



Religious System in the Mughal Empire during the Period of Shah Jahan and Aurangzeb

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Abstract: The advice of the Mughal was established by Zahiruddin Muhammad Babur when he succeeded in defeating Abraham Lodi in the battle of Panipat. It also managed to expose the influence of Islam on the Children of Benua India to becoming wider and then continued by its followers. This research aims to analyze the conditions of Mughal society at the time of Sultan Shah Jahan and Aurangzeb implementing their policies in the community, especially religion. This is done because the Indian Subcontinent is an area whose people are Hindu. The method used is library research. This is done to answer the main research question, achieve the study's purpose, and have relevance to the technique used. The method facilitates research by providing insight into Sultan Shah Jahan's and Aurangzeb's policies. In his politics, Shah Jahan tolerated his Hindu people in his activities. They are also assured of their security as citizens of their religion. Moreover, when Aurangzeb did not find a place in the synagogue to be a part of the synagogue, Aurangzeb was more pressed on the values of Islamic society.

Keywords: Mughal Sultanate, Policy, Socio-Religious

Abstrak: Nasihat Mughal tersebut ditegaskan oleh Zahiruddin Muhammad Babur ketika berhasil mengalahkan Abraham Lodi dalam pertempuran Panipat. Ia juga berhasil memaparkan pengaruh Islam pada Bani Benua India menjadi lebih luas dan kemudian diteruskan oleh para pengikutnya. Penelitian ini bertujuan untuk menganalisis kondisi masyarakat Mughal pada masa Sultan Shah Jahan dan Aurangzeb menerapkan kebijakannya di tengah masyarakat, khususnya agama. Hal ini dilakukan karena Anak Benua India merupakan daerah yang masyarakatnya beragama Hindu. Metode yang digunakan adalah penelitian kepustakaan. Hal ini dilakukan untuk menjawab pertanyaan utama penelitian, mencapai tujuan penelitian, dan memiliki relevansi dengan teknik yang digunakan. Metode tersebut memfasilitasi penelitian dengan memberikan wawasan tentang kebijakan Sultan Shah Jahan dan Aurangzeb. Dalam politiknya, Shah Jahan mentolerir umat Hindu dalam aktivitasnya. Mereka juga terjamin keamanannya sebagai warga agamanya.

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Apalagi ketika Aurangzeb tidak menemukan tempat di sinagoga untuk menjadi bagian dari sinagoga, Aurangzeb lebih menekankan pada nilai-nilai masyarakat Islam.

Kata Kunci: Kesultanan Mughal; Kebijakan; Sosial-Keagamaan

Introduction

The entry of Islam into India was carried out through trade relations in the coastal cities of the West and South Coasts. The socio-political conditions in India when Islam had not yet entered the existence of social classes in the Indian Subcontinent. Where the highest caste oppressed the lower caste, there was also a power struggle among the rulers in the Indian Subcontinent. Therefore, when Islam entered the Indian subcontinent brought by Muhammad ibn Qasim and his troops succeeded in bringing fresh air to the people and providing safety for oppressed groups. In addition, the arrival of Islamic soldiers under the leadership of Muhammad ibn Qasim encouraged the people of India to embrace Islam. This is because Islam does not recognize social class. Thus, since that time, Islam began to spread in the Indian Subcontinent, both by land and by sea (Khilafah, n.d., p. 281; Maryam et al., 2009, p. 181). Besides that, the spread of Islam in the Indian Subcontinent during the Mughal Sultanate was founded by Zahiruddin Muhammad Babur.

Babur succeeded in building an empire and expanded his territory in the Indian subcontinent (Thohir & Kusdiana, 2006, p. 93). If in Andalusia, one can see the splendor of Islamic rule under the rule of the Umayyad dynasty, the Abbasids in Baghdad, and the emergence of the Mughal Sultanate, which colored the history of Islam in the Indian subcontinent (Yunus & Haif, 2013, pp. 292–293). Babur stuck the foundations of his government with the consolidation of power with his political opponents. This was due to the Hindu kingdoms opposing Mughal control of the territories in the Indian Subcontinent. In addition, the Muslim rulers did not accept or recognize Mughal rule. However, in 1530 AD, Babur died and was succeeded by his son, Humayun.

Mughal rule under Humayun lasted in the period 1530-1540 and 1555-1556. During Humayun's reign, it was marked by a rebellion by Sher Shah Suri. He was the ruler of one of the dynasties in Afghanistan that succeeded in invading Humayun's government in 1539. Humayun's troops were forced to retreat and escape to Persia to ask for help from the Tahmash sultan in Safavid. So that in 1555, Humayun managed to re-occupy Delhi (Thohir & Kusdiana, 2006, pp. 93–95). However, in 1556, Humayun died and was succeeded by his son, Akbar.

During Akbar's reign, he expanded the Mughal realm from Hindustan, Punjab, Gujarat, Rajasthan, Bihar, and Bangla. Meanwhile, in the North, he succeeded in developing his territory to Kashmir, Sind, Baluchistan, to Deccan. So, Akbar managed to unite blood into a unitary state and gain support from the Rajput (Hindu) community. At the height of his reign, in the religious field, he founded Din-e-Allah, a belief created by Akbar. Where everyone can believe in their own opinions without any coercion. Apart from that, Akbar also married a Rajput princess, initially to win over the Hindus, who were initially hostile to the Mughals. After that, in 1605, Akbar died and was succeeded by Jahangir.

During Jahangir's reign, it could have been more visible; this was because he ruled based on his views on the function of leadership. According to Jahangir, the sovereignty of a sultan was a gift from God. So

according to him, it is not so essential to carry out the Shari'a because what is needed is how to care for fellow human beings. In running the Mughal government, Jahangir only continued the government that Akbar had formed, so not much changed during Jahangir's time (Thohir & Kusdiana, 2006, pp. 98–99).

Shah Jahan's government is a stable era of Possible Consultation. It is now also known as a complete financial condition. However, behind it, all are starving people and many diseases that attack some areas of Deccan, Gujarat, and Khandesh. The problem is that a long smoke causes the agricultural sector to fail (Prasad, 1930, pp. 540–542). Moreover, the religion of Shah Jahan removes religious practices that do not conform to Islam and correct the calendar system, which corresponds to Islam's calendar (Musidi, 2012, p. 53). During Shah Jahan's reign, there was a victory or war involving the crown princes who wanted to be the rulers of the Mughals. The problem arises because Shah Jahan is more prominent than his crown prince Dara Shukoh (Musidi, 2012, p. 54). However, his other sons were given a duty far from the central government. It is precisely the cause of his jealousy among his children. In the end, Aurangzeb managed to turn Dara Shukoh. This was caused when Aurangzeb went to war and won; Aurangzeb always told his victory through Dara Shukoh. The accusation also emerged that Aurangzeb wanted to take over his position as the crown prince. So, Aurangzeb was angry and able to take power from the crown prince to fulfill his ambitions of applying Islam law to the Mughal Council.

The strategy taken by Aurangzeb was to gain the support of the scholars but to gain the opposition of the other party or the Rajput. He assumed that Dara Shukoh was not worthy to inherit Shah Jahan. Dara was close to the Hindus, and Dara Shukoh used the laws of the Hindus when he did not find them in the Qur'an. It differs significantly from Aurangzeb, which is more repressive according to Islamic society and unites Indian territory.

This is very interesting to study because the relationship between Shah Jahan and Aurangzeb is a family relationship between the sultan and the prince. Both of them have ambitions to expand their territory with various policies, one of which is their policy in the field of religion. Where Shah Jahan, in terms of religion, is considered very orthodox. The point is that he runs everything according to Islamic law, likewise with Aurangzeb. He is a Muslim who adheres to the teachings of Islamic law. However, he was different from Shah Jahan. So, the theme of this research is exciting to discuss because there are differences between the two in implementing religious policies in the Mughal Empire. So therefore, this title is exciting to be tested with a clarification about the colonial government of Mughal in India if viewed from a sultan religious point of view Shah Jahan and Aurangzeb.

Studies on Possible Advice have yet to be carried out by researchers. Still, studies carried out by Mr. Nasihudin Ali (M. N. Ali, 2017), who discussed "Shah Jahan's leadership in Mughal Consultation (1628-1658 M)" in applying politics among the majority Hindu people is by giving them excellence in the government structure. Moreover, it shall overthrow the other Hindus so that they may obey the law even though Shah Jahan was a very orthodox leader of Islam.

M. Nasihudin Ali (M. N. Ali, 2018) also wrote about Aurangzeb's Political Hegemony in the Mughal Empire 1658-1707 M which put more emphasis on his political policies in the Mughal Empire, especially those relevant to this research related to his religious policies in the Mughal Empire. He implemented a policy that did not allow Hindus to be in the government structure. Aurangzeb was a sultan who obeyed spiritual teachings. So, his life was dedicated to advancing the Mughal Empire. However, Aurangzeb's

time was the last phase of the glory of the Mughal Empire. This can be seen after Aurangzeb died; political opponents or people against him immediately surfaced to carry out rebellions.

Another research conducted by Syarifah Isnaini (Syarifah Isnaini, 2020) entitled "Religious Political Policies of Sultan Akbar Agung and Abul Muzaffar Muhiuddin Aurangzeb in implementing religious policies in the Mughal Empire." Making specific policies by each ruler. Policies in various fields, such as religious politics, were mainly carried out by sultans or kings during the Mughal Empire. Both of them are leaders highlighted by historians in connection with their religious and political policy-making. Sultan Akbar Agung and Muhiuddin Aurangzeb are considered very contradictory in implementing their policies, especially concerning the religious pluralism of society. Sultan Akbar Agung is popular with several policies, such as enforcing the doctrine of Din-e-Ilahi (religious tolerance).

Meanwhile, Aurangzeb is considered very anti against non-Muslim. However, both of them were leaders who were able to bring the Mughal Empire to glory. However, this research emphasizes the religious policies of Sultan Akbar Agung and Aurangzeb. Meanwhile, this research departs from a study conducted by the author on the two figures, namely Shah Jahan and Aurangzeb, both of whom have similarities as well as differences in implementing their policies. However, this research emphasizes the religious policies of Sultan Akbar Agung and Aurangzeb.

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This research aims to analyze the conditions of Mughal society at the time of Sultan Shah Jahan and Aurangzeb implementing their policies in society, especially religion. It is done because the Indian Benua is an area of Hindu society. As for the benefit of this research, the results can add data and express knowledge, especially information related to the colonial government of the Mughal, if viewed from a religious perspective from the policies issued by Shah Jahan and Aurangzeb. Until a rumor emerged of problems related to the policies issued by Shah Jahan and Aurangzeb against his people.

Historical research takes steps to achieve scientific research. Concerning the religious system at the Mughal Consultation at the time of Shah Jahan and Aurangzeb, the qualitative-descriptive research method is used. Researchers collect data through library research to describe the religious system at Mughal Consultation at the time of Shah Jahan and Aurangzeb. The method facilitated research to provide insight into Sultan Shah Jahan and Aurangzeb's policy at the Mughal Consultation (Ajzen, 1991).

Results and Discussion

Shah Jahan Social-Governmental Aspects

Shah Jahan's reign continued the system used by the previous rulers. The government consists of the central government, provincial government, regional government, and district government, as well as district-level government. The sultan holds the central government, while a region's power is led by a governor/person appointed by the sultan to manage a region. Apart from that, the sultan was also assisted by a vizier in charge of finances and politics. The Vizier has the authority to appoint Diwans (ministers) (Pal, 1989, p. 21).

At the time of Shah Jahan, there were many accomplishments he had achieved. This is because some drivers, including Shah Jahan, can be leaders struggling with intellectual souls struggling with art. In addition, government conditions in a stable social policy perspective and the appropriate economic sector and receive support from sympathizers. Shah Jahan also gave no reward to the scientists, arts, or cultures. In addition, Shah Jahan also greatly admired the art of painting, art of sound, and the art of literature (Thohir & Kusdiana, 2006, p. 100). When Shah Jahan kept his people safe, Mughal's income increased (K. Ali, 1980, p. 279).

In the economic sector, it began with the development of an irrigation system in Rav along 98 Km, making it a fertile place. Apart from agriculture with the construction of irrigation canals, Shah Jahan also developed the trade sector with the export-import of several industries that had been developed, such as textiles, ceramics, and others (Thohir & Kusdiana, 2006, p. 100). The industrial results that are developed will be exported to various countries. Shah Jahan's reign lasted 30 years and was marked by prosperity. Apart from that, Shah Jahan also managed to set up a money printing house in Surat (Blake, 2002, p. 111).

Aurangzeb's Social-Government Aspect

Before Aurangzeb took the throne, the bureaucracy of the government needed to be stronger, so much of the country's cash was reduced. Aurangzeb restored Mughal's economy by rebuilding the existing government administration structure. He established an economic institution, including Diwan and Mir Bakhsi. This valley is responsible for national income and finances. Its purpose is to control the entire government's finances and monitor its wealth. This valley operates to oversee the local government and is led by a wizard (minister). The task of a prisoner in the area is supported by subordinates (provincial government) and consciousness. In addition to fighting, the government also forms an economic institution that deals with military needs. The valley is under military control. This valley is called Mir Bakhsi, headed by a Bakhs responsible for recruiting soldiers at the time the kingdom needs (K. Ali, 1980, p. 227). Aurangzeb also formed a financial institution to record the admission and expulsion of the kingdom (Dastur-e-Amal) directly responsible for the sultan. The purpose of this institution is to anticipate corruption practices by government officials (Moreland, 1994, p. 178).

Shah Jahan and Aurangzeb's Socio-Religious Policy

Before the arrival of Islam in the Indian subcontinent, Indian society was divided into different social groups; in other words, there was a caste system. The treatment of the highest caste against the lowest caste is arbitrary. So that people are angry with this treatment. So that when Islam came to the Indian subcontinent during the Umayyad dynasty led by Muhammad ibn Qasim, it managed to change everything. Islam does not discriminate between the nobility and the ordinary people. Islam prioritizes the spirit of social justice. This is what causes people to be interested in embracing Islam.

Based on the evidence, non-Muslim groups are treated as they should, with an aspect of justice. They are a group that should receive attention and protection. Even though, at the time of the war, several temples were destroyed, and pressure was placed on non-Muslims to obey and submit, they were still given the freedom to embrace their religion and carry out religious ceremonies. During Shah Jahan's time, Hindus also played a role in the Mughal government (Karim, 2012).

The view of Shah Jahan in a well-known religion holds firm to the rules of Islam (Rais, 2012, p. 455). Shah Jahan will act firmly against teaching practices that do not conform to Islam. Among these is Sijda, a

man kneeling and putting his forehead on the ground. Moreover, Zaminbos put his hands on the ground and lifted his forehead upon the suggestion of the Most Beneficent Khan. However, Shah Jahan introduced a new way of honor to him, the way of Char Taslim. Char Taslim is a way of honor by bowing by touching foreheads, eyes, and arms because it is considered more appropriate for teaching religion (Prasad, 1930, p. 534).

Moreover, Sijda (Satan) is a right of Allah. Another policy Shah Jahan applies in religion is to fix the calendar system. It replaces the calendar system according to the Hijriyah calendar. Events must be recorded according to the Hijriyah calendar (M. N. Ali, 2020; Awalisanah, n.d., p. 27; Prasad, 1930, p. 534).

In 1633 M, Shah Jahan ordered to destroy the whole new temple built throughout his territory, especially in Benares. This was followed by a prohibition on establishing a new temple or repairing an old temple (Elliot, 1953, p. 39; Mukhia, 2004, p. 24). Shah Jahan also forbade the creation of new mockery for the Hindus, except for the Sikhs (Maryam et al., 2009, p. 57). This is done because of the desire and rebellion made by the Rajput ruler by using the temple as a place to design the rebellion strategy. For the truth, the place of worship must be used to approach his Lord, not for political matters (Elliot, 1953, p. 39; Mukhia, 2004, p. 24). But according to RR. Sethi, P. Sharan, and Bandhari related to destroying the temples when Shah Jahan did not exist. The destruction and destruction of the temple was only at the beginning of Shah Jahan's reign during the war with the Hindus. However, it never happened afterward (Mukhia, 2004, p. 31).

During his reign, Shah Jahan built many mosques in the cities. At the moment also, Hindus and Muslims live next door in some areas like Punjab, Kashmir, and Gujarat. Not a few of them commit intercession. However, there must be strict agreements. At the beginning of his reign, Shah Jahan ordered to build a mosque in every city (Blake, 2002, p. 52). When Shah Jahan was surrounded by Punjab, Kashmir, Bhimbar, and Gujarat, the Hindus and Muslims lived next door.

Moreover, they have made a covenant between them. If a man is a Muslim and a woman of the Hindu religion, on the day they die, then his burial shall be done in Islam, and so on; if a man of the Hindu religion and a woman of the Islamic religion, then his body shall be expelled from the Hindu religion. Because in India, it is seen from a male line. Until Shah Jahan prohibited the practice and ordered the remarry of the female bride married by the Hindu youth because the marriage took place under pressure (Fuhaidah, 2004, p. 31).

Shah Jahan entrusted religious matters to Sadar-e-Sudur or Sadar-e-Azam (the royal religious leader), Sadar-e-Kul, or Sadar-e-Jahan (the supreme ruler of the kingdom in the field of religion). At the same time, those holding office can link information between the sultan, the people, and the clergy. In addition, he must also be able to uphold the law, provide recommendations to the sultan to give awards to the clergy, and share the alms given by the sultan to his people. Then, there is the Mufti or Syaikhul Islam, the cleric generally in charge of religious matters in the provinces. The Sufis and the weak, in general, were also protected by the Sheikhu of Islam. In addition, Shaykhul Islam is also seen as an honorable and authoritative person who leads the Khanqah (Islamic boarding school). A Khanqah is a Sufi lodge run or led by a cleric. This is where students live and learn. The state and benefactors usually bore the costs of the Khanqah because not a few Khanqahs owned their land and had difficulty financing their needs (Blake, 2002, p. 296).

During Aurangzeb's time, the policy implemented in his government was to apply the values of Islamic law. His Islamic political spirit is based on the Qur'an and Sunnah. In implementing his policies, he

received support from the clergy. According to him, only Islam can solve various problems of life. Therefore, the laws used in his government are laws based on Islamic law. It can be seen from his other policies, namely by re-implementing Jizyah, which was not fully implemented in the past. It is a must for every non-Muslim to pay Jizya to the government to guarantee freedom in carrying out religious practices and get protection and security from the government. He re-implemented this policy so that non-Muslims (dhimmi) would convert to Islam and be free from Jizyah. In addition, Aurangzeb abolished the traditions usually carried out in the palace that did not follow Islamic teachings, such as playing music, dancing, and forbidding liquor. He banned and closed entertainment centers, gambling venues, and others (Thohir & Kusdiana, 2006, p. 102).

The wisdom of Aurangzeb against the non-Muslims is to destroy their temple and worship. It is done because the place of worship is supposed to be the place of worship, but it is used as a place to talk about political issues. Ultimately, it just triggered an attempt to rebel against his government. Until Aurangzeb destroyed the altar, stopped all the acts of the altar, did not recognize the foundation of the new altar, and preserved the existing building. The behavior of Aurangzeb is to punish the leader of religion in one of the temples that commit adultery against a Muslim around the temple. Aurangzeb ordered that the holy symbol of the temple is moved elsewhere and that temple be pronounced as a punishment for acts that did not conform to the religious values applied in the temple (Amrullah, 2016).

During his reign, Aurangzeb also tried to stop practices that did not follow the Shari'a, namely Satidaho, or set oneself on fire for women whose husbands had died. However, the efforts made by Aurangzeb were not successful. This is due to the belief that the Rajputs have trusted and are deeply rooted in Hindu society. However, this practice could have been stopped when the British succeeded in controlling India. Aurangzeb repaired some mosques and hired priests and loads as a reward for serving the mosque. Besides, he tried to stop Satidaho's practice or practice burning himself to a woman who had left her husband dead. However, it did not succeed because this tradition has become vital in Hindu society (S.M Jaffar, 1936, p. 359; Sarkar, 1912, p. 298). Satidaho practice finally succeeded in stopping colonial times.

Conclusion

The religious system implemented in the Mughal Empire was entrusted to Sadar-E-Sudur/ Sadar-E-Azam (the great religious leader of the empire), who served as a liaison between the king and the people as well as representatives of all the clergy in dealing with religious issues. In addition, both have similarities and differences in their policies. The religious character between Shah Jahan and Aurangzeb in implementing the religious system in the Mughal Empire, Shah Jahan did not tolerate other religious practices that were not following Islamic law. At that time, it allowed musical performances to be held at the palace, in contrast to Aurangzeb, a devout Muslim who views following Islamic law. He also implemented Islamic law into the law. However, he abolished all kinds of practices deviating from Islamic teachings, such as banning musical performances at palaces and abolishing entertainment and gambling venues. In addition, Aurangzeb also did not allow the construction of new temples while maintaining the old buildings.

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