Journal of Psychology and Political Science
ISSN: 2799-1024
Vol: 02, No. 04, June-July 2022
http://journal.hmjournals.com/index.php/JPPS
DOI: https://doi.org/10.55529/jpps.24.15.22

A Note on Conception of Aurangzeb Alamgir Religious Policy

Aqib Yousuf Rather*

**Research scholar of History Annamalai University, Tamil Nadu India*

Received: 05 April 2022 **Accepted:** 20 June 2022 **Published:** 29 July 2022

Abstract: ***Aurangzeb was the sixth Mughal emperor. Shah Jahan and Mumtaz Mahal's son was born at Dahod, Gujarat, on November 3, 1618. He was a leader that was harsh and conservative, as well as ambitious. Some believe he is the last surviving Mughal emperor. The Mughal Empire's territory grew to its largest extent ever under his almost 49-year reign. In his tenure, the Indian subcontinent as a whole was practically completely subsumed under the Mughal Empire. Mohi-ad-Din Muhammad was the real name of Aurangzeb's father, although he went by Alamgir in court. The name Aurangzeb, which means "Ornament of the Throne" in Persian, is the inspiration for the name. Under his leadership, the Mughal Empire experienced significant economic growth. Aurangzeb's strict and bloody religious practises and beliefs are well-known. There are conflicting interpretations of Aurangzeb's religious beliefs; although a wealth of historical evidence suggests that he was a devout, conventional Muslim. The Quran, Islam's holy book, is said to have been memorized by him. After studying Hadiths, he was well-versed in Islamic practises. Additional translations of the Quran were done by him as well. According to some studies, Akbar was the most anti-Hindu monarch in Mughal history. Although his great-grandfather was a proponent of secularism and religious tolerance, his grandfather had rewritten Islam's established creed in order to accommodate his own preferences. For similar reasons as Shah Jahan, Aurangzeb sought to increase his political and religious influence throughout India. His religious policies reveal more about his conservative leanings. In this section, we'll take a look at a couple of his religious beliefs. As previously said, there are two groups of scholars with conflicting opinions and beliefs that present their own evidence to support the historical record of Aurangzeb's activities. We'll take a look at both perspectives.***

Keywords: ***Aurangzeb, Religion, Jaziya, Islamization etc***

1. INTRODUCTION

Aurangzeb reigned 1658-1707 Aurangzeb's 50-year reign matched Akbar's. He kept his five sons away from the royal court, so none of them learned government. Aurangzeb's mother,

Copyright The Author(s) 2022.This is an Open Access Article distributed under the CC BY license. (http://creativecommons.org/licenses/by/4.0/)

Journal of Psychology and Political Science
ISSN: 2799-1024
Vol: 02, No. 04, June-July 2022
http://journal.hmjournals.com/index.php/JPPS
DOI: https://doi.org/10.55529/jpps.24.15.22

Mumtaz Mahal, is buried in the Taj Mahal. Aurangzeb's military and administrative prowess led him to envy his oldest brother Dara Shikoh, the throne's successor. Aurangzeb was serious and religious, not interested in the arts, wine, or the good life. Akbar the Great's administrative and economic practises had let his empire expand for nearly a century. The economic boom led to artisanal activity in all communities, and municipalities were less dependent on the central government. Aurangzeb returned to autocratic leadership to limit his empire's rising independence. He abandoned the policy of religious tolerance that had maintained Muslims, Hindus, Sikhs, Christians, and others in peace and common destiny for three generations. He executed Tegh Bahadur in 1675 for refusing to convert to Islam. Aurangzeb revived the jizya, a non-Muslim poll tax, in 1679. In 1680-1681, Aurangzeb's third son Akbar supported a Rajput insurrection (who despised his intolerance). In the south of the empire, the Maratha kingdom was captured and divided up, and its monarch Sambhaji was executed in 1689, sparking a protracted guerilla battle by Maratha Hindus. Continued fights and struggles strained the empire's resources, and increased taxes led to peasant revolts, frequently disguised as religious movements. Aurangzeb's death crippled his already debilitated realm. It lasted 150 years despite religious turmoil. What Akbar the Great started failed 300 years later under colonial onslaught because economic improvement didn't lead to political reform. Later, this hurt the Mughals. Aurangzeb spent 50 years trying to unify the subcontinent. Under him, the Mughal Empire's size peaked. His health failed after years of labour. He died at 90 without any fortune. With his demise, the Mughal Empire began to disintegrate.

Research Objectives

- Examining the theological or religious approach taken by Aurangzeb and determining how it played a role in the decline of royal rule.

2. METHODLOGY

Data for the current study is primarily gathered from primary and secondary sources in this publication. The framework of the study was developed using the objectivity of historical and contemporary literature, and the material was gathered with the intention of analyzing Aurangzeb's religious policy and how it contributed to the end of dynastic power.

3. DISCUSSION AND RESULT

3.1 Examining the Events from the Perspective of Critics

Opponents of Aurangzeb claim that his religious policies were designed to convert the entire Indian subcontinent into an Islamic state or empire. Even Shia Muslims were held in contempt by him. It is claimed that his religious policies are imposed due to two considerations in order to attain this objective. The first action was to impose anti-Hindu legislation, while the second action was to foster, promote, and expand the Islamic community.

Copyright The Author(s) 2022.This is an Open Access Article distributed under the CC BY license. (http://creativecommons.org/licenses/by/4.0/)

Journal of Psychology and Political Science
ISSN: 2799-1024
Vol: 02, No. 04, June-July 2022
http://journal.hmjournals.com/index.php/JPPS
DOI: https://doi.org/10.55529/jpps.24.15.22

3.2 The number of Aurangzeb's initiatives that provide support to this idea.

Islamization

In accordance with the objectives of his three forefathers, Aurangzeb, a devoted Muslim emperor, endeavored to make Islam the dominant force during his reign. As a result of his efforts, he drew afoul of individuals who were antagonistic to this revival. Katherine Brown, a historian, has noticed that "the very name of Aurangzeb appears to function in the popular mind as a symbol of political-religious discrimination and persecution" With widely accepted claims that he intended to destroy the Bamiyan Buddhas, the subject has also gained currency in the present day. Aurangzeb, a traditionalist in politics and religion, decided not to adopt the secular-religious ideologies of his ancestors after ascending to power. Aurangzeb went even further than Shah Jahan, who had already gone from Akbar's liberalism, albeit symbolically and without the purpose to suppress Hinduism. Although Babur, the empire's creator, had a more syncretism view of religion than Akbar, Jahangir, and Shah Jahan, Aurangzeb's perspective is less apparent.

His notion that zawabit or secular ordinances might take precedence over Sharia clearly contradicted or ran counter to his emphasis on the law of the land. Due to public opposition to his actions against his father and siblings and the chief qazi's refusal to crown him in 1659, Aurangzeb felt compelled to portray himself as a "defender of the Sharia" to advance his political objectives. Although broad instructions and standards are asserted, contradictory information is available. Katherine Brown, a historian, asserts that Aurangzeb never totally prohibited music. He sought to codify Hanafi law via the Fatawa-e-Alamgiri, the work of several hundred jurists. Shah Jahan's expenditures, the War of Succession, and continuing invasions may have prevented him from investing in culture. He noticed that many Muslims in Multan, Thatta, and especially Varanasi were attracted to the teachings of Hindu Brahmins. He ordered the subahdars of these regions to destroy the schools and temples of non-Muslims. In addition, Aurangzeb instructed subahdars to punish Muslims who appeared to be non-Muslim. Sarmad Kashani, an antinomian Sufi mystic, and Tegh Bahadur, the ninth Sikh Guru, were both executed in accordance with Aurangzeb's religious policy; the former was beheaded on multiple counts of heresy, and the latter, according to the Sikhs, was executed because he opposed Aurangzeb's forced conversions. In addition to promoting conversion to Islam, Aurangzeb prohibited the Zoroastrian feast of Nauroz and other non-Islamic practises. It was also noted that particular Muslim sects were persecuted.

3.3 Hindu Idols and Temples Destroyed

In addition to gifting religious shrines land and funding their maintenance, Aurangzeb frequently ordered their destruction. Modern historians have cast doubt on the claim that this destruction was motivated by religious fanaticism, emphasising instead the connections between temples and sovereignty, power, and authority. Aurangzeb is also credited for funding a number of temples, maths, chishti shrines, and gurudwaras, despite the fact that the king's duty to his subjects was to construct mosques. Among them are the Jain temples of Shatrunjaya, the Balaji temple in Chitrakoot, the Umananda Temple in Guwahati, and the Mahakaleshwar temple in Ujjain. Additionally, countless new temples were constructed. According to contemporaneous court documents, Aurangzeb or his chieftains ordered the

Copyright The Author(s) 2022.This is an Open Access Article distributed under the CC BY license. (http://creativecommons.org/licenses/by/4.0/)

Journal of Psychology and Political Science
ISSN: 2799-1024
Vol: 02, No. 04, June-July 2022
http://journal.hmjournals.com/index.php/JPPS
DOI: https://doi.org/10.55529/jpps.24.15.22

destruction of a large number of temples. He issued the order to demolish the Vishwanath Temple in Varanasi in September 1669. The shrine was constructed by Raja Man Singh, and Jai Singh, Raja Man Singh's grandson, is supposed to have helped Shivaji escape. Aurangzeb ordered the destruction of the city's Kesava Deo temple and its replacement with an Eidgah following the early 1670 suppression of the Jat insurrection in Mathura, which resulted in the assassination of the mosque's patron. At 1679, he issued the order to demolish a number of notable temples, including those supported by rebels in Khandela, Udaipur, Chittor, and Jodhpur. Similarly, the Jama Masjid in Golconda was demolished after it was discovered that its monarch had constructed it to conceal state money; nonetheless, the demolition of mosques is uncommon compared to the destruction of temples because mosques lack political influence. Other decrees having the same effect may be identified. According to Richard Eaton's analysis of primary sources, fifteen temples were destroyed under the reign of Aurangzeb. Iqtidar Alam Khan, Ian Copland, and others assert that Aurangzeb constructed more temples than he destroyed. All these rebellions wrecked the empire's tranquilly, affected its economy, undermined its administrative structure, and degraded its military might, resulting in Aurangzeb's ineffectiveness. All of these ultimately contributed to the failure of the Mughal enterprise.

3.4 Reintroduction of Jaziya

Aurangzeb reinstated the military tax Jaziya on non-Muslim subjects in 1679, after it had been abolished for a century, to the chagrin of numerous Hindu monarchs, members of Aurangzeb's family, and Mughal court officials. There were numerous exclusions based on socioeconomic status, including exemptions for Brahmins, women, children, the old, those with disabilities, the unemployed, the sick, and the insane. Every single collector was required to be a Muslim. According to the majority of contemporary researchers, the imposition was not driven by religious intolerance, but rather by actual political and economic constraints stemming from a series of ongoing battles and the establishment of credibility with the orthodox Ulemas. In addition, Aurangzeb placed a 5% tax on Hindu merchants, compared to a 2.5% tax on Muslim merchants, resulting in widespread dissatisfaction of his economic policies. This was a major deviation from Akbar's unified tax law. According to Marc Jason Gilbert, non-Muslims who paid Jaziya fees were required to recite a verse from the Quran alluding to their inferior status as non-Muslims. People and judicial authorities in the Hindu community were horrified by this decision, resulting in protests and lamentations. Aurangzeb had ordered an increase in land taxes to pay for governmental expenses; the Hindu Jats bore the hardest burden. As a result of the Jaziya's restoration, a large number of Hindus moved to areas governed by the East India Company, which had religious tolerance laws and no religious taxes. Aurangzeb was also said to have implemented some anti-Hindu policies of a more broad nature. These consist of

1. Elimination of Hindus from government positions
2. Conversion of Hindu citizens to Muslims using many methods
3. Diverse social limitations make life more difficult for Hindus

Copyright The Author(s) 2022.This is an Open Access Article distributed under the CC BY license. (http://creativecommons.org/licenses/by/4.0/)

Journal of Psychology and Political Science
ISSN: 2799-1024
Vol: 02, No. 04, June-July 2022
http://journal.hmjournals.com/index.php/JPPS
DOI: https://doi.org/10.55529/jpps.24.15.22

All of these practises ultimately resulted in a number of confrontations between the Mughal Empire and non-Islamic nations. Conflicts with Jats, Sikhs, Rajputs, Marathas, and Satnamos are among these.

3.5 Was Aurangzeb truly against Hinduism?

A few historians have defended the religious agenda of Aurangzeb. According to them, he made this choice due to political and economic factors. He was an imperialist who sought to increase his control over the people he oversaw. They revolted because the majority of his subjects, a substantial portion of Hindu society, did not want him to reign. His expansionist policies also contributed to the Deccan Shia Sultan Wars. Legend has it that Aurangzeb's expansionist intentions prompted the imposition of particular charges on Hindus. Consequently, he imposed a variety of fees. Because Hindus were rich, they were taxed. However, proponents of this perspective do not explain why he made such an effort to destroy temples and destroy idols. Three letters he wrote to his sons demonstrate that he was a devout Muslim who wished to propagate his beliefs. These letters also reveal that he viewed his reign as a failure. According to Dr. V. Smith, "one cannot deny the pathos of these lamentations or the grief one feels for the elderly man on his lonely deathbed."

3.6 Letter to Prince Muazzam:

"My years have been unproductive. God has been in my heart, but my poor vision has prevented me from recognizing his light. I do not see me having a future. Please accept my last will and testament. It should not occur that Musalmans are killed and this ineffective monster is blamed. I have committed grave sins and am unaware of the suffering that awaits me. I entrust you and your sons to the care of God and bid you farewell. The peace of God be with you."

3.7 Letter to Prime Azam:

"I do not know what penalty will be administered to me. Even though I have faith in God's mercy and compassion, I regret my wrongdoings. How can I have faith in others if I no longer believe in myself? No matter what, I've thrown my bark into the river! Farewell! Farewell!"

3.8 Letter to Kambakhs:

"My soul and heart. I am now the sole person leaving. I feel sad for you since I am aware of your helplessness. What is the purpose? Every sorrow I have caused, every vice I have committed, and every wrong I have committed are mine to bear. It seems remarkable that I entered the world with nothing and now depart with such a large caravan of crimes. In everything, I see just God. Accepting my last requests is the proper course of action. Musalmans should not be killed, and the blame should rest on the shoulders of this useless beast. I entrust you and your sons to God's care. Please pray for me because I am in a foul mood.

3.9 From the perspective of supporters

The defenders of Aurangzeb provide a different story and attempt to defend some of his actions and religious practises. According to these analysts, Aurangzeb was not an orthodox

Copyright The Author(s) 2022.This is an Open Access Article distributed under the CC BY license. (http://creativecommons.org/licenses/by/4.0/)

Journal of Psychology and Political Science
ISSN: 2799-1024
Vol: 02, No. 04, June-July 2022
http://journal.hmjournals.com/index.php/JPPS
DOI: https://doi.org/10.55529/jpps.24.15.22

anti-Hindu Muslim but rather an imperialist and ambitious emperor. This scholarly school thinks that Aurangzeb's aggressive efforts to promote Islam were driven by Hindu hostility toward him as a ruler. They claim that his missions against Shia Muslims were motivated by the same factors. According to the recommendations of Aurangzeb's supporters, the reinstatement of Jaziya taxes functioned only to gather funds for the benefit of the Empire. They contend that because Hindus were more numerous, it was appropriate to impose a higher tax rate on this group. Others claim that Aurangzeb built more temples than he destroyed. To date, neither proof nor logic can explain his destruction of Hindu temples and statues. Critics cite three letters sent by Aurangzeb to his sons as proof of his pro-Islamic, conservative, and anti-Hindu views. These controversies regarding the date and sequence of events during Aurangzeb's reign demand further examination.

3.10 Social constraints

Aurangzeb issued orders barring all Hindus, with the exception of Rajputs, from riding elephants, horses, or palanquins. Holi and Diwali celebrations were permitted subject to certain restrictions. The Hindus could no longer wear elegant attire. Hindus were not authorized to burn their dead on the Sabarmati River banks at Ahmadabad. In Delhi, similar restrictions were imposed on the Yamuna River.

4. CONCLUSION

For Aurangzeb's administration, there is a great deal of disagreement among historians over his religious policies. As a result, the Hindu majority's support for the Mughals declined, and ethnic strife broke out, which in turn led to rebellions that undermined the empire's hold on power. Although Aurangzeb was falsely convicted, some contemporary historians argue that the Hindu Maharajas and Dewans had grown too strong and disloyal as a result of Aurangzeb's forefathers' sloth. A king with no other alternative than to use severe measures to win over the Muslim populace, Aurangzeb was certain that his empire's future hinged upon their support. In recent works on Aurangzeb and his reign, he has been examined in the light of the social, institutional, and economic developments that took place during his reign. Based on these investigations, there is little doubt that he holds orthodox views. Even though he would occasionally pay homage to Sufi saints in order to gain their grace, he was not particularly interested in mysticism or philosophical debates. In light of Aurangzeb's personal religious beliefs, it would be inappropriate to assess his religious policies objectively. During Aurangzeb's reign, he had to deal with a number of political upheavals as well as economic, social, and administrative concerns. Even though Aurangzeb was definitely religious, it would be wrong to label him a religious fanatic, puritan, or bigot without taking into account the political, economic, and social problems he faced during his reign.

Declaration of conflicting interests

Regarding the research, authorship, and/or publication of this paper, the author has stated that there is not a possibility of a conflict of interest occurring.

Copyright The Author(s) 2022.This is an Open Access Article distributed under the CC BY license. (http://creativecommons.org/licenses/by/4.0/)

Journal of Psychology and Political Science
ISSN: 2799-1024
Vol: 02, No. 04, June-July 2022
http://journal.hmjournals.com/index.php/JPPS
DOI: https://doi.org/10.55529/jpps.24.15.22

Funding
The author did not receive any financial support for the conducting of the research, writing of the paper, or publishing of the article.

5. REFERENCES

1. Chapra, Muhammad Umer (2014). Morality and Justice in Islamic Economics and Finance, Edward Elgar Publishing.
2. Thackeray, Frank W.; Findling, John E., eds. (2012). Events that formed the modern world: from the European Renaissance through the War on Terror. Santa Barbara, Calif.: ABC-CLIO.
3. Eaton, Richard M. (2019). India in the Persianate Age: 1000-1765. University of California Press.
4. Schimmel, Annemarie (2004). The empire of the great Mughals, London: Reaktion Books.
5. Chandra, Satish (2002) [First published 1959]. Parties and politics at the Mughal Court, 1707–1740 (4th Ed.). Oxford University Press.
6. Krieger-Krynicki, Annie (2005). Captive Princess: Zebunissa, Daughter of Emperor Aurangzeb. Oxford University Press.
7. Sen, Sailendra (2013). A Textbook of Medieval Indian History, Primus Books.
8. Burgess, Douglas R. (2009). "Piracy in the Public Sphere: The Henry Every Trials and the Battle for Meaning in Seventeenth- Century Print Culture". Journal of British Studies
9. Truschke, Audrey (2017). Aurangzeb: The Life and Legacy of India's Most Controversial King, Stanford University Press.
10. Zaman, Taymiya R. (2007). Inscribing Empire: Sovereignty and Subjectivity in Mughal Memoirs, University of Michigan.
11. Syan, Hardip Singh (2012). Sikh Militancy in the Seventeenth Century: Religious Violence in Mughal and Early Modern India.
12. Cook, David (2007). Martyrdom in Islam, Cambridge University Press.
13. Farooqui, Salma Ahmed (2011). A Comprehensive History of Medieval India: Twelfth to the Mid-Eighteenth Century.
14. Ahmad, Fazl. Heroes of Islam. Lahore: Sh. Muhammad Ashraff, 1993. Print.
15. Hussein, S M (2002). Structure of Politics Under Aurangzeb 1658-1707. Kanishka Publishers Distributors.
16. Choudhary, M. R. (1946, January). Hindu-Muslim Relation during the Mughal Period 1526 to 1707 AD. in Proceedings of the Indian History Congress.
17. Bhatt, S. K. (1975, January). Two Persian documents relating to the religious policy of the Mughals: a parwanah of Aurangzeb, and a parwanah of Muhammad shah, 13 julus. In Proceedings of the Indian History Congress
18. Chandra, S. (1986, January). Some Considerations on the Religious Policy of Aurangzeb during the Later Part of his Reign, In Proceedings of the Indian History Congress

Copyright The Author(s) 2022.This is an Open Access Article distributed under the CC BY license. (http://creativecommons.org/licenses/by/4.0/)

Journal of Psychology and Political Science
ISSN: 2799-1024
Vol: 02, No. 04, June-July 2022
http://journal.hmjournals.com/index.php/JPPS
DOI: https://doi.org/10.55529/jpps.24.15.22

19. Mukerjee, T., & Habib, I. (1988, January). The Mughal Administration and the Temples of Vrindavan during the Reigns of Jahangir and Shahjahan. In Proceedings of the Indian History Congress.
20. HUSSAIN, S. A. (1996, January). Religious Policy Of Aurangzeb During The Later Part Of His Reign-An Examination, In Proceedings of the Indian History Congress.
21. Husain, S.M. Azizuddin (1 July 2000). "Jizya - Its Reimposition during the Reign of Aurangzeb: An Examination". Indian Historical Review.
22. Rown, Katherine Butler (January 2007). "Did Aurangzeb Ban Music? Questions for the Historiography of his Reign". Modern Asian Studies.
23. Malik, Jamal (25 August 2008). Islam in South Asia: A Short History
24. Gilbert, Marc Jason (10 March 2017). South Asia in World History, Oxford University Press.
25. Bibb, Sheila C.; Simon-Lopez, Alexandra (22 July 2019). Framing the Apocalypse: Visions of the End-of-Times.

Copyright The Author(s) 2022.This is an Open Access Article distributed under the CC BY license. (http://creativecommons.org/licenses/by/4.0/)