expenditure might be, should be given from the Khalisa establishment" (Tuzuk, 1989; Chattopadhyay, 1995). Here the term 'Khalisa' most probably means the income from the crown-land. Because we find the term 'Khalisa (Pl. Khalisadjat)as signifying crown-lands (Brill; 1977). According to Prof. Srivastava also

Khalisa means crown-land (Srivastava, 1972). So it will be perhaps, wrong to say that according to this tenth order Jahangir meant that the expenses of opening hospitals, were to be paid from the royal treasury, though an eminent author has translated this term 'Khalisa as royal treasury (Jaggi, 1977). Major General Bhatia also has translated that order of Jahangir as follows:-

"In all big cities hospitals should be established for the treatment of the sick and the expenses for running those hospitals will be paid by the government

* Reader in History (Retired) C/o Post Master, Malaviya Nagar Post Office, Central Office, Banaras Hindu University, Varanasi - 221005, U.P. (India).

(Bhatia, 1977). The same opinion is given by Dr. M.Z. Siddiqi (Siddiqi, 1959).

The yearly income of Jahangir from his crown-land was fifty crores of rupees according to Hawkins. He says, "The Kings yearly income of his crownland is fiftie crou (Kror) of rupias" (Foster, 1985). So we can reasonably hold that Jahangir had sanctioned money from the income of his crown - lands for the opening of and running the hospitals. It certainly shows his magnanimity and genuine interest in Public Health.

According to the fifth dastur-ul-amal Jahangir forbade making & selling darbahara, that is, rice-spirit. It has been suggested that this term will be 'dilahara' that is exhilarating spirit which was probably forbidden to be made and sold, because Jahangir would have known little about 'rice-spirit' that is, 'darbahara' (Tuzuk, Vol.I, 1989; a Chattopadhyay, 1995a). This means Jahangir, the emperor, would have known little of wine prepared from rice, which is a cheap drink in India and is drunk by poor people. But narrating the history of the fourth year of his reign, Jahangir says, "I gave an order that as bang and buza (rice spirit) were injurious, they should not be sold in the bazars, and that gambling should be abolished and on this subject I issued stringent orders" (Tuzuk Vol.I, 1989 b). so we find that Jahangir was anxious for the physical as well as moral health of his subject.

Mukarrab Khan, the Physician

Jahangir tells us in his Tuzuk, - 'In the fifth year of the reign a widow complained that Mukarrab Khan had taken her daughter by force in the port of Cambay and somewhere, during which he had kept her in his own house, when she enquired for the girl, had said that she had died by an unavoidable death. I ordered an enquiry to be made into the affair. After much search I discovered that one of his attendants had been guilty of the outrage, and had him put to death, and reduced Mukarrab Khans mansab by one half and made an allowance to the woman who had been thus injured (Tuzuk vol. I, 1989; c). This Mukarrab Khan was a great favourite of Jahangir (Chattopadhyay 1995, b).

Jahangir's special regard for Mukarrab Khan is recorded by David Price. We find Jahangir saying about Mukarrab Khan that he had conferred upon Shaikh Hassan Bulnar, the title of Mukarrab Khan, sometimes previous to his accession. He had entrusted to this person, the task of bringing the children of his dead brother Danial from the Dekkan. The task was performed by Mukarrab Khan. About Mukarrab Khan Jahangir says, "In justice I can not omit to add, that as a servant the merit of Mukarrab Khan is of the very highest order, and few are the sovereigns who possess his equal. In fine, I raised him to the dignity of an Ameer of five thousand horse, with insignia of the great drum and

standard, presenting him at the same time with a scimitar (Shemsheir) set with - Diamond, a charger with enriched caparison, a jewelled airgrette, a sumptuous honorary dress and a trained elephant. It was on this occasion also that I conferred upon him the government of Gujarat." (Price, 1904). We learn from William Hawkins who was in India from 1608 to 1613 that Mukarrab Khan was in charge of the ports of Surat and Cambay & that he was a great favourite of Jahangir for his skill in surgery & his usefulness in the field of sports to which Jahangir was very much addicted. We learn from Ain-i-Akbari also that Jahangir was much attached to him and he was made governor of Gujarat by Jahangir (Chattopadhyay. 1995). But here we find Jahangir punishing Mukarrab Khan and inflicting capital punishment on one of his attendants without any hesitation for the sake of justice.

Hakim Sadra the eye surgeon

We learn from Intikhab-i-Jahangir Shahi that Jahangir had ordered his rebellious son Khusruo to be deprived of his sight "When the wire was put in his eyes, such a pain was inflicted on him, - that it was beyond all expression. The Prince after being deprived of sight, was brought to Agra; and the paternal love again revived. The most experienced physicians were ordered to take measures to heal the eyes of the prince, that they might become as sound as they were before. One of the physicians of

Persia, hakim Sadra by name, undertook to cure the Prince within six months, By his skill the prince recovered his original power of vision in one of his eyes but the other remained a little defective in that respect and also became smaller than its original size. After the lapse of the assigned time, the Prince was presented of His Majesty, who showed the physician a great favour and honoured him with the title of Masihu-z-Zaman (Elliot and Dowson 1964). Hakim Sadra belonged to the family of Harith - bin-Kalada, the great physician of Arab. He was born in Shiraz and studied different subjects and medicine from Shaikh Baha-ud-din Amili and Muhammad Baqer-bin-Imad-ud-din-Mahmood Shirazi. He came to India in the reign of Akbar. He completed the study of medicine under Hakim Ali Gilani. Then Akbar made him one of his physicians (Jaggi, 1977 a) It is, however, noteworthy that though Jahangir had shown him special favour and had given him the title Masihu-z-Zaman. Hakim Sadra later refused to give treatment to Jahangir (Tuzuk, 1989, d).

Mukarrab Khan as an expert eye-specialist

We learn from Intikhab-i-Jahangir Shahi that Shahriyar, one of the sons of Jahangir, who was "the most beautiful of all the princes, got a pain in his eyes, and Mukarrab Khan was ordered to cure him. He used many appropriate remedies and succeeded in his endeavour. When his recovery was reported, His Majesty

asked Mukarrab Khan about the Prince's health; when the Khan replied that his eyes were quite well again, the emperor said ' yes, they will no doubt continue quite well, if they be not deprived of light by his brothers (Elliot and Dowson, 1964, b). Jahangir's foresight is noticeable here. Prince Shahriyar had a miserable death. At the instigation of Nurjahan, he had proclaimed himself emperor of Lahore a few days after the death of Jahangir. He was killed either at the order of Dawar Bakhsh or of Asaf Khan (Ain, 1965). He was the fifth son of Jahangir (Ain, 1965a). He was thrown into prison blinded and later killed (Iswari Prasad, 1939).

In the 16th year of his reign Jahangir was ill. Hakim Sadra who was given the title Masihu-z-Zaman (Messiah of the age) by Jahangir and whose position was made more honourable than of the other court physicians by Jahangir, refused to give treatment to Jahangir. He said to Jahangir " I have no such reliance on my knowledge that I can take the cure " (Tuzuk Volume.II, 1989g,). Hakim Sadra suddenly asked for leave to undertake a journey to the Hijaz.....Jahangir agreed and he says " I gave him leave with an open brow. Though he had kind of things (for the journey) I made him a present of rupees 20,000/- in aid of his expenses" (Tuzuk ,Vol.II, 1989 , h). Here we find the honesty of Hakim Sadra who

expressed his inability to cure Jahangir.

Conspiracy of Fathu-llah son of Hakim Abul-Fath to murder Jahangir

We learn of Tuzuk that in the second year of Jahangir's reign Khusru, the rebel son of Jahangir had conspired with Fathu-llah, son of Hakim Abul Fath Nuru-d-din, and sharif son of Itimadu-d-daulah (Nurjahan's father) to assassinate Jahangir. About five hundred men at Khusru's instigation had conspired with the above mentioned persons to attack Jahangir in the hunts that took place in Kabul and those parts, Jahangir 'handed over Fathu-llah in confinement and ordered capital punishment for the other two wretches (Tuzuk, Vol. I 1989, i).

The fact that Noorjahan's brother, the above mentioned sharif had plotted against Jahangir's life to help Khusru to get the throne, is mentioned by Delaet (Hoyland, 1928, b) we also learn the above facts from S.L. Goomer, the editor of Ain-i-Akbari. We are told that in the second year of Jahangir's reign the eldest son of Ghiyas Beg (Itimadud-Daullah, Nurjahan's father), named Muhammad Sharif joined a conspiracy to set Khusrau at liberty and murder the emperor; but the plot being discovered Sharif was executed and Itimadud-daulah himself was imprisoned. After some time he was left off on a payment of a fine of two lacs of rupees (Ain, 1965, b). Here we are also told that Hakim Abul Fatha had a son called Fath-ullah. He was killed by

an order of Jahangir, as he was an accomplice of Khusrau (Ain, 1965 c). So Fath-ullah son of Hakim Abul-Fatha, who was a very important person of the court, was involved in a plot to kill Jahangir and then he ease executed. Hakim Abul Fatha was a very eminent person in Akbari Court (Chattopadhyay, 1979).

In connection with the conspiracy we learn from Delaet that Noorjahan (then Mehrunissa) also went to Jail with her father and brother. (Hoyland, 1928, b).

The Charming Physician Hakim Jalaluddin Ardistani

In the second year of Jahangir's reign died the above mentioned Hakim. Jahangir tells in his Tuzuk that this Hakim was of a family of skill and medicine and claimed to be a descendent of Galen. Jahangir says "At all event he was an unequalled healer. His experience added to his knowledge. As he was very handsome and well-made in the days of his youth (sada-ru-ihā) he frequented the assemblies of Shah Tahmasp and the king recited this hemistish about him we have a pleasant physician. Come let us all be ill.....

It is really unique that just in two lines. The pleasing personality of the physician is presented before us. The

full name of the Hakim was Hakim Jalalu-d-Din Muzaffar of Ardistan. Ardistan is a Persian town which lies between kashan and Isfahan. The Hakim was at first a physician at the court of Shah Tahmasp, and emigrated, when young to India, where he was looked upon as a very experienced doctor. He served Akbar as an administrator in Bengal, Gujarat and Kachh. Jahangir was fond of him, as he had been with him in Ilahabad, when as a prince he had rebelled against Akbar. The news of the Hakim's death reached Jahangir on the 22nd Jumada 1, 1016. For about twenty years before his death he had suffered from qarha-yis-shush or disease of the lungs, but his uniform mode of living (yaktawri) prolonged his life. His cheeks and eyes often got quite red, and when he got older, his complexion turned bluish. He was accidentally poisoned by his compounder (Ain., 1965,d)

So this exceptionally charming physician continued to live for long twenty years as a patient of the disease of the lungs and his disease did not terminate his life. If he were not accidentally poisoned, he would have lived perhaps many more years and died a natural death.

REFERENCES

1. Ain 1965 The Ain-i-Akbari, Fazl Allami, Translated into English by H.Blochmann, Edited by S.L. Goomer, published by Naresh. C. Jain for New Imperial Book Depot, 53/D Dev Nagar, New Delhi - 5 1965, p. 323 Ibid, p.574, Ibid b, p.573 Ibid c, p.469, Ibid d, p.582.

2. Bhatia 1977 Major General S.L. Bhatia, A History of medicine, Published by the Management Committee, Dr. B.C. Roy National Award Fund Office of the Medical Council of India, Aiwan-e-Ghalib Marg. Kwtela Road, New Delhi - 110002, 1977 .p.119

3. Brill 1977 The Encyclopaedia of Islam, New Edition. Edited by C.E. Bosworth, E.Van Donzel B.Lewis and Ch. Pellart vol IV Leiden J.Brill 1977, p.973.

4. Chattopadhyay 1995 Aparna Chattopadhyay, Jahangir's Interest in Public Health and Medicine, Bull.Ind.Inst.Hist.Med. Vol.XXV (Jan to July 1995) p.174 Ibid a pp 170, 178, Ibid b pp 177-178.

5. Chattopadhyay 1979 Aparna Chattopadhyay, The Physicians of the Court of Akbar as Poets, Administrators and Diplomats, Nagarjun July 1979, p.260.

6. Elliot and Dowson 1964 Elliot and Dowson, The History of Indian as told by its own Historians, Kitab Mahal Pvt Ltd. 56A Zero road, Allahabad First Indian Edition 1964, vol. VI, pp. 448-449 Ibid a pp-450-451

7. Foster 1985 Williams, Foster, Early Travels in India, Published by Oriental Books Reprint Corporation, 54, Rani Jhansi Road, N.Delhi - 110055, First Indian Edition. 1985, P.99.
8. Hoyland (reprint-1975) 1928 The Empire of the Great Mogol, Translation of De Laet's Description of India and Fragment of Indian History Tr. by T.S. Hoyland and Annotated by S.N. Banerjee published by Mohammad Ahmed for Idarah -i- Adabiyat - 1 Delli 2009 Qasimjan st., Delhi - 6 pp. 177-182 Ibid a p. 177-182 Ibid b, P.177-182.
9. Ishwari prasad 1939 Ishwari prasad, A short History of the Muslim Rule in India, Published by The Indian Press Private Ltd. Allahabad, First Edition, 1939, The New Edition -pp. 334-335.
10. Jggi 1977 O.P. Jaggi, Medicine in Medieval India, History of Science and Technology in India 1977 Published by Ram Lal Pury of Atma Ram and Sons (H.O.) Kashmere Gate, Delhi, 110006. pp. 167 Ibid a, pp.163.
11. Price 1904 Major David Price, Memoirs of the Emperor Jahangueir Rare Books Inc Delhi-7, Published by J.K. Ahuja for Rare Books Inc 24/4 Shakti Nagar, Delhi-7. Introduction written by te publisher May 1904 - pp. 63-64.
12. Siddiqi 1959 Dr. Muhammad Zubayr Siddiqi, Studies in Arabic and Persian Medical Literature Published By the Calcutta University, 1959, p.XXIX.

13. Srivastava, 1972 A.L. Srivastava, Akbar the Great, Vol I, Second Edition, 1972, p.162.
14. Tuzuk 1989 Tuzuk-i- Jahangiri, Tr. by A. Rogers and edited by H. Beveridge, First Published 1909-1914, Reprinted 1989 Published by Low Price Publications, 425, Nimri, Ashok Vihar, Phase IV, Delhi - 11052
V.I., P.9.
Ibid a, 157,
Ibid b, p.172
Ibid c, Vol II, pp. 212-213
Ibid d, Vol I, pp. 122-123
Ibid e,
Ibid f, Vol II, p.213
Ibid g, Vol II, p.217
Ibid h, Vol I, pp. 122-123
Ibid i. Vol I, p.124

सारांश

जहांगीर के अध्यादेशों में खालसा एवं दरबहारा शब्द तथा उसके चिकित्सक

- अपर्णा चट्टोपाध्याय

सिंहासन पर बैठने के बाद जहांगीर ने बारह अध्यादेशों को जारी किया, जिनमें से दसवें अध्यादेश के अनुसार साम्राज्य के सभी बड़े नगरों में अस्पतालों का निर्माण और उनमें चिकित्सकों की नियुक्ति कराने का आदेश था तथा इस कार्य के लिए खालसा खजाने से रूपये खर्च किये जायेंगे यह आदेश भी था । खालसा शब्द का सही अर्थ है राजा की व्यक्तिगत भूमि । जहांगीर को उसकी निजी भूमि से कर के रूप में प्रतिवर्ष पचास करोड़ रूपयों की आमदनी थी ।

पांचवें आदेश के अनुसार राज्य में “दरबहारा” अर्थात् चावल से शराब बनाने पर प्रतिबंध लगाया गया । जहांगीर बलात्कार के मामले में मददगार होने के कारण मुखरब खां का मनसब आधा कर दिया और उसके बलात्कारी अनुचर को मौत की सजा दिया । हकीम अबुल फतह के पुत्र फतह उल्लाह को जो जहांगीर की हत्या के षडयन्त्र में लिप्त था, मौत की सजा दी गई । जहांगीर के दरबार के हकीम जलालुद्दीन अर्दिस्तानी के बारे में थोड़े शब्दों में फारस के शाह तहमस्य ने कहा था कि “हम लोगों के पास एक मधुर स्वभाव के चिकित्सक हैं - आओ हम सब बीमार पड़ जायें” ।