

AURANGZEB'S VENERATION FOR FATHER ' - DISTORTED OR REALITY

Author's Name: ¹Quazi Nurul Hamim, ²Sk Mohammad Hasan

Affiliation: ¹Ph.D Research Scholar , Seacom Skills University , Kendradangal , Bolpur , Birbhum , West Bengal, India.

²Ph.D Research Scholar , Seacom Skills University , Kendradangal , Bolpur , Birbhum , West Bengal, India.
& State Aided College Teacher, Patrasayer Mahavidyalaya , Patrasayer , Bankura , West Bengal , India .

E-Mail: qnh0044@gmail.com

DOI No. – 08.2020-25662434

Abstract

Aurangzeb was the last powerful emperor of the Mughal empire. His ascension to the throne began in 1658 AD and the entire reign was significant and tainted. From the imprisonment of his father for the sake of the throne, the question arises in the mind of the history-thirsty reader about the relationship of his father Shah Jahan with him. If the data is analyzed meticulously, it will be seen that he did not commit any Himalayan blunder according to the situation of that time. In fact, he always wanted to show his ultimate loyalty to his father. For this reason, many of his father's erroneous decisions as a prince, he obeyed, literally, as his father's command. But the emperor Shah Jahan did not treat the worthy son properly. That is why the war of succession became inevitable. So the responsibility of Shah Jahan in this war cannot be denied. And during this war Aurangzeb was forced to defeat the other brothers and sentence them to death, otherwise, he might have been sentenced to death. Because that was the right thing to do at that time . So he was forced to do this in order to save his own life. And in order to win the war, he kept his father under surveillance. In this case, he did not do any injustice to the father, but showed proper loyalty to the father with the identity of sufficient filial duty. He did not make any mistake in performing his duties towards his father. So the analysis of accurate information by modern writers proves that this statement is largely true that the phrase ' Aurangzeb's veneration for father' is not a distortion of information, it is a correct idea- it's a reality.

Keywords: *Trans Adopting, , Inflexible, Loyalty, Ruthless, Stereotype, Stigmatized, Successors, Surveillance, Veneration, gender, Society, Space, Methods*

On finding the word 'Aurangzeb's veneration for father' in the title, it is natural for many to wonder whether it is Aurangzeb, the same Mughal emperor Aurangzeb or someone else. This question naturally arises for a very reasonable reason, because in describing the history of medieval India, many historians have tarnished the character of the Mughal emperor Aurangzeb, portraying him as a fratricidal assassin and capturing his father, Emperor Shah Jahan, as an unjust ruler. He has even been portrayed as such a stigmatized ruler of the Mughal dynasty as a Hindu hater and a destroyer of Hindu temples that the history-thirsty reader has been confused by avoiding the noble qualities of his character. So let's say that many people will object to calling Aurangzeb a "Aurangzeb's veneration for father ". Based on the writings of various authors, this research paper will first show why there is an objection to calling Aurangzeb's veneration for father and then various modern researchers will try to show on the basis of the information why the initiative was taken to analyze the character of Aurangzeb under the title.

The earliest evidence of disobedience to the orders of Emperor Aurangzeb's father was given by various European writers, especially Tod, Tavernier and many researchers in modern times have stated that, emperor Shah Jahan never wanted Aurangzeb to ascend the throne of the Mughal Empire after him. The emperor wanted his eldest son [Dara Shikoh](#) to ascend the throne after his death. "In 1657, Emperor Shah Jahan fell seriously ill and realized that his death was imminent. There is no delay in that moment. So he ordered [Dara Shikoh](#) to gather all the Umrah and nobles of his empire so that he could ascend to his father's throne. Dara was the eldest son of the emperor, so he added that if, by the grace of God, his life was spared a few more days, he wished to see the eldest son carry the responsibilities of the empire peacefully before his death."¹ Dara was Shah Jahan's favorite, so Shah Jahan trusted him blindly and loved him more, so he nominated him as his successor. "The eldest son Dara was Shah Jahan's favorite and probably Shah Jahan nominated him as the heir to the throne. Dara was the best of the brothers in terms of character traits. He was a scholar, an enthusiast and a liberal about religion."² So one thing is for sure, Emperor Aurangzeb, ignoring his father's wishes and orders, must have opposed his father's opinion by not accepting Dara Shikoh, the claimant to his chosen throne, as the next emperor.

Moreover, it is an extreme sign of Aurangzeb's injustice towards his father that is to say, the reason why he is strongly objected to as a ' patriarch ' is that before he ascended the throne, Aurangzeb killed his brothers and imprisoned his old father in his last life. It has even been reported that he used extreme cruelty and insults against his father while he was a prisoner. " He showed his vengeful attitude by being stingy to show due respect and generosity towards the captive father. He did not give the old emperor enough money and necessities. He left the care of the emperor to Khoja and the guards."³ Even in captivity, Arangzeb did not attach much importance to Shah Jahan's curse. "Aurangzeb did not listen to Shah Jahan's hundred curses. The helpless cry of the old emperor was heard in vain in the dome of Agra fort and Merges into the ripples of the Yamuna."⁴ Aurangzeb did such a cruel injustice to his father that he once cut off the water supply to the fort of Agra." It is said that when Aurangzeb cut off water supply to the Yamuna as a punitive measure against all the prisoners in the Agra fort, Shah Jahan had to collect water from a well to quench his thirst in the scorching heat of the month of Jaishtya. In this context, the old Shah Jahan wrote a letter to his son Aurangzeb praising the Hindus for donating water to the dead. But in spite of the fact that you are my son and an excellent Muslim, you have caused me sorrow for water."⁵ In his last life Shah Jahan was so angry with Aurangzeb's behavior, when Aurangzeb ascended the throne ; Shah Jahan became very quick when he asked his father for some pearls from the ancestral period."He prayed to his father that he would ascend the throne a few days later. So let the father send him some jewels that he may use and hold while ascending the throne. And may appear before the people as glorious and Majesty as his great forefathers. Hearing this whim of Aurangzeb, Shah Jahan became very angry. This demand and request of the son in whose hands he is a prisoner is nothing but an insult. He became so angry that he spent a few days like crazy and ran towards death. The level of anger was such that he always wanted a mortar and he said that he would crush all the precious pearls so that they would never fall into the hands of Aurangzeb'⁶

From all these different facts above, the idea has become ingrained in the minds of many history readers, Aurangzeb committed extreme atrocities against his father by dipping his hand in the blood of his brother, so he became the most ruthless and brutal ruler in the history of India. But

many discussions of historians have remained hidden from the eyes of the history-thirsty reader. The following will try to present some information which will hopefully change the traditional stereotype.

At the outset of this discussion, one has to admit that many writers and playwrights have publicly portrayed Aurangzeb as a cruel, greedy and cunning man. But his capabilities as a ruler were unquestionable. Many European tourists and historians have lot of praised Aurangzeb as a ruler. Many writers have mentioned Aurangzeb as the most worthy and skilled of Shah Jahan's four sons. "Among his brothers, Aurangzeb was the most learned, courageous, disciplined, diplomat, meticulous and far-sighted. There was no shortage of military talent and constitutional talent. Shuja was also skilled, but his enthusiasm and perseverance in a continuous hard work like that of Aurangzeb did not lead to concentration in the initial work or restraint in luxury. Aurangzeb attracted everyone's attention for his simple life, courtesy and eloquence and discipline." ⁷ But sadly, the Mughal Empire did not have a specific succession law, that is to say, the law of succession does not say that his eldest son will ascend the throne after the death of emperor. Nevertheless, Shah Jahan rejected Aurangzeb's demand and nominated Dara as heir to the throne, showing favoritism and extra affection, It was an extreme injustice to Aurangzeb. But Dara's qualifications were much less than Aurangzeb's. "Aurangzeb was the most disciplined prince of the Mughal dynasty. Like his great-grandfather Babar, he was equally proficient in both the pen and the sword. While Aurangzeb's sword was shining from the far Deccan to Kandahar, Dara did not see the battle from afar. Dara was then nurtured in the shadow of her father's affection." ⁸ It has become clear in the discussion of historians that Dara was not the heir to the throne in terms of ability. Historian Jadunath Sarkar has written about this - "He (Dara) never acquired experience in the arts of war and government. Dara was a loving husband, adopting father, and a denoted son, but as a ruler of men troubled times, he must have been failure." ⁹ But Shahjahan did not fulfill his father's duty by treating Aurangzeb cruelly due to his bias towards Dara. Dara always tried to keep the other brothers away from the capital. His idea was that if the brothers were kept away from the father, they would be away from the affection of the father, then it would be easier for him to gain the throne.

Various writers have pointed out through their writings that Shah Jahan did a lot of injustice to his worthy loyal son at Dara's persuasion without judging the truth. "When Aurangzeb was the subaddar of Multan, he was in financial trouble and asked his father for help, at Dara's persuasion, Shah Jahan scolded him instead of helping him." ¹⁰ The situation is similar in the case of the Deccan after this. "Aurangzeb's plan was to bring the Golconda Qutubshahi and the Adil Shahid areas of Bijapur under Mughal control. This not only improved the economic condition of the province but also increased the influence of the Mughals in these areas. Aurangzeb thinks that Emperor Shah Jahan did not agree to the persuasion of Prince Darashikoh . Probably Dara Shikoh was jealous of Aurangzeb's impending success and influenced the emperor. Although the Mughal forces were on the verge of victory in these areas, the emperor did not agree and had to negotiate with them." ¹¹ Aurangzeb, the ultimate loyal son of the father, accepted his father's decision in both cases.

Even when Aurangzeb was the subahdar of the Deccan, he gained a reputation as a successful administrator there. At that time, when his sister Jahanara was burnt, Aurangzeb came to see her in the capital. But even in this case, instead of sympathy from the father, he rubbed his forehead. At the same time he had to lose the post of subahdar of the Deccan .Many historians believe that Dara's fuel was behind the incident .Dara conspired to keep Aurangzeb away from

the capital and immediately handed over the rule of Gujarat to him with his father and forced him to go there. Aurangzeb left for Gujarat in obedience to his father's orders. As an efficient administrator, he is an expert in this field. But at Dara's persuasion, Shahjahan did not acknowledge his talent and sent him back to the conquest of Kandahar. In this case also, the obedient son went to Kandahar carrying the father's order. In the case of the Kandahar expedition, Shah Jahan did not treat Aurangzeb as a proper patriarch. "In Kandahar, Aurangzeb was defeated by the revived sense of nationalism of the hill tribes. Then Aurangzeb prayed to his father for some time and the help of the army. If Aurangzeb succeeds in capturing Kandahar, his unimaginable prestige in the Mughal royal court will increase and he will gain the allegiance of his father, Due to this fear, Dara sent a rebuke to his father without sending any help and forced Aurangzeb to return from Kandahar .The disciplined prince obeyed his father's orders and returned to the capital ." ¹²

Not only here, but also in the long war-weary hero's son did not get sympathy from his father. At the urging of Dara, in just 10 days, he had to leave the capital again, risk his life, cross a dangerous path, leave his family and move to the Deccan. The very disciplined prince obeyed his father's orders in this case as well. "The emperor ordered Aurangzeb to return to the Deccan, Aurangzeb prayed to his father for some time to bring his family members from Gwalior. But even at that time Emperor Shah Jahan did not give it to him . But there was no urgent need to go to the Deccan. Nevertheless, disciplined, Aurangzeb risked his life to go to the Deccan without ignoring his father's orders. The river Chambal is floating in a terrible flood . Aurangzeb has to cross Chambal at the risk of his life. "13 Shah Jahan scolded Aurangzeb even the most trivial matters . Note in this context, " Shah Jahan liked the mango of a special tree called 'Badsha Pasan ' of Burhanpur, Aurangzeb collected mangoes from the tree and sent them to Delhi . But as the number of mangoes was less, the emperor scolded his son and said that Aurangzeb had taken some of the mangoes. "14 One thing that becomes clear in this discussion is that even though Emperor Shah Jahan did a lot of injustice to Aurangzeb as a prince, Aurangzeb obeyed everything as per his father's orders. Many such stories are known to have been written by Aurangzeb to his sister Jahanara. He wrote to his sister Jahanara even after enduring many injustices- "If the emperor wishes to see me alone among all his servants living a life of humiliation and an untimely death, I have no choice but to obey." ¹⁵

Even before the war of succession, Aurangzeb had shown faith and loyalty to his father . When Dara was ruling the capital due to Shahjahan's illness, his two other brothers Shuja and Murad outside the capital feared that Dara had concealed the news of his father's death. So after declaring himself emperor at Rajmahal, the capital of Bengal at that time, Shuja took possession of Bihar and left for Agra. On the other hand, Murad declared himself the emperor of Ahmedabad, the capital of Gujarat. But his patriarch Aurangzeb did not make such an irrational announcement without getting the right news. On the contrary, when Murad conquered the fort of Surat, Aurangzeb wrote to him - "So far we have not received any news (News of Shahjahan's death) of an unavoidable event. Rather, his health is showing signs of improvement. In such a situation, it is not advisable for us to leave the place or move forward in the desire of position." ¹⁶

Then let's talk about Aurangzeb's patriarchy during the conflict of inheritance. By placing all the responsibility of the conflict on Aurangzeb, he has been portrayed as a fratricidal ruler in such a

way that he was the first to shed his hand in fratricide for the throne. But Sajahan's responsibility for this war was no less. Because in this case Shah Jahan rejected the claim of a worthy son, made the conflict of inheritance inevitable by doing extreme injustice to him. Where in Mughal and Islamic law, in the case of selection of successors, capability was given importance. Even long before this, Sultan Iltutmish of Delhi, in spite of various medieval obligations, rejected his sons' claim that he was only worthy and nominated his daughter Razia as the heir to his throne. Therefore, Shah Jahan indirectly forced Aurangzeb to enter into a conflict of inheritance without due respect to Islamic law. Otherwise, Aurangzeb might not have received the throne and would have been killed by another brother. Moreover, in the present view, fratricide for gaining the throne seems to be an extreme sin, but we cannot deny the zeitgeist. Because the definition of justice and injustice changes over time. What seemed unjust in today's view was justified in those days. Because fratricidal opposition to the throne took place even earlier in the Mughal period and in the history of India. "The right to the throne was determined by the length of the sword among the brothers. Earlier, Humayun had to fight against his brothers Kamran Askari and Hindal, Akbar had to fight against his brother Mirza Md. Hakim. Jahangir even rebelled against his father. Shah Jahan ascended the throne after shedding the blood of his brothers Khasru and Shahriar." ¹⁷ It is even heard that the great Mauryan emperor Ashoka also killed 99 of his brothers and ascended the throne. But he has been hailed in history as the best ruler of ancient India. Killing a father for the throne is not uncommon in Indian history. Ajatashatru, the ruler of the Haryanka dynasty of Magadha, came to power by assassinating his father Bimbisara. So the fight for the throne is nothing new matter. However, Aurangzeb did not want to fight this battle at first out of respect and faith for his father. But Shahjahan's short-sightedness in nominating the succession sparked a succession conflict.

Then a question naturally arises that if Aurangzeb is truly a righteous son, then why did he ascend the throne by capturing his old father Shahjahan during the war of succession? In its modern interpretation, it can be said that Aurangzeb was compelled to do this. A review of history reveals that Aurangzeb was anxious to see his father immediately before the war, so he left for Agra but due to the situation he was obliged to change his decision. At this time Shah Jahan wrote to Aurangzeb "Surely what Dara Shikoh did is inconsistent. I lay much Affection to you the most. So I need to understand you. But through sister Raushan Ara, Alamgir could already understand the subtle conspiracy (killed). So he did not fall into his father's trap." ¹⁸

Because at this time Aurangzeb came to know about some correspondence between Dara Shikoh and Shah Jahan where their malice towards him was known. At this point Shah Jahan sent a letter to Dara through a man, "Be sure to you (Dara Shikoh) stay in Shahjahanabad or Delhi, don't move from there. I will sit here and compose the tomb of the matter." ¹⁹ Convinced by his father's words, Dara stayed in Delhi. In such a situation, Aurangzeb realized that his father was so fond of Dara that during the succession war with Dara, his father might take Dara's side and would not hesitate to take up arms against him. If that is the case, then the patriarchal disciplined son Aurangzeb will never be able to fight with his father. So his defeat in that unequal war is inevitable. In such a situation, Aurangzeb was forced to imprison his father to save his life and interests by escaping from his father's secret conspiracy. "The trap that Shah Jahan spread to trap his son, he himself fell into that trap." ²⁰

There is ample evidence of patriarchy in Aurangzeb's behavior of his father Shahjahan under surveillance. Even Shah Jahan is somewhat satisfied with Aurangzeb's behavior. "Aurangzeb's treatment of Shah Jahan was not devoid of sympathy and respect. He cared for his elderly father as much as he could and sent lots of presents. Like the pir or murshid in case of urgent state needs, he would take his father's opinion and advice. His various letters, which he often sent to his father, showed respect and loyalty. As a result, Sajahan's inflexible attitude and anger eventually became so cold that, He began to send advice to his son about the state and blessed him by forgiving all the disrespectful of the rebellious son." ²¹ Even Emperor Arangzeb made all the arrangements for the comfort of his captive father. " In prison he used to spend his days happily. Aurangzeb fulfilled his hobby of visiting the Taj Mahal, the tomb of Sajahan's beloved wife from prison. He set a precious stone in the prison palace, so that pictures of the Taj Mahal would be reflected like television." ²² He even hired additional staff to take proper care of his father while he was under house arrest. "One of the servants who was employed to help with the housework and to maintain relations with the royal court is now employed by another, The emperor's garments were instructed to arrive as usual." ²³ Not only while alive, but also after his father's death, Arangzeb showed loyalty to his father. "One week after the death of Emperor Shah Jahan, Aurangzeb visited his father's grave and shed tears. And distributed 11000 rupees to the poor." ²⁴

Aurangzeb's devotion to Islam is cited as a significant proof of his filial duty. Although Shri Subinoy Ghosh has pointed out many flaws in Aurangzeb's character in his book "Bharat Joner Itihas", he has described Aurangzeb's deep connection with Islam." If India had been a country of Islam, Emperor Aurangzeb would have been revered as the successor of Muhammad, the founder of Islam. In fact, honest character and devout Muslim like him are rare in the birth place of Islam. He was the Hafez of the Qur'an, He made a living by copying the Qur'an with his own hands, selling it and sewing hats. "25. This statement is supported by the writings of many other authors. "Aurangzeb was the memorizer (Hafez) of the Qur'an. He made a living by copying the Qur'an. He tried to abide by the principles and guidelines of the Qur'an." ²⁶ Now one thing that needs to be discussed in this case, How can Aurangzeb, who thoroughly obeyed the commandments of the Qur'an, disrespect his father or do injustice to his father? Because in the Qur'an or Hadith where showing respect and loyalty to the father is repeatedly mentioned. This has been narrated in verse 23 of Surah Al-Isra in The Noble Quran - " And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word." ²⁷ It is also mentioned in verse 36 of Surah An-Ni-Sa of the Qur'an - " And worship Allah and do not associate anything with Him. And (show) fairest (companionship) to parents, and to the near kinsman, and the orphans and the indigent, and the neighbor who is near kinsman, and the neighbor who is a stranger, (i.e. not of the family or creed or "nationality") and the companion at your side, and the wayfarer, and what your right hands possess." ²⁸

In view of the above discussion, it may be natural to come to a conclusion in the context of Aurangzeb's veneration for father, Lack of accurate data analysis has distorted the thinking of our history-thirsty readers. However, an analysis of the events that preceded his accession to the throne reveals the slander of his character. Moreover, when he explained the matter of his father's imprisonment, it seems that he had abused his father. In this case, there is a question

mark over the issue of devotion to Aurangzeb's father. But if the data is analyzed meticulously, it will be seen that he did not commit any Himalayan blunder according to the situation of that time. In fact, he always wanted to show his ultimate loyalty to his father. For this reason, many of his father's erroneous decisions as a prince, he obeyed, literally, as his father's command. But the emperor Shah Jahan did not treat the worthy son properly. That is why the war of succession became inevitable. So the responsibility of Shah Jahan in this war cannot be denied. And during this war Aurangzeb was forced to defeat the other brothers and sentence them to death, otherwise, he might have been sentenced to death. Because that was the right thing to do at that time. So he was forced to do this in order to save his own life. And in order to win the war, he kept his father under surveillance. In this case, he did not do any injustice to the father, but showed proper loyalty to the father with the identity of sufficient filial duty. He did not make any mistake in performing his duties towards his father. So the analysis of accurate information by modern writers proves that this statement is largely true that the phrase 'Aurangzeb's veneration for father' is not a distortion of information, it is a correct idea- it's a reality.

REFERENCE

1. Basu Sudha- Tavernier 'r Bharat Bhraman – page no – 182 .
2. Roy Chandra Atul & Chattapaddhay Kumar Pranab – Bharater Itihas (2004) , page no – 90
3. Maity Prabhatandshu – Bharat Itihas Parikroma – (1988) , page no – 318
4. Ibid .
5. Roy Chandra Atul & Chattapaddhay Kumar Pranab – Bharater Itihas (2004) , page no – 93
6. Basu Sudha- Tavernier 'r Bharat Bhraman – page no – 209 .
7. Chowdhury Teslim – Bharater Itihas (1526-1818) , 2007 , page no- 307
8. Sarkar Jadunath – History of Aurangzib , page no – 300-301
9. Chowdhury Teslim – Bharater Itihas (1526-1818) , 2007 , page no- 375
10. Chandra, Satish- Medieval India: From Sultanat to the Mughals , page no - 267-269
11. Maity Prabhatandshu – Bharat Itihas Parikroma – (1988) , page no – 318
12. Anbalvi Sadiq Matlabi - Adab - i - Alamgiri (Collective letter book).
13. Nomani Shibli –Aurangzeb Aliagir Par Ek Nazar – A book on the life of Mughal emperor Aurangzeb.
14. Maity Prabhatandshu – Bharat Itihas Parikroma – (1988) , page no – 313
15. Sk Ajibul Haque Aurangzeb , Dharmaniropekhota & Islam . ,2006 , page no – 52
16. Razi Khan Akil – Waqiat-i- Alamgiri .
17. Lane – poole Stanley – Rulers of India : Aurangzeb , Emperor of Hisdusthan (1618-1707)
18. Barnier, Francois – Travels in the Mogul Empire , 1891 , Vol – 1 , Page no – 289
19. Sk Ajibul Haque Aurangzeb , Dharmaniropekhota & Islam , 2006 , page no – 53
20. Khan kafi – Aurangzeb er charitra bichar – Page – 102
21. Saougat – Alamgirnama .
22. Ghosh Subinoy – Bharat joner Itihas .
23. Dr. Jahan Sarowar - Bankim Upponnasye Muslim Prosonga & Charitra – Page no – 62
24. Surah – Al – Isra , Ayat 23 (Verse) The Noble Quran .
25. Surah An- Ni-sa , Ayat 36 (Verse) The Noble Quran .