

## **Jesuit Missions to Mughal Empire: A Study of Religious Relations of Society of Jesus and Mughal India**

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### **Abstract**

*Our society is facing serious challenges of non-tolerant attitude and deficiency in interfaith harmony. Through this article a try is being made to clear that this is against our religious history. For this purpose Mughal period has been selected. This article also aimed to put pen to this paper is that to clear common people who think that Akbar founded Din-e-Elahi the mixture of different religions and he was not confident and trustful of his belief on Islam. Through this article we want to explain that Din-e-Elahi was not a Din but a social order because there is no religious book, no temple and no religious doctrine concerning Din. Akbar invited priests of different religions to understand their religious philosophies. In a nutshell, This Article is a critical review of birth and strengthening of Christianity in India and a summary of its relations with local community and Mughal Empire before British rule in India.*

### **Arrival of Christianity in India:**

Christianity reached Southern India in early periods of its era and played an important role in the history of India, especially in Mughal period. Many Catholic Fathers claimed in their writings that St. Thomas the Apostle extensively travelled in various parts of Asia, China, India and other countries of the east for evangelization. He also established several churches in the area and eventually, on December 21<sup>st</sup>, 68AD, he was stoned to death at Malabar near Madras by a Hindu mob. The Catholic traditions speak of two more legendary names bearing the same name that travelled to India in later periods. The

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second personality, Thomas (277AD) the Manichean arrived towards the end of third century and the third personality Thomas (780AD) an Arminian merchant arrived in eighth century and married two Indian ladies and became bishop of Christian community which was already flourishing in Southern India.<sup>1</sup> Edward Gibben (*Gibbon*) rejected above mentioned claim and declared that the Indian missionary St. Thomas was an apostle, a Manichean or an Arminian merchant<sup>2</sup> but Jesuit Father Monesserrate gives remarks about the apostle's arrival in Northern India in following words:

“St Bartholomew preached the Gospel in areas which were reckoned by the ancients to belong to India, as also were Aria, Aracosia and Gedrosia, these provinces made up indeed what was then called Hither India. We read in the ecclesiastical histories that St. Bartholomew travelled to Hither India which had been allotted to him in the distribution of the world (into ancient Fathers were also greatly devoted to this sort of asceticism, and preferred to live near streams and rivers. When the Christians were driven out, the cells, which are excavated in the flinty rock and seem exceedingly well fitted to a life of pity, were deserted by the hermits who had inhabited them, and thus became material for the tales and speculation of travelers”<sup>3</sup>

The meager narrations of the Catholic writers about the arrival of Christianity to India in very early centuries of Christian era have no authentic value. But the existence of Syrian Christian community in Malabar, Coromandal and Kerala coasts offer another ground of discussion and research. Some writers say that communication between Patriarch of Babylon and Rome became the source of awareness about the vacate position of Indian church, then Patriarch sent some Nestorian priests to revive the Southern Indian Church.<sup>4</sup> Some other writers say that Christian community spread in Southern India by the travelling of Christian traders and local converts.<sup>5</sup> It is remember able point that Nestorian church remained in Asia and Southern India from 500 to 1500AD.

The Syrian Christians were not a proselytizing community. They were confined to Kerala and adjacent areas and had no relation with the other parts of India but Christian and Muslim relations developed in new shape during Mughal period, and Christian religion was

represented by Jesuit Fathers not only in Southern India but also in Northern India during Akbar, Jahangir as well as later Mughal periods and in this article we have confined our study only towards Northern India.<sup>6</sup>

### **Missionary Activities of Catholic Priests:**

The Catholic Priests also found a favorable atmosphere for their missionary activities. Hunter describes this situation: “Luckily Portuguese landed in such Christian community which was firmly organized under bishops, archdeacons and priests”<sup>7</sup> But the native Christians never involved in missionary work and confined themselves in Southern India. With the arrival of new comers, the missionary activities, extended towards all of Southern India and the priests played an important role for the promotion of Christianity. But the missionary work got a systematic manner, when Jesuits joined Goa church. The missions reached first time to Northern India and Jesuits became the main source of contact between Christianity and Muslim Mughal Empire.

### **Society of Jesus and their arrival in Southern India:**

Society of Jesus is a Catholic Church religious order and its members are called Jesuits. This society was founded by St Ignatius and other six persons, including Francisco Xavier, Diego Lainez, Alfanso Salmero, Nicolis Bobadilla, Peter Faber and Simao Rodrigues. They met in Paris in 1534 and founded a society which was later called Society of Jesus based on the teachings of Christianity and moral values of Jesus and was based on the purpose of association of these seven persons. Then Ignatius Loyola recognized the Society of Jesus by Pope III (1534-1549) in 1540. The term Jesuit means one who frequently uses the name of Jesus).<sup>8</sup> The Society of Jesus sent its first mission to Southern India under the command of Francisco Xavier who came in Goa in May 1542, with Portuguese governor Afanso da Sousa. On their arrival, the Christian religion got a new life and missionary work started with religious devotion. The church of Goa was revived and became an Archbishopric in 1577.<sup>9</sup> At this place it is necessary to clear that Akbar was the first Mughal monarch, who invited the Jesuits to his court and they remained there for many decades. Here it is also necessary to give short information about Mughal rulers and their religious contacts with

Jesuits.

### **The First Jesuit Mission in the court of Akbar:**

On December 1579 Akbar dispatched an embassy to the religious authorities of order of ST Paul under the command of Abdullah Khan (died in 1589) as ambassador and the second person was Dominic Peres, an Arminian Christian, sent as interpreter to Goa. Akbar also wrote a letter to priests of Goa and to Luis de Athaida, who was then Portuguese viceroy (1578-1581). When this embassy reached in Goa on September, 1579, a wave of happiness spread among the whole Christian community of Goa because this letter was bearing a hope of conversion of Muslim king and the great territory without any effort. So the Archbishop of Goa prepared a mission, consisted of three members. Ridolfo Aquaviva was selected as head of the mission, Antonio de Monserrate as second in command and Father Enriches (or Henriquez) was selected as third member of the mission. This man returned to Goa in 1581 either secretly or with permission. Father Aquaviiva returned in 1583, along with a Russian christian family and then in the same year he was sent to Salsette and two months later he was murdered at Cuncolum by a mob. The Father Antonio Monserrate returned to Goa in 1582 and stayed there till 1588 and then travelled to Abyssinia but arrested by Arabs on the way and detained there about six years and half.<sup>10</sup>

These holy persons left Goa on November 17, 1579 and reached Fatah Pur Sikri, on February 28, 1580. King summoned them as he was informed about their arrival. Jesuits Fathers presented him an Atlas which Arch Bishop of Goa had sent for the king. The king gave 800 pieces of Gold to the Jesuits fathers at this meeting but they did not accept it. On March 3, 1580, the fathers presented him the Holy Bible in four languages which was bound in seven volumes and printed in 1567-72 for Philip II of Spain. At this occasion the king expressed high respect while removing his turban and put each volume on his head and kissed it devotedly. Then he asked about the Gospel and after getting information about it, gave great reverence. Fathers had a Latin translated Quran which was a surprising thing for court nobles. The king ordered to copy the pictures of Jesus and Mary virgin which were given by Jesuit fathers and directed a gold reliquary to be made. They

also met Father F.J Pereira who was then resided in Fatah Pur Sikri, on whom request king summoned Fathers as we mentioned above. King allowed them to make a chapel in the palace and he made many visits to it. The king handed over his second son Murad, then 10 years old, to Father Monserrate for the learning of Portuguese language and Christen morals, Father Monserrate describes in his commentary that during the learning of each lesson he used to call Jesus and Mary with whole heart and then made Cross on his forehead, face and breast, he also paid respect to Jesus picture which was in his book and same was used to do by other children. When a Portuguese died in court, his funeral was celebrated by fathers and a procession marched through the town with lighted candles.<sup>11</sup>

During the stay of first Jesuit mission at Akbar court, a lot of discussions were held on different topics of Christian doctrine and Islamic Faith, in these debates the Fathers explained the doctrine of Christianity with complete freedom and used harsh tongue while debating with Muslim theologians, not only in the presence of court nobles but also in the presence of king. At this occasion the Muslim theologians lost their patience and then demanded to hold a fire ordeal to clear which book is true, Quran or Bible. For this purpose the Muslim doctors suggested that a Muslim while holding a Quran inter into fire and a priest holding the Gospel inter into fire but priests rejected this demand and tried to prove their Faith with their strong arguments.<sup>12</sup>

On Easter Saturday the king was congratulated by some Portuguese, according to Easter custom, who were still attached with court after departure of Tavares and king gave them the quarters in the premises of palace. On next day Jesuit fathers enjoyed a dinner with king on his table. On this occasion the king went alone to the chapel and stayed there for a while. A week later the king along with his sons and nobles came to see the chapel and while entering the chapel door, removed there shoes before entering. Once the king expressed his desire in the presence of Jesuit Fathers that he wanted to give the permission to the Christians to live freely in his kingdom and built their churches, as he allowed Hindu community and other communities to live freely in his realm and also allowed them to build temples in his empire. Father

Monserrate, claimed that once during a meeting with Jesuit Fathers at Easter time Akbar suggested privately that he might arrange to be baptized by travelling to Goa on pretense of preparing for pilgrimage to Makkah.<sup>13</sup> It is pertinent to mention that Father Monserrate's claim raised some important questions. If Akbar was so found of to be baptized then why he was tricking it in the name of pilgrimage? If he was afraid of his countrymen or authorities then what was his plane to return to his kingdom? Or he had decided to leave it forever just for the sake of his new belief? Many queries of this type of an intellectual mind raised sign of integrative on this statement that is why Sri Ram Sharma rejected above mentioned claim in his book "Religious Policy of Mughal Emperors" and discussed in detail that this type of commitment never happened.<sup>14</sup>

The Jesuit fathers came to Mughal court with great hopes of Akbar conversion but all these hopes lost their life and he remained a Muslim. During discussions, whenever Muslim doctors failed to defend Islamic Faith then king helped them and gave favour to Islamic Ideology, then Jesuits fathers compelled to conclude that they had no chance to convert him to Christianity. But in spite of this attitude he gave the Fathers, all type of full-fledged support. In 1582 discussions came to an end, at this situation priests decided to return, so Aquaviva left Fatah Pur Sikri on 1583, and then after some months reached Goa with a Christian Russian family but two months later he was murdered by a Hindu mob.<sup>15</sup>

### **The arrival of Second Jesuit Mission in Lahore (1591-1592):**

After the departure of Father Aquaviva in spring 1583, there was no contact between Goa and Akbar. In 1590 a young Greek sub-deacon, whose name was Leo Grimon, came to Akbar's court and impressed him by his knowledge and then this guy became the source of revival of relations between Christians and Muslims. This time again, Akbar decided to send an embassy to Goa under the supervision of Leo Grimon for Jesuit priests.<sup>16</sup> Akbar's religious tolerance can be seen in the letter which was sent to Goa from Akbar along with some gifts for the Christian community of Goa. Then the Goa religious elders sent two Portuguese Jesuit fathers under the command of Edward Leiton (Leitanus) and Christopher de Vega with an assistant. These Jesuit

fathers reached Lahore in May, 1591. These Jesuit fathers received warm welcome from Akbar. A house was granted to them in the royal palace and the king established for the Jesuits a school where king's sons, grandson's and nobles' children were taught Portuguese.<sup>17</sup>

But hardly Father began their work, then political difficulties aroused in Mughal Kingdom. This deprived the Fathers from the chance of discussion as well as Akbar's conversion to Christianity according to their view point, this situation compelled to return, so they returned to Goa in 1592. This sudden return was not appreciated by the Catholic religious elders. It should be clear in the mind of the reader that Akbar had no mind for conversion, Jesuits fathers made wrong scale of his personality. He was always interested in the philosophy of different religions. He took keen interest in such discussions. By this way we are able to say that he was a good student of comparative religious study as well as fond of seeking foreign languages to his children.<sup>18</sup> Any how the second Jesuit mission returned to Goa without any success.

### **The arrival of Third Jesuit Mission to Mughal court:**

Third Jesuit mission arrived at Lahore 1595 on the request of Akbar. This marked the new relationship between Society of Jesus and Mughal Empire which lasted for more than two centuries. The head of mission was Jerome Xavier who spent 23 years in Mughal court not only in Akbar's service but also remained in Jahangir's service. Xavier was born in 1549 in Spain. His complete name was Jerome de Ezpelete Y Goni (1549-1617). The great nephew of Francisco Xavier arrived in India in 1581. He joined Society of Jesus in May 7, 1568 and he served as a rector of college in Cochin for six years and then was called in 1592 as superior of professed house of Goa. The authorities of Goa selected him, the head of third Jesuit mission while he was forty five years old. The second member of Jesuit mission was Emmanuel Pinheiro born in 1556 and arrived in India in 1592, and then became very favourite of Akbar in later periods. The third member of the mission was Brother Benedict de Goes native of the Azores born in 1562, joined the society of Jesus in 1588 and after spending some time

in Mughal court he then left for China and died there in 1607.<sup>19</sup> Father Pinheiro mostly stayed in Lahore and he confined his attentions towards the conversion of people to Christianity. Benedict de Goes spent eight years in Akbar's service and was sent to Tibet in January 1603 by his superiors. The members of mission left Goa on December 3, 1594 and reached on May 1, 1595 along with 400 camels, a hundred wagons, many horses and huge multitude of poor folk on foot. The king received them with heir to the throne sat, and were exempted from court prostration. The images of Lord and Maryam which were given by Jesuits fathers to Akbar were kept by him in his hands in spite of their heavy weight. On the Assumption Virgin festival held on August 15, the king sent silk and golden hanging for the adoration of chapel, at this occasion an excellent place for church close to palace was selected by king.<sup>20</sup>

A school was established attended by the king, three sons and the children of nobles and among them two boys expressed a desire to become Christian. Two activities of the third Jesuit mission, gave it a distinguish status than others. In this mission firstly a serious attempt was made to convert the Christian literature into Persian language and secondly the extensive celebration of church ceremonies to maintain an environment for local people. They were organized to understand easily about the real means of Gospel and Christian worship philosophy. Xavier work "Mirror of Holiness" or the life of Messiah in Portuguese language and then translated by Xavier in Persian language with the help of a Muslim expert which was presented to Akbar in 1602 who was delighted to see it and Aziz Koka was asked to read it to him. This noble person asked to prepare a second copy for his personal use.<sup>21</sup>

### **Religious Relations of Jahangir and Jesuit Fathers:**

Jerme Xavier wrote many letters to the religious authorities of Goa. Twenty four letters reached to us, eleven letters from Lahore and eleven from Agra were written. The letters which were written from Agra were concerned with the period from September 1608 to September 1611 and two of them were written in later periods and all of these letters became the major source of information. At the time of Akbar's death Father Pinheiro and Francis Corsi were at Lahore and

Xavier and Anthony Machado were residing at Agra. Eight days after the death of Akbar, the new king sat on throne. Jesuit fathers had great hopes about the king's conversion to Christianity but all hopes were proved fruitless when the king took oath according to Islamic Law and adopted the name of *Nooruddin Muhammad Jahangir*.<sup>22</sup>

Father Xavier's most prominent work is translation of Christian books into Persian language. In the early day of December 1607 the Fathers gave the king, a Gospel which was translated in Persian language. When he came back from Kabul and in the early portion of this year they gave him Arabic Translated Gospel. Both books received great reverence. The key figure who alone collaborated with Xavier in his work is Abdus Sattar Ibn-Qasim Lahori. Jahangir twice mentioned this personality in his memories, first time in August 1617 and second time in March 1619. Sattar spent a lot of time with Xavier in the translation of Bible and stories of saints into Persian language. The most prominent work of Sattar is under the Title of *Majalis-i-Jahangir*. This text mentions the religious discussion in Jahangir's court and gave glimpse about the work of Muḥribi Samarqandi which sets out discussion with Mughal king in 1620.<sup>23</sup>

In the letter which Xavier wrote in September 1608 describes that royal library of Mughal court possessed several Christian books, consisted of European, Persian and Arabic languages. In Agra, religious differences were discussed in the private Majalis of Jahangir, and king invited people of different religions to participate in debates and during in religious discussions, he always showed good temperament.<sup>24</sup> The Catholic writers claim about the success of Jesuits in these debates but Sattar told that these Majlis ended with the Jesuit full retreat. In April 1611, king called Xavier and gave him wax candle with his own hand for church and shared his dream with Xavier, which he saw last night and in his dream he saw three people and every person was having a candle in his hand. The padre (Father) told that this show three concepts of God and then he explained Trinity. Upon this topic also a discussion held.<sup>25</sup>

The religious tolerance can be observed in the attitude of the king not only towards the fathers but also to the Christian community which

was flourishing in Lahore and Agra. For example when the king was in Lahore he fixed pension for fathers and for church needs. Fathers used to celebrate the Christian festivals like Easter, Christmas, Cross procession and other ceremonies with full liberty and religious zeal. On The occasions of these festivals, processions were prepared which used to move in the streets with musician band, Fathers usually participated wearing their surplices and common Christians used to join these festivals always in festal dress, holding candles in their hands, and singing in loud voices moved through the crowded ways and making a circuit of the city and then return to church. On the Christmas of 1607 the church was decorated and on this occasion king did not pay visit to the church but sent wax candles for the church.<sup>26</sup> The hope of conversion became healthy in 1610 when Jahangir ordered to baptize his three nephews but in 1613 they again converted to Islam.<sup>27</sup> Basically this act was due to political planning and to deprive them to take part in the authorities of kingdom.

The fathers often went on Friday to the mosques of the Moors, where they discussed the teaching and life of Christ with the Moorish doctors. The Moors heard them attentively until they began to confute the law of *Mafa* made, when they lost all patience, refusing either to listen or to be dram into a disputation.<sup>28</sup> The *Padri* had a high respect in Mughal realm. He was respected not only by the nobles but also common people as well as by the children. Whenever he went to bazar, on his way the little children used to say '*padre ji salam*'.<sup>29</sup> The influence of Jesuit father can be scaled by this incident which is narrated in "The Mughal World": "that when the first English man at Jahangir court brought away and broadcasted to the world, named William Hawkins, who arrived at Agra in 1609 was convinced of a full-fledged Jesuit claim that Jahangir would take no step against Portuguese as long as Savier Xavier, an old Jesuit residing in court and who had influenced him much, lives. The situation changed in 1614 when the Portuguese captain Luis Brito De Melo, destroyed and looted a ship which was coming from Red Sea. At this Jahangir turned on the Jesuits, closing down their churches in Lahore and Agra and disconnected his financial support to them. Jerome Xavier eventually left Jahangir court in 1614

and reached Goa and then became Archbishop of Granganor but died in an accidental fire in Goa in 1617".<sup>30</sup>

In the later years of Jahangir reign a presence of Jesuit Fathers in Mughal realm can be seen in the adventurous journey of Father Antony de Andrade to Tibet in 1624 via Badrinath and reached in Tsaparang, a town situated in the upper Sutluj vally and successfully converted a Hindu raja family to Christianity and sometime later a mission was maintained there for some years. This mission not only constructed a church but also maintained a little Christian community there.<sup>31</sup>

This is pertinent to mention that after the departure of Jerome Xavier a favourable atmosphere towards Christianity and Society of Jesus provided by Akbar and Jahangir was closed, in which Jesuits were entertained as court guests and supported by socially, politically, financially, culturally, morally and all other favors were provided to Fathers, but after Jahangir period no doubt Society of Jesus remained in later many decades in Mughal realm but later Mughal monarchs did not allow the fathers to construct new big churches. Neither they gave free hand to encourage local people for conversion nor they had permission for public and open demonstration of church festivals but they were allowed to hold their religious festivals in church premises or in their own colonies and they could made small churches without bell towers after getting permission from Mughal court. There were strong Mughal rulers from Babur to Aurangzeb and they properly imposed their religious policies throughout their realm with strong authority but after the death of Aurangzeb the later Mughal rulers were weaker, dependent and mostly among them were puppet rulers and they were not able even to save their own throne, so we have tried to study the early and strong periods.

### **Jesuit Fathers in Shah Jahan reign:**

Shah Jahan (1627-1681) after ascending on throne adopted an aggressive religious policy towards Jesuit Fathers and Christian community which were present in different parts of Mughal Empire. There is meager information about this confusion, why Shah jahan adopted furious policy against Jesuits and other Christians, while other communities enjoyed a complete favour from Shah Jahan court especially Hindus.

Political reasons can be traced in Hugli oppression and a discriminated policy towards Jesuit Fathers as well as towards Christian communities existing in capital cities in Mughal Empire. According to detail which was provided by Niccolao Manucci in *STORIA DO MOGOR* (or Mughal India) in Italian language and then translated by William Irvine, available in three volumes, narrates the reason of Shah Jahan furious policy in these words:

“During the rebellion of prince Khurram against his father, he passed near to Hugli, in the territory of Bengal, a village that king Jahangir had given to the Portuguese in order that they might frequent the said port. Some Portuguese sailed forth and seized two beloved slave girls of the princess Taj Mahal. This lady sent word to them that it would be better for them to help a prince while seeking a refuge in flight than to attempt to rob him. Therefore she urgently prayed to send her the two slave girls. But the Portuguese paid no heed to her request”.<sup>32</sup>

This became main reason of operation in Hugli in September 1632 and remaining whole population was captured and then sent to Agra. All were treated badly, among these prisoners there were some Jesuit Fathers who were released after paying ransom. These released persons lived in Agra and Manucci met some of their descendants”.<sup>33</sup>

According to Francois Bernier, who describes in his book *Travels in The Mughal Empire*: “Shah Jahan deprived them of their pension, and destroyed the church at Lahore and the greater part, totally demolishing the steeple, which contained a clock heard in every part of city”.<sup>34</sup> In his later period he gave permission to build small church without bell tower.<sup>35</sup>

Shah Jahan’s interest in religious debates can be seen in Manucci description that a learned father Dom Mathews from Goa, reached at Shah Jahan court, at this occasion Mathews raised his questions; if a visitor of stranger country met two persons, one is sleeping while other is awake, from whom will he ask the way? By this question he pointed out that Jesus is superior to Muhammad, because the Muslims say that Jesus is awaking and Muhammad is sleeping. Abdullah khan replied that a wait is necessary because awaking personality is also waiting about the awake of sleeping personality to ask the way. Upon this reply of Abdullah Khan the father got pressurized and his face

became pale then King ordered him to leave.<sup>36</sup>

Dara Shikuh also liked to hold religious debates with Jesuit fathers. There were three fathers in the court of said prince. The first was Father Pedro Juzarti a Portuguese, and the second Father Estanilas Malpica a Neapolian and the third Father Henriques Buzeo, a Flamaned. This was very learned man and prime liked him very much, whenever he reached the court of Dara, the prince used to give him handsome money (fifty rupees) on each tern. This father was also liked by the nobles. Sometime Dara liked to drink with him but did it discreetly. During his plight, while he was in state of war with Aurangzeb, he stayed at Tattah where he met a barefooted Carmelit monk, Frei Petro de Santa Terza (Teresa) by name, Flemish by race, he was a learned man and could speak Arabic, Persian and Indian languages. On this occasion Dara had diverse conversations with him on the Gospel and the article of Christian Faith. Dara said to him that if he became king, he would then issue orders to erect a church in Agra and priests would be allowed to preach Gospel with full liberty and made churches throughout his realm.<sup>37</sup>

### **Aurangzeb policy towards Jesuit Fathers and Christian community:**

Aurangzeb policy was not so different from his father policy about Jesuit Fathers. He also gave permission to them to live in his realm and never tried to forcefully convert any Christian to Islam. They were allowed to worship their religions without any interception. He did not allow them to convert local people to Christianity but Fathers secretly continued it. He never allowed them to keep Pictures and Images of Jesus, Virgin Mary and other Christian saints in their houses and churches but they could keep Cross in their churches because he hated idols and idol worship and according to Islamic law these images also come in idol category.

Manucci describes the name of some Jesuit Fathers like Henriques Roth and others who were dwelling in the Mughal realm. Father Nenriques lived in Agra in his private college who advised Manucci in 1667 to stay in Agra and not to go anywhere but Manucci who stayed about fifty years in Mughal empire remained in travelling some time in Northern India and some time in Southern India and remained in the service of

different personalities like Aurangzeb, Dara Sikuh, Shah Alam, who loved manucci a lot. In early period of his stay he joined as a captain of artillery and in latter period he adopted a profession of a physician and in this way he reached Shah Alam court. During his stay Hugli he met a Jesuit Father Prior of St. Augustan's (the church bears the date of 1599 and constructed by Jesuits), named Frey Irao Bautista. Some days later Jesuit fathers came to visit Manucci and told him that they had a tiny church prepared with straws and they wanted to construct a stone church but the governor had objected. They also offered a handsome amount (five thousand rupees) but their request was not entertained. The governor was Mirza Gol (Mirza Gul or Mughal), who had been in shah Shuja service when he participated in Khajwah war against Aurangzeb and then joined Aurangzeb service and Mirjumla (Aurangzeb captain) appointed him Hugli governor. This governor did not give the permission to construct a church and issued a farman that no one should work at such an edifice under penalty of losing a hand. On the request of Jesuit Fathers he met the said governor and got a permission of the construction of stone church.<sup>38</sup>

Jafar khan, the chief Secretary of the king was a friend of Christianity and of the Fathers, who helped on many occasion to fathers in his personal limits in court and in private matters. Father Buzeo died on June 20, 1668, he was a wise man and great judgment, due to his wisdom Aurangzeb also wanted to meet him on his journey to Kashmir, his death was a great loss for Christian community of Agra. Jafar khan was also very sad on his death because he was his close friend.<sup>39</sup> Manucci on this occasion in the second volume expressed his feelings in such words: "The death of Father Buseo and the want of prudence of Jesuit father were the cause of the padres undergoing many disagreeable. It ended in some of them being expelled from the kingdom. The king was complained that these priests had idols in their houses (thus did they designate the images that the fathers possessed), and there were no longer any heathen temple in the realm, these men violating of the royal orders. This was enough. Then a search party was sent but they could not find anything because fathers were already informed by their court friends,"<sup>40</sup>

The qazi of Agra expressed his views before a Christian that the only

purpose of staying the *Padries* in Mughal realm to buy Quran and then transmit them to Europe. He said that every year a festival took place, where they burnt Muhammad images (*na'ldhu billh*). This was enough to burn alive the fathers.<sup>41</sup> The situation of differences can be seen in this event.

Let us discuss about Thanjar, it was a good Christian center, in Southern India, under a Hindu king and was Aurangzeb tributary kingdom. The king perished the Christian community and arrested priests among them were Jesuit Fathers Joseph Carvalho and father Bertholdi, who died in prison in November 1701 and third father Jean Venant Bouchet was able to escape and all the churches were destroyed. When the Mughal general Da,ud Khan was informed about this persecution, he took action and the Thanjor king was forced to restore the Christian community and release of two priests.<sup>42</sup>

Though the Jesuit missions regularly arrived after Shah Jahan 1627-55 and Aurangzeb periods but in later periods they had lost their impact due to the decline of Portuguese political power by the middle of eighteenth century.<sup>43</sup>

In 1759 Society of Jesus had broken by Portuguese and dispersed its members and some make prisoners. France did the same in 1764. The Indian Jesuit mission in this way deprived from priests and funds. In 1784, Tipu forcefully circumcised 30,000 Catholic of Karana, and deported them to the country above Ghats. In 1814 Society of Jesus got a new born under Gregory XVI, their mission got great progress, however hampered by the action taken in Europe again the religious orders. The Portuguese demand to appoint Arch bishop of Goa and through him to regulate clerical patronage, as opposed to the right of the pope have occasioned schisms in the past and skill gibe rise to discord.<sup>44</sup>

When the Jesuits were banished by Portuguese then the mission work entrusted to Carmelites of Bombay and to Capuchin who revived them in Patna and provided support to the church of Agrah. In eighteenth century a lot of people belonging from different school of thought of Christian Philosophy scattered in different parts of Mughal realm.<sup>45</sup>

## Endnotes

- <sup>1</sup> Hunter, William, Wilson, The Indian empire, its people, history and products, Trubner and Co, Ludgate Hill, 1886, P/229, 230, 231.
- <sup>2</sup> Gibbon, Edward, The history of The Decline and fall of The Roman Empire, printed for, A Strahan & T. Cadell, The Strand. MCCLXXXVIII, 1896, IV/599.
- <sup>3</sup> Monserrate, de, Antonio, Father, Commentary of Monserrate, Translated from the Original Latin by J.S.Hoyland, Hislop College Nagpur, and annotated by S.N.Banerjee, Professor of History, Mahindra College, Patiala, Humphrey Milford, Oxford University Press, London Bombay, Madras, Calcutta, 1922, P/148,213.
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- <sup>5</sup> Eraly, Abraham, The Mughal World: Life in India's Last Golden Age, Penguin Books, New Delhi, 2007, P/212.
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