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Aurangzeb Alamgir on Inter Faith Harmony: An Analysis of Objections

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Abstract

Islam provides an absolute religious freedom to the followers of all the religions. The Muslims promoted peace, mutual respect, inter-faith harmony and religious equality in the Sub-Continent in this ideological prospective. The Mughal rulers not only continued this glorious Islamic tradition but also promoted it on a very large scale. Aurangzeb Alamgir is one of those Mughal rulers who not only granted religious freedom to the non-Muslim inhabitants of India rather he honored many non-Muslims especially the Hindus with important public offices. He took special steps for their comprehensive socio-religious welfare and progress. He not only provided security to the contemporary religious worship places of the non-Muslims, but also allowed them to build new religious as well as educational institutions where they wanted. Contrary to the historical facts, some of the partial writers accuse Aurangzeb Alamgir to be prejudiced and cruel towards his non-Muslim subjects, particularly the Hindus. They think that Aurangzeb Alamgir demolished the Hindu temples as well as the Hindu schools. He increased the amount of “*Jizya*”, took some steps for forced religious preaching and the Hindus were expelled from public services and official posts. But, these allegations do not match the historical realities. This research article aims to conduct a thorough and an impartial analysis of these allegations.

Keywords: Aurangzeb Alamgir, Inter-Faith Harmony, Islam, Mughals, Sub-Continent

Introduction

Islam teaches religious tolerance, peace and mutual respect. The Muslim history is full of several glorious instances related to the welfare of the non-

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Muslims. The Muslim rulers of the Indian sub-continent established relations with the Hindus, Sikhs, Christians and the followers of many other religions at a vast level. The non-Muslim masses were very happy and satisfied rather they were very grateful to the Muslim rulers. Justice, peace and mutual respect were highly valued during the Muslim era in the Indian sub-continent. The Muslim rulers provided complete religious freedom to the non-Muslims, they were facilitated to build their respective worship places, they were given the opportunity to participate in the political process, they were granted scholarships and were offered jobs in the public services. Aurangzeb Alamgir has a remarkable history among the Muslim rulers of the sub-continent who made great contributions to promote inter-faith harmony. Contrary to these historical facts, some prejudiced historians have tried to prove him a cruel, partial and bad ruler. These historians claim that Aurangzeb demolished the worship places of the non-Muslims, the taxes were increased in the name of “*Jizya*,” the forced preaching of Islam was practiced and the Hindus were expelled from the public services and important positions. They want to make this great Mughal ruler’s personality controversial through these allegations and baseless historical tales. They also wish to present the proud Muslim history in a wrong and manipulated perspective. It is the need of the hour to have a thorough and an impartial analysis of these objections, misconceptions and ambiguities. It is necessary to analyze these objections in the light of reliable and authentic historical sources. This research topic has been selected to fulfill this need of the literary and scholarly circles.

Many writers and historians have discussed Mughal dynasty’s general steps taken towards the overall socio-political, economic and religious welfare of the non-Muslims especially the Hindus. They have taken up the Mughal rulers’ policy towards the non-Muslims in several important books. Some of the important books which have been written in this regard include; Molvi Ahmad Din, “Orang Zaib”¹, Sardar Azeem ullah Khan, “Orang Zaib,”² Munshi Muhammad Kazim, “Alamgeer Nama,”³ Muhammad Saqi Khan Mustaed, “Maasar Alimgeeri,”⁴ Muhammad Masoom, “*Fatoohat-e-Alamgeeri*,”⁵ Khazfi Khan, “Muntakhab Allubaab,”⁶ Naimat Khan Aali, “Waqae,”⁷ Naimat Khan Aali, “*Jung*

¹Molvi Ahmad Din, *Orang Zaib* (Lahore: System Press, 1905), 76-80.

²Azimullah Khan, *Impact of Mughal Era* (Lahore: Fiction House, 2015), 98-101.

³Munshi Muhammad Kazim, *Alamgirnama* (Calcutta: Asiatic Society, 1868).

⁴*Ibid.*, 212-215.

⁵Molvi Ahmad Din, *Orang Zaib*, 106.

⁶Khazfi Khan, *Muntakhab Allubaab* (Karachi: Nafees Academi, 1976). 54.

⁷*Ibid.*, 321.

Nama”⁸and Professor Saeed ul Haq,”Muhammad Bin Qasim say Orang Zaib Tak.”⁹ But, these writers have generally elaborated the religious attitude of the Mughals towards the non-Muslims in India. Most of them have not addressed and analyzed the objections labeled against the Mughal rulers, especially Aurangzeb Alamgir of being prejudiced and cruel towards the non-Muslim community of India. They have not specifically highlighted the Aurangzeb Alamgir’s policy of inter-faith harmony during his rule in the sub-continent.

This article is comprised of four parts. The first part is about its introduction which consists of three components; the background of the research topic, literature review and internal distribution of the article. The second part consists of the Muslim tradition of inter-faith harmony and the general attitude of the great Mughals in this regard. The third part comprises of Aurangzeb Alamgir’s policy of inter-faith harmony during his rule in India, the objections labeled against him of prejudice and partial attitude towards the Hindus. The fourth and the last part is consisted of the conclusion.

2. The Muslim Tradition of Inter-Faith Harmony and the Great Mughals

Inter-faith harmony is such a comprehensive and multi-dimensional philosophy which comprises of tolerance, kindness, non-violence, justice, equality and integration. It is necessary to provide complete religious freedom to all the followers of the different religions, their religious rituals should not be objected or banned, they should not be tortured or insulted on the basis of religious differences rather the difference of opinion must be tolerated to achieve this ideal position. Islam has emphasized on the teachings of religious co-existence. The Holy Qur’ān has laid great stress on the need to build a pleasant society on the basis of common points among the believers of different religions.¹⁰ Islam has also preached to ensure the security of the worship places of the non-Muslims.¹¹ It has also ordered to maintain justice even with the worst rival groups and enemy nations.¹² The followers of Islam have been guided to tolerate the difference of opinion in the Holy Qur’ān.¹³ The Muslims have been forbidden to abuse the non-Muslims on the basis of their religious beliefs and they have also been asked not to use any

⁸Ibid., 329.

⁹Ahmad Din, *Orang Zaib*, 75.

¹⁰āl-e-Imran 3:64.

¹¹al- Hajj 22:40.

¹²al-Maida 5:8.

¹³al-Kafirūn 109:6.

abusive language against their religious heads.¹⁴ They have been advised to adopt a well-mannered and highly cultured discourse related to religious differences.¹⁵ The Muslims have also been instructed to follow the golden principles of wisdom, intellect and softness to preach the religion.¹⁶ It has been clearly declared in the Holy Qur'ān that there is no room for any forced actions and commandments in the religious matters.¹⁷ Due to these Islamic teachings, narrow mindedness, hurling abuses to the enemies, cruelty, injustice and torture came to an end. The prisoners of war were treated very well, inter-faith dialogue was promoted and the culture of peace treaties was enhanced. The history of the world has been unsuccessful to present any such example of great humanitarian behavior towards one's worst enemies as was done by the Prophet of Islam on the remarkable occasion of the conquest of Makkah.

The Muslim rulers devised plans for the socio-economic and political welfare of the non-Muslims. They were provided with the best facilities of health and education, the peace missions were sent to their respective territories, their religious places were built and safeguarded, they were offered public services and important strategic positions, their religious heads were honored and they were given the opportunity to take part in politics. The Mughal rulers of India not only continued these great traditions of religious harmony, but also promoted and strengthened them. They introduced such an administrative structure which established an environment of religious co-existence in the society. The first Mughal king, Babar advised his son, Humayon not to have any religious prejudice against the non-Muslims and asked him to regard and respect the religious rituals of the people of different religions and not to demolish their worship places.¹⁸ Babar himself treated the Hindus with great kindness during his rule.¹⁹

Humayon is also known for his vision of inter-faith harmony during his rule in India. Aarash Khan is one of those well-known Hindu Lords who were appointed at the key designations by him.²⁰ The Great Mughal emperor Akbar had splendid relations with the Hindus. He abolished the well-known tax imposed on

¹⁴al-An'ām 6:108.

¹⁵al- Ankabūt 29:46.

¹⁶al-Nahal 16:125.

¹⁷al-Baqarah 2:256.

¹⁸Muhammad Ikram, *Rood-e- Kausar* (Lahore: Idara Saqafat-e-Islamia, 2005), 23.

¹⁹Ishwari Prasad, *A Short History of Muslim Rule in India: From the Advent of Islam to the Death of Aurangzeb* (Allahabad: Indian Press Limited, 1925), 144.

²⁰Gulbadan Begum, *Humayon Nama*, trans. Usman Haider Mirza (New Delhi: New Delhi Press, 2010), 3.

the non-Muslims “*Jizya*”. He honored the Hindus with important public posts. Raja Bhagwan Das and Raja Maan Singh were the well-known commanders in the Mughal army during Akbar’s era.²¹ Even, Akbar established marriage relations with the Hindu community. He married his son, Prince Saleem with Maan Bai, the daughter of his army commander, Raja Bhagwan Das.²² Akbar promoted an ideal environment of mutual relationship of co-existence with the non-Muslims, especially the Hindus. He had excellent relations and regard for the scholars, writers and intellectuals of different religions.²³ He created an atmosphere of such ideal equality, fraternity and brotherhood in which he banned the slaughtering of the sacred cow, the Holy Mother of the Hindus.²⁴ Jahangir appointed Maan Singh governor of Bengal, Raja Juggan Nath was granted with the honorable designation of “*Punj Hazari*,” Rana Shankar was given a key post in the Mughal army, while Tappar Das was appointed the officer in-charge of the artillery.²⁵ Jahangir built a temple in his palace where the Holy statue of Hanuman was erected so that his Hindu Mother, Hindu wives, their friends and maid servants could perform their religious rituals and prayers there.²⁶ Jahangir not only granted religious freedom to the Christian missionaries, but they were also allowed to preach their religion.²⁷ Shah Jahan’s mother Juggat Gusain known as Bilqees Zamani belonged to a Hindu Rajput family. He had a very soft corner for the Hindus especially the *Rajputs*.²⁸ He honored the poets of Hindi and Sanskrit very much and awarded them with different rewards. He took extraordinary interest in the promotion and expansion of Hindi and Sanskrit languages.²⁹ Aurangzeb Alamgir inherited the tradition of social equality and mutual welfare from his forefathers. He had glorious examples

²¹Ishwari Prasad, *A Short History of Muslim Rule in India: From the Advent of Islam to the Death of Aurangzeb* (New Delhi: The Indian Press, 1930), 182.

²²Sabahuddin Abdur Rahman, *Hindustan ke Musalman Hukmarano ke Ehed ke Tamuddini Jalvey* (Azam Gurh: Muarif Press, 1980), 496.

²³Noor Uddin Muhammad Jahangir, *Tuzk-i-Jahangiri*, trans. Ijaz ul Haq Quddosi (Lahore: Majlis Tarriq-e-Adab, 1968), 85-86.

²⁴Shoukat Ali Qasmi Bastvi, *Islami Rawadari Qur’an-o-Hadees Aur Tareekhi Shawahid Ki Roshni Main* (Deoband: Dar-ul-Uloom Press, 2015), 107.

²⁵Shibli Naumani, *Maqalat-e-Shibli* (Azam Gurh: Muarif Press, 1989), 109-110.

²⁶Sabah uddin Abdur Rahman, *Hindustan ke Ehd-e-Mazi main Musalmano ki Mazhabbi Rawadari* (Azam Gurh: Shibli Academy, 2009), 124.

²⁷Beni Prasad, *History of Jahangir* (New Delhi: New Delhi Press, 1990), 326-328.

²⁸Abdur Rahman, *Hindustan ke Ehd-e-Mazi main Musalmano ki Mazhabbi Rawadari*, 152-153.

²⁹Francois Bernier, *History of the Late Revolution of the Empire of the Great Mogol* (Paris: Chandeigne Press, 2008), 609-610.

of inter-faith harmony before him as legacy which became the basis of his religious policy during his reign.

3. Aurangzeb Alamgir on Inter-Faith Harmony: Objections and Realities

Aurangzeb Alamgir (1027-1118 *Hijra*) was the 6th ruler of the Mughal dynasty. He was known for his intellect, hard work, piousness and bravery.³⁰ He was fortunate to be educated by the greatest scholars of that era like Nawab Saad ullah Khan, Mir Muhammad Hashim, Mullah Muhammad Salah, Afzal Khan, Sheikh Abdul Qavi, Sheikh Ahmad Mullah Jivan, Mullah Mohan Mohy Uddin Behari, Danishmand Khan, Molvi Syed Muhammad Qunuji and Molana Abdul Latif Sultan Puri.³¹ He was highly qualified and expert in Arabic, Persian, Turkish and Hindi languages.³² He was the first Mughal ruler who learnt the Holy Qur'ān by heart.³³ He had special interest in both the forms of literature, prose and verse. He had great love for history, Hadīth, Jurisprudence and mysticism. He loved and preferred to spend most of his time in the library.³⁴

Aurangzeb was said to have the qualities of chivalry, leadership and administration of the state affairs. He had great love and taste for the promotion of Islamic values and traditions. He did a splendid job for the public welfare during his era, taxes were decreased, the drugs, especially drinking of wine was banned, unnecessary co-gatherings of the people were banned, music concerts were not allowed, the “*Satti*,” gambling and dancing were also banned as well as the wearing of gold, silver and silk dresses were also prohibited. He also imposed ban on imprinting the Holy Article “*Kalma Tayyabah*” and the Holy verses of the Holy Qur'ān on the coins. This act not only ended the disregard of the Holy verses, but also the feelings of the non-Muslims were regarded, as the currency (the coins) was being used by both the Muslims as well as the non-Muslims. Contrary to these historical facts, some of his critics have controversialized his efforts and steps towards inter-faith harmony during his rule. Rather, they have raised some serious allegations against his religious policy towards the non-Muslims. Here are some

³⁰Shamas Brelivi, *Aurangzeb Khatoot k Ainey Main* (Karachi: Madina Publishing Company, 1970), 15.

³¹Zain-ul Abadien Sajjad Mirhathi, *Tareekh-e-Millat* (New Delhi: Nadwatul Musanafin, 1970), 18-20.

³²Rasheed Akhtar Nadvi, *Aurangzeb* (Lahore: Sang-e-Meel Publications, 2009), 20-30.

³³Aziz Hassan Baqai, *Alamgir* (New Delhi: Ghazi Printing Works, 19300, 8-10.

³⁴Stainley Lane Pol, *Aurangzeb*, trans., Molvi Mohammad Latif (Lakhnau: Monshi Novil Kashor, 1920), 30-35.

of the important accusations against his religious agenda. A genuine and impartial analysis of these allegations has been undertaken to bring about the true picture.

3.1 Demolition of Hindu Temples

Some of the prejudiced Hindu writers have accused Aurangzeb Alamgir of demolishing the Hindu Temples and destroying their educational institutions.³⁵ According to Dr. Ishwari Prasad, Aurangzeb Alamgir ordered his officials to destroy all the Hindu temples and schools to stop the Hindus from idol worshiping in Banaras and Mithra.³⁶ This point of view does not agree to the historical facts related to Aurangzeb Alamgir's religious policy of inter-faith harmony towards the non-Muslims, especially the Hindus. The primitive and historical temples of Dehli, Binaras, Aagra and Dakkan are a living testimony of Aurangzeb Alamgir's religious tolerance. He not only ensured the security of these temples, but also granted lands, donations and stipends to these religious places.³⁷ He stopped all types of interference in the construction of new temples. He also ordered not to tease any Brahman in observing his religious rituals. Most probably, there would have been some political based demolitions of Hindu temples instead of religiously motivated reasons.³⁸ The temples located in the surroundings of Aurangzeb's palace in Dakkan, including Dolatabad remained safe and sound. They are still regarded as master pieces and are visited by tourists from far off places. Aurangzeb Alamgir did not stay in Dakkan for a number of days and spent almost twenty six years of his age there. He would have passed by those temples with his huge army for several times but he did not harm those temples. Was it possible for an idol-breaker to ignore such important Hindu temples on his way? There are thousands of temples in Dehli, Aagra, Mithra and in other parts of India which were also present in Alamgir's period, where not only the temples are safe today but the precious statues are also as safe as they were in Alamgir's rule. Besides, all these historical realities he is blamed of being a demolisher of the Hindu temples and an enemy of the Hindu community. Although, almost all of India remained under the rule of Alamgir, but the Hindu faith remained safe. Aurangzeb was, of course, well aware of the fact that it was not good for his rule to raise the anger of Hindus

³⁵Sarkar Jadunath, *History of Aurangzeb* (Calcutta: Sarkar and Sons Limited, 1928), 264-265.

³⁶Prasad, *A Short History of Muslim Rule in India: From the Advent of Islam to the Death of Aurangzeb*, 209.

³⁷Mehta Jenami Gee, *Aurangzeb ki Zindagi ka Roshan aur Asli Pehlu* (Meerath: Washo Sahta Bhindar, 1960), 59-60.

³⁸Shoukat Ali Fehmi, *Hindustan per Mughlia Hukomat* (New Delhi: Khawaja Barki Press, 2010), 221-222.

by demolishing their worship places. That's why, most of the temples of that period remained safe and they maintained their religious sanctity.

3.2 Receiving of *Jizya*

Some partial Hindu historians accuse Aurangzeb Alamgir of increasing *Jizya* on the Hindus. According to them, *Jizya* was increased just to enslave and depress the Hindus so that they could be forced to abandon their religious faith.³⁹ Ishwari Prasad has narrated an incident in this regard. According to him, when Alamgir passed the constitution of increasing and receiving "*Jizya*" on the Hindus they went to his court in the form of a delegation and appealed him to abolish *Jizya*. The king became infuriated and ordered his soldiers to torture them instead of honoring their request. They were badly injured under the heavy feet of elephants. The Hindus came back hopeless as well as helpless.⁴⁰ He tried to increase the state revenue by increasing the forced *Jizya* on the Hindus.⁴¹ All the non-Muslim historians who have narrated stories of Alamgir's "*Jizya*" policy towards the Hindus are most probably unaware of the historical facts. In fact, *Jizya* was a *Shari'ah* tax which was used to be taken from the non-Muslims. The non-Muslims who paid this tax were exempted from rendering services in the war. According to the Islamic *Shari'ah* such a tax, "*zakat*" is also taken from the Muslims. But the Muslims are bound to fight for the security of the Muslim state, even after paying *Zakat*. Since *zakat* cannot be imposed on the non-Muslims, they are asked to pay "*Jizya*". Before the Mughals the amount of "*Jizya*" was about ten rupee to forty rupee per annum. But, in Aurangzeb's regime it was never ever increased rather it was decreased according to some impartial writers. "*Jizya*" was imposed only on the head of the family and the other members of the family, except than the head were exempted from this tax. Jadunath Sarkar was, perhaps unaware of the past history of the Muslims. That's why, he considered people who paid "*Jizya*," as slaves. There is no doubt about the fact that Islam is the first religion on this Earth that treated its subjects with great kindness, love, justice and equality. Of course, it imposed "*Kharāj*" and "*Jizya*" on the non-Muslims. *Kharāj* was taken from those non-Muslim who used to be farmers. It can be termed as "Agriculture Tax". In fact, *Jizya* was an urban tax which was taken from the people living in urban areas. The non-Muslims believe that Islam is the founder of the word "*Jizya*" and it was meant to create a socio-economic and religious discrimination among the Muslims and

³⁹Jadunath, *History of Aurangzeb*, 149.

⁴⁰Prasad, *A Short History of Muslim Rule in India: From the Advent of Islam to the Death of Aurangzeb*, 209.

⁴¹Tara Chand, *Ahl-e-Hind ki Mukhtasir Tareekh* (New Delhi: Urdu Academy, 1980), 309.

the non-Muslims. According to them “*Jizya*” was such a threat which sometimes, could not save the newly converted Muslims from paying it, as they did before embracing Islam. But all these opinions were the result of historical misconceptions and misunderstandings.

3.3 Forced Conversion of Faith

Some of the prejudiced historians think that Aurangzeb increased the amount of *Jizya* and issued strict orders to collect it from the Hindus with iron hands. Most of the Hindus who were insulted by the *Jizya* collectors, unwillingly converted their faith and became Muslims. These historians believe that Aurangzeb Alamgir used this tool to force the Hindus to abandon their faith.⁴² According to these partial writers, Aurangzeb Alamgir Banned the Hindu rituals like fairs, seasonal and religious festivals of the Hindus. Except Rajputs, rests of the Hindus were not allowed to use palanquins and ride of good horses. He tortured and crushed the Hindu Protest in this regard. They were forced to follow his orders.⁴³

The historical facts do not prove these allegations of the prejudiced historians labeled against Aurangzeb. An impartial study of the history demonstrates that Aurangzeb never forced the Hindu community for the conversion of their belief. History proves that he was so just, kind and generous towards the Hindus that they started embracing Islam willingly. He honored all those who were brought to his court to embrace Islam willingly and were awarded with Royal dresses and big bounties. If any of the prominent Hindus would come to him for this purpose, the king himself recited the *Holy Qalma* for him and granted gracious awards for him. He never ever forced any Hindu to convert his faith by sword. He never banned or demolished primitive Hindus worship places. The prominent Hindus present in his court like Raja Jay Singh and Maharaja Jaswant Singh and thousands of other Hindu *Rajputs* would have been forced to accept Islam if it had been the policy of Aurangzeb. These events prove that Aurangzeb never intended it and never did so. It can be said, undoubtedly, that he did everything for the sake of inter-faith harmony and not for prejudiced behavior or forced conversion of the faith.⁴⁴ Also the king made no effort to force his wife, daughter-in-law and the rest of the Rajputs, men and women to convert their faith. He never introduced any institution for the preaching of Islam, then how it is possible to force the Hindus to abandon

⁴²L. P. Sharma, *History of medieval India* (New Delhi: Konark Publishers Pvt. Limited, 1987), 398.

⁴³Jadunath, *History of Aurangzeb*, 274-275.

⁴⁴Muhammad Ayub Khan, *Alamgir Hinduon ki Nazar Mein* (Uttar Pradesh:Maktaba Ibrat, 1938), 69.

their faith. Although, today, even in the civilized European society has allowed a department of missionaries in their respective countries. This mission is doing missionary activities all over the world. These facts prove that it is not right to label Aurangzeb of being religiously prejudiced against the non-Muslim communities of India.⁴⁵

4. Banning and Terminating the Hindus from State Services

Some of the prejudiced writers blame Aurangzeb Alamgir of banning public and state services on the Hindus. They also believe that most of the Hindu officials and servants were terminated from their respective professions after the orders issued by the king himself in this direction. It is said that Aurangzeb Alamgir ordered that the Muslims should only be the tax collectors and the crowns of the lands. Aurangzeb Alamgir ordered to dismiss all the Hindu viceroys and *Taluqdars* with their *peshkars* as well. He also dismissed the *diwanian* and they all were replaced by the Muslims. It is also said that Aurangzeb Alamgir dismissed all the Hindu writers from his court with one stroke of his royal pen.⁴⁶ According to some partial writers, Aurangzeb Alamgir banned the appointments of Hindus in the department of finance on the basis of their habit of stealing, usury and bribery. Aurangzeb Alamgir had to amend his orders when the number of officials in the department became inadequate to run the department. Afterwards, 50 percent jobs were fixed for the Hindus and same percentage for the Muslims. This allegation seems to be true as the number of Hindus were far more in number before this incident. Usually, Aurangzeb Alamgir did not discriminate the Hindus and the Muslims on the basis of the religion rather he preferred merit.⁴⁷ There is another incident narrated in this direction where impartiality of Aurangzeb Alamgir is proved. A public office holder visited the royal court and recommended a Muslim to be appointed in the royal palace to replace a Hindu official to distribute the salaries of the royal servants. He argued that the Muslim officials and experts should be appointed at key places instead of the non-Muslims. The king replied “The religion has nothing to do with the state and worldly affairs. If recommendations are honored and it is accepted as the merit and rule of the state then the whole of the structure of the state would change. What would happen to the non-Muslim rulers and the non-Muslim officials? The king appoints people at any key places and grants them designations on merit and eligibility and religious

⁴⁵Molvi Ahmad Din, *Orang Zaib*, 122.

⁴⁶Nicholas Manochi, *Storia domogar*, trans. Malik Raj Sharma (Lahore: Arya Steam Press, 1940), 158.

⁴⁷Om Parkash Prasad, *Aurangzeb Aik Naya Zavia-e-Nazar*, trans., Faizan Rasheed (Patna: Oriental Public Library, 1996), 21.

interference or recommendation has nothing to do with it.”⁴⁸ The matter of the fact is that the historical events and facts do not agree to the allegations labeled against Aurangzeb Alamgir by the prejudiced writers and historians. It is a historical fact that the chief of the army of Aurangzeb Alamgir was Raja Jay Singh. Aurangzeb Alamgir never ever trusted and discussed state matters with any of the Muslim commanders or even with successors in the life of Raja Jay Singh. Aurangzeb Alamgir terminated his maternal uncle, Amer-ul-Umra Shaista Khan from Dakkan and appointed General Maharaja Jay Singh as commander to fight against Siwa Ge. Aurangzeb Alamgir had handed over the important province of Kabul to his worst enemy and the rebel of Mughal dynasty where most of the population was comprised of Muslims. No prejudiced ruler can do this. The Hindu Rajputs had been fighting against his enemies for over 50 years and he never ever doubted their loyalty with the state. Sometimes, Aurangzeb Alamgir doubted the sincerity of his own sons but not of the Hindu Rajputs.⁴⁹ Is it not a proof of his justice, kindness and harmony towards the non-Muslims? Such historical realities deny all the allegations of banning and terminating the non-Muslims, especially the Hindus from state services. The critics should evaluate these historical facts impartially before putting such baseless accusations on the religious policy of Aurangzeb Alamgir towards his non-Muslim masses.

5. Concluding Remarks

The religious harmony has an important place in Islamic teachings. The Holy Prophet (PBUH) himself, his four caliphs, his followers and the following Muslim rulers in different parts of the world have been making their best possible efforts to create and maintain inter-faith harmony in their respective periods, in the light of the great humanitarian teachings of Islam. The Muslim history has glorious examples of this humanitarian tradition. The Mughal dynasty in the sub-continent which remained in power almost for three hundred years not only continued this great tradition of inter-faith harmony, but they also promoted it to a very great extent. They took every possible step to bring about inter-faith harmony in the multi-religious society of India. Aurangzeb Alamgir is perhaps one of such Mughal rulers who did a tremendous job in this direction. He not only ensured the security of the Hindu temples but also provided complete freedom to the followers of the Hinduism to perform their religious rituals according to their faith and belief. He granted huge lands and amounts to the temples and the Hindu schools. He allowed them to build new temples and educational institutions where they desired. In fact, the allegations against Aurangzeb Alamgir of being prejudiced and cruel towards

⁴⁸Shoukat Ali Fehmi, *Hindustan per Mughlia Hukomat*, 225.

⁴⁹Ibid., 219.

the Hindu community are not true. The historical facts deny these objections rather they prove him to be a great humanitarian and religiously unprejudiced ruler who did everything for the well-being of the non-Muslims irrespective of their religious belief.

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