

Zgjahit: -

Secular decrees issued by Mughal rulers called '*Zawabits*'. Though a follower of Hanafi School of Muslim Law, Aurangzeb too did not hesitate in issuing such secular decrees as he knew that inspite of being an orthodox Muslim, he was the ruler of a country where the majority of people were Hindus.

Shara:-

'*Shara*' means Muslim Law. The Sultans of Delhi tried to run their government in accordance with the '*Shara*' laws. But the Mughal rulers mostly issued their own secular decrees or '*Zawabits*'. Some of the Delhi Sultans like Ala-ud-Din Khilji also made laws that he thought fit for the interest of the state.

Kalma:

'*Kalma*' is the holy recitation of the Muslim faith in one God (*Allah*) and his prophet (Mohammad). The Mughal rulers before Aurangzeb inscribed *Kalma* on their coins. But Aurangzeb forbade this practice as he felt coins could be transplanted under foot or be defiled while passing from hand to hand.

Mutasib:

'*Mutasibs*' were important officials appointed by Aurangzeb to see that the people lead a pious and virtuous life. They lived in accordance with the *Shara*' and do not take wine and *bhang* in the public. These officials also checked the weights and measures.

Naubat:

'*Naubat*' means royal band. It was customary with the Mughals to play '*Naubat*' to announce the arrival of the emperor. Aurangzeb while discontinued the practice of singing in the court, however, continued *naubat*.

Jharokha:

It was a practice with the Mughal kings to show themselves to the public from the palace balcony called *Jharokha*. Thus this practice came to be known as '*Jharokha darshan*'. Aurangzeb discontinued this practice which he considered was against Islam.

What is meant by the Jazia ? Discuss the reasons behind its re-imposition by Aurangzeb:

Meaning of the Jazia: The Jazia was a sort of religious tax which was realized from the non-Muslims, it was a penalty for being a non-Muslim. The Muslim rulers thought that as they were protecting the Hindus, they had every right to realize this tax. The payers of the Jazia were also exempted from military service. According to the *Shariat*, the non-Muslims under a Muslim ruler have to pay such a tax. This tax was abolished by Akbar. His successors Jahangir and Shah

Jahan also did not try to re-impose this tax. The children, women, slaves and the lunatics were exempted from this tax.

2. Aims of imposing the Jazia. (i) Most of the writers are of the opinion that the main aim of the imposition of the Jazia was to give a feeling of inferiority to the non-Muslims and especially to the Hindus who were in majority in this country. In other words, its aim was to keep a difference in the ruling and the ruled classes. This tax was a sort of line which divided the two. It was anyhow an endeavour to persuade the poor Hindus to embrace Islam, (ii) Some other argue that Aurangzeb imposed the Jazia not because of any religious considerations but because of political considerations. He wanted to punish the Jats and Satnamis so that they did not rise in revolt against him. (iii) Some historians believe that the imposition of the Jazia was because of economic considerations. Aurangzeb needed money for suppressing rebellions. The Jazia tax also proved a big source of income for the State.

Discuss the religious views of Aurangzeb. How far did they affect his policy?

Religious Policy or Religious Views of Aurangzeb: Aurangzeb was deeply religious and no sooner did he ascend the throne, he issued various moral and religious regulations. The practice of inscribing *Kalima* on the coins was discontinued because he did not like its dishonour while coming under the feet of the people. Several restrictions were imposed in music and dance and the court were ordered to leave the royal court. The practice of '*Jharokha*' (darshan) was also abolished because he (Aurangzeb) felt that it was a superstitious practice against Islam. On the same grounds, he forbade the practice of weighing the emperor in gold and silver on his birthday but Aurangzeb had to permit this practice when his sons recovered from illness. Likewise, he forbade astrologers from preparing almanacs but it is said that this order was flouted even by the royal family. All such orders were issued to instill austerity among the Muslims. He appointed special officers known as '*Muhtasibs*' to see that the Muslims led their lives according to the Quranic law. They were required to see that the Muslims said their five prayers and kept the fasts of Ramzan.

There is no controversy as far as the above steps are concerned. But there is a lot of controversy concerning the steps that he undertook against other people especially the Hindus, such as reserving the posts for the Muslims, destruction of temples and re-imposition of the *Jazia* etc. Some historians do blame Aurangzeb for deliberately taking these steps in order to force the Hindus to embrace Islam. But the modern historians do not agree with them. They say that the historical facts do not corroborate their theory of intentional persecution of the Hindus and breaking their temples. They do admit that certain temples were demolished at the instance of Aurangzeb. But they argue that this was not a regular practice. As there was no general destruction of the temples during Aurangzeb's reign, such a practice was followed on seldom occasions. Moreover, it was done as a measure of punishment and as a warning and not as a means of religious persecution. The destruction of temples had a political motive as well.

We do have instances of grants to Hindus temples and "*maths*" by Aurangzeb. From the Benaras and the Vrindavan *farmans*' it becomes quite clear that Aurangzeb allowed old places of worship to be repaired and decreed that long standing temples should not be demolished.

Similar is the case with '*Jazia*' which was reimposed by Aurangzeb in 1679 A.D. Historians believe that it was not meant for exerting economic pressure on the Hindus to embrace Islam. Its pressure, if any, was too light to affect conversion. Women, children, government servants, the disabled and the indigent were all exempted from this tax. There is no clear-cut example to show that any significant section of the Hindus embraced Islam due to *Jazia*. The reimposition of *Jazia* was more of less political in nature. It rallied the Muslims around Aurangzeb especially when he had to fight against the Marathas, the Rajputs, the Jats, and the Sikhs etc. The proceeds of '*Jazia*' went to the '*Ulemas*' for their bread and butter, so they supported Aurangzeb against all his enemies.

Aurangzeb is also sometimes blamed for reserving certain posts in the revenue department for the Muslims but here too he had to modify his orders for lack of qualified Muslims and much because of the opposition of the nobles especially the Hindu nobles. A recent study has shown that Hindus in the nobility increased especially during the latter half of Aurangzeb's reign till their number rose to one-third of the nobility as against one-fourth under Shah Jahan.

From the above account, it becomes quite clear that Aurangzeb did not want to change the nature of the State. He merely reasserted its fundamentally Muslim character. We must not forget that Aurangzeb won the throne from Dara who because of his liberal views had all the Hindus at his back, so forced by circumstances. Aurangzeb had to depend on the support of the Muslims. Such Muslims naturally wanted all concessions for themselves and all sanctions against the Hindus when Aurangzeb ascended the throne in 1658 A.D. But Aurangzeb moved cautiously. He was an orthodox Muslim no doubt but at the same time, he was also a ruler. He could hardly forget this reality that the Hindus formed the majority in India and they were deeply attached to their faith. Any policy aimed at the complete alienation of the Hindus could never be possible.

Results of Aurangzeb's Religious Policy: Some historians do allege that the religious policy of Aurangzeb led to various revolts such as those of the Jats, the Satnamis, the Sikhs, the Rajputs and the Marathas. But the modern historians oppose such a view. They maintain that the nature of these revolts varied and had nothing to do with religion. The revolts of the Jats (1669) and the Satnamis (1672) had a peasant-agrarian background. In these revolts many Rajput Zamindars sided with the Mughals. The Rajput problem was basically a problem of succession. In the case of the Marathas or the Sikhs, it was a question of local independence when they tried to set up their independent regional states. In fact many social and economic factors as well as sentiments of regional independence played a vital role in shaping these movements.

What socio-economic factors were responsible for the revolts of the Jats, the Afghans and Satnamis against the Mughal Empire during Aurangzeb's reign?

Rebellion of the Jats during the Reign of the Aurangzeb:

The Jats rose in revolt during the times of Jahangir and Shah Jahan also. In 1669 A.D. during the reign of Aurangzeb, the Jats raised a standard of rebellion under their leader Gokul. Seeing the intensity and seriousness of the rebellion, the emperor decided to crush it himself. The Jats were about 20,000 strong but have to yield before the disciplined and vast force of Aurangzeb. Gokul was made a captive and later on he was put to death.

But even then, the spirit of the Jats could not be crushed. They revolted again under the leadership of another Jat leader *Raja Ram*. The Jats adopted guerilla war-tactics and harassed Aurangzeb though in the end, Raja Ram was also killed in action.

After that the Jats were led by *Churaman*. He continued the struggle. Aurangzeb had to spend many a sleepless nights. Ultimately after the death of Aurangzeb, Churaman succeeded in establishing his independent Jat State at Bharatpur and its surroundings.

Causes of the Jat Rebellion: Some of the main causes of the Jat rebellion were as under:-

- i. The chief causes of their revolt were Aurangzeb's religious policy. The atrocities and injustice done with the Hindus was now unbearable. They could not tolerate the demolition of their temples and idols.
- ii. The Jats resented the construction of a mosque at the site of the birth-place of Lord Krishna at Mathura.
- iii. The attitude of Abdul Nabi, the Faujdar of Mathura, was also another important cause of their revolt.
- iv. The land revenue charged from the Jats was enormous which they could never afford to pay.
- v. Possibly, the desire to set up their own independent rule also prompted them to rise in revolt.

Results of the Jat Rebellion: The Jat revolt gave a great jolt to the prestige of the Mughals. It created much confusion in the empire. It proved one of the important causes of the downfall of the Mughals. No doubt, the Jats were also subjected to heavy land revenue and religious fanaticism.

2. The Afghan Revolts. The Afghans proved a constant source of trouble for the Mughals from the very beginning. They were self-respectful, ambitious and brave people. Akbar lost one of his best friends, Birbal while fighting against the Afghans. Shah Jahan also could not heave a sigh of relief because of them.

Causes. (1) Economic Causes. The real cause of the Afghan revolt was economic. In the hilly areas, where they lived, the land was not fertile. The main source of their livelihood was plunder. They neither had any value of their lives nor of the others. The Mughal rulers often

recruited them in their army but their insurgent feelings could awaken at any time. They were often paid far more than what labour they actually put in. They found pleasure in looting the caravans of the merchants. In fact, they did not like to be bound by any responsibility. They always preferred the leadership of one rebel or the other.

(2) Political Causes. The Afghans were freedom loving people. Whenever they found any Mughal Subedar relaxing, they raised a standard of revolt. Some of them even went to the extent of claiming sovereignty over Hindustan being the successors of Sher Shah Suri.

Afghan Revolts during the Reign of Aurangzeb. Bhagu, a chief of the Yusufzai clan claimed himself to be a descendant of Sher Shah Suri. He declared himself to be an independent ruler with the name of Muhammad Shah. His revolt was, however, suppressed. After some time, the *Roushanai* tribe started a religious movement. It spread to Hazara, Attock and Peshawar. The Khyber Pass was blocked. The whole of the commercial activities in these areas came to a stand-still. Aurangzeb dispatched a Rajput army to help the Chief Bakshi, Amir Khan. After a fierce battle, the revolt was crushed. Then Jaswant Singh, the ruler of Marwar, was appointed as the Subedar of Jamrud.

The most fierce of the Afghan revolts occurred in 1672 A.D. The Afghans raised into rebellion under *Akmal Khan*, an Afridi chief. He declared himself to be an independent ruler. He issued coins in his own name and the *Khutba* was read in his name. He challenged the Mughals for measuring swords and appealed his kinsmen to give a joint fight. The Khyber Pass was again blocked. The Mughal Faujdar Amin Khan engaged him in a battle but was defeated. Ten thousand troops were killed in this scuffle. Property to the tune of Rs. two crore was plundered by the rebels. Other insurgents also joined hands with them. *Kushal Khan Khattak*, a sworn enemy of Aurangzeb also joined hands with them.

The Mughal noble Shujat Khan was also defeated near the Khyber. He could only be rescued with timely re-inforcement of the Rajput troops. Aurangzeb had to stay for full one year at Peshawar. Force coupled with diplomacy was used time and again. The local tribes were made to fight with each other. Many intrigues were put forth to sow dissensions among the rank and file of the Afghans. At last, the Afghan unity was shattered and slowly peace was established there.

Results. The Afghan revolts proved very disastrous for Aurangzeb. Continuous expeditions against them shattered the economy of the Mughals. Much time and energy was wasted. Aurangzeb had to divert his attention from the Deccan and concentrate it on the Afghans. This provided an opportunity to the Marathas to rise.

3. The Satnami Revolt

The Satnamis were religious and peace-loving people. They lived in Narnaul (present Haryana State) and its suburbs. This sect included peasants, artisans and people of low birth. During the reign of Aurangzeb, a Mughal trooper killed a Satnami Sadhu. Being agitated over this incident, they rose into rebellion against the Mughals. Narnaul was plundered. Many incidents of arson and plunder occurred at many other places. The Mughal army, retaliated with a heavy hand. Aurangzeb decided to go in person to Narnaul because he apprehended a general revolt of the Hindus in the whole of India over this delicate issue. The Sikhs and the Jats were

already waiting for such an opportunity. Aurangzeb, in order to teach a lesson to others, suppressed the rebellion with a heavy hand and killed as many as 2,000 Satnamis and made many more captives. The Rajput and the Hindu zamindars supported Aurangzeb in this action. The Satnamis were crushed once for all. They never afterward dared to rise in revolt. But their persecution created a wave of indignation among the people against Aurangzeb. Now the people were looking forward for an opportunity to get rid of the oppressive rule of the Mughals.

Discuss Aurangzeb's policy towards the Deccan kingdoms. Was this policy effective In checking the growth of Maratha power.

Aurangzeb's Deccan Policy: Aurangzeb adopted the Deccan Policy of his ancestors. After 1681 A.D., he entered the Deccan and thereafter he could never go back to the North. Aurangzeb could not tolerate the independent status of the Bijapur and Golconda states. The Marathas had become powerful in the Deccan and they were increasing their influence day by day. He could not tolerate the increasing influence of the Hindu chiefs in the state of Golconda. The Deccan states had stopped paying the tribute which they had promised by a Treaty in 1616 A.D. Aurangzeb's imperialistic policy also compelled him to conquer the Deccan states. Also Aurangzeb's son Akbar had joined hands with the rebels. He despatched his seasoned generals for the Deccan conquest but they all failed, thus he himself decided to accomplish this work. He had to struggle with three big powers in the Deccan i.e., Bijapur, Golconda and the Marathas.

First Stage of Aurangzeb's Deccan Policy (1658-1668 A.D.) In the first stage, Aurangzeb decided to seek those territories which were given by the Bijapur state during the reign of Shah Jahan under the Treaty of 1636. He first of all captured Kalyani and Bidar and after that in 1660 A.D. he got Pirenda by giving bribe. He also hoped that Adil Shah would join hands with the Mughals against Shivaji. When his hope was belied, he decided to teach a lesson both to Shivaji and Adil Shah. Raja Jai Singh was in favour of capturing the whole of the Deccan. But Aurangzeb hesitated because he apprehended a Persian invasion and had apprehensions that the Deccan-campaign might prolong. Besides that, he was not in favour of handing over the command of a huge army to any prince what to talk of a chief. Consequently, Raja Jai Singh's expedition of Bijapur was unsuccessful because of limited resources. Moreover, the Deccan states had combined their resources against the Mughals. In 1668 A.D. the Mughals, however, were able to get Sholapur by giving a bribe.

Second Stage of the Deccan Campaign (1668-1684 A.D.) A new development was noticed in the Decan politics. The two Hindu chiefs Madanna and Akanna had become very powerful in the Golconda state and the influence of Shivaji had greatly increased. These two brothers wanted to unite Baijapur Golconda and Shivaji, in order to face the challenge of the Mughal invasion. They, however, could not succeed because of the internal dissensions of the Bijapur state and the ambitions of Shivaji. On the other hand, Aurangzeb was endeavouring to enthrone such a person on the throne of Bijapur who could join hands with him against Shivaji and was not also influenced by Golconda.

With this aim, Aurangzeb interfered in the affairs of Bijapur in 1676 A.D. but he could not succeed in his aim. After that, Daler Khan was sent to the Deccan. He started a campaign against Golconda with his help of Bijapur in 1677 A.D. This also failed and Bijapur had to make up with Golconda ruler of Bijapur played a dual policy. He started negotiations on the one hand with Shivaji and on the other hand with the Mughals. As a result, the Mughals invaded Bijapur under the leadership of Daler Khan in 1678-80 A.D. though this expedition failed.

Third Stage of the Deccan Campaign (1684-87 A.D.) In 1684 A.D. Aurangzeb reached Deccan while chasing his rebellious son Akbar. He used his full force against Sambhaji, the son of Shivaji. On reaching there, he asked the Shah of Bijapur to provide him provisions for his forces and 5000-6000 horses and passage through his state. When he refused to oblige, Aurangzeb dispatched his son Prince Azam against Bijapur. He laid a siege to Bijapur but could not succeed in his designs. In 1686 A.D. Aurangzeb personally reached there. The Shah was ultimately defeated because of his limited means Bijapur was annexed in the Mughal Empire in 1686 A.D.

After the success of Bijapur, the Mughals laid siege to Golconda. Abdul Razak, a local chief showed an exemplary bravery. Aurangzeb took to stratagem and got opened the gates of the fort by greasing the palm of certain officials. Abdul Razak was killed and the Sultan was made captive. In 1687 A.D. Golconda was merged with the Mughal Empire.

The merger of these two states of the Deccan made the Mughal territories so vast that it became quite difficult for Aurangzeb to control them. Now the Mughals had direct clash with the Marathas. The most difficult phase of Aurangzeb's life started.

Results of the Deccan Policy of Aurangzeb

Aurangzeb's Deccan policy or his Deccan wars proved quite harmful in their effects on both his personality and the Mughal Empire.

- 1) **Annexation of Bijapur and Golconda, a great Blunder.** Aurangzeb committed a great blunder by annexing Bijapur and Golconda to his empire. These two kingdoms were causing an obstacle like a wall between the Marathas and the Mughal Empire but when Aurangzeb effaced their existence, the Marathas came into direct collision with the Mughals. With the object of saving the Mughal Empire from the frequent Maratha invasions and their plundering and devastation, Aurangzeb had to spend the rest of his life in the Deccan and it became impossible for him to return to the North. Napoleon often used to say, "*The ulcer of Spain has destroyed me*". In the same way, it can be said of Aurangzeb that the Deccan ulcer destroyed him. Another destructive result of the annexation of Bijapur and Golkonda to the Mughal Empire was that the armies of both these kingdoms were disbanded and the soldiers became idle. They, therefore, joined the Marathas in large numbers and began i. to plunder the Mughal territories.
- 2) **Worsening of the Administration of the Country.** Aurangzeb lived in the Deccan for about 25 years from 1682 to 1707 A.D. It resulted in the worsening of the administration of the whole of the empire. The provincial governors and Faujdars became fearless because there was none to supervise or inspect their work. In the same way, the other

government servants being out of any effective control and they also became pleasure-loving. Thus, lawlessness prevailed on all the sides. The people became a prey to these crafty, corrupt and cruel officers so often. In this manner, as a result of the weak Central Government, the revolts became the order of the day and the Rajputs, the Sikhs and the Jats became very strong in the North and later on proved a great cause of the break-up of the Mughal Empire.

- 3) **Weakening of the Financial Position of the State.** Money was being spent in the Deccan wars like water, with the result, that the royal treasury became altogether exhausted. Due to confusion and disorder in the country, the revenue of different provinces also decreased. The financial condition had so worsened that many military officers and soldiers had not been paid their salaries for the past three years. Consequently, it was natural that such officers, soldiers and government servants as had not received their salaries, should turn hostile to Aurangzeb. The government servants had become so much tired of the frequent false promises held out by the government that they lost all trust and confidence in the words of their masters. Where was the money in the royal treasury by which the officers could be paid their salaries. It was difficult for the government even to pay the salary of the current month in full. This financial bankruptcy turned out to be another chief cause of the downfall of the Mughal Empire.
- 4) **Over-expansion of the Mughal Empire.** Aurangzeb had already inherited from his ancestors a sufficiently vast empire which extended from Kashmir in the North to the Godavari in the South and from Chittagong in the East to Kabul in the West. Even for the most competent man, it was difficult to carry on the efficient administration of such a vast empire in those days when the means of communication were difficult and quite insufficient. However, Aurangzeb committed a great blunder to make too vast an empire. In fact a single man could not shoulder the responsibility of such a big and huge empire. In the apt words of **R.C. Majumdar**, "*It seems as if Aurangzeb has won everything but, in reality he has lost everything. From the conquest of the Deccan, the most disappointed and dismayed chapter of his life commenced.*" By increasing his empire, he in fact lost his previous possessions.
- 5) **Deterioration of the Mughal Army.** The Mughal soldiers also got tired of the continuous Deccan wars. Their courage also slowed down and they yearned for returning to their homes. Besides, many Mughal soldiers were killed in the Deccan wars and more than those who were killed, were starved to death. The Mughal army considerably deteriorated on account of the continuous Deccan wars.
- 6) **Destruction of Agriculture and Trade.** The continuous Deccan wars had a very adverse effect on agriculture and trade of the country. The vast Mughal army; **1,77,000**, in number was like a swarm of locusts that destroyed the prosperous and thriving parts of the country in an instant. The Marathas too were second to none in plundering. They carried away on whatever they could lay their hands and burnt the standing crops and food-stores (barns) with the object of starving the foes to death. We come across a word-picture of the deplorable condition of the Deccan at the time when Aurangzeb returned to

the North in 1706-1707, portrayed by the Italian traveler, **Manucci** in his accounts. He writes, "At the time when Aurangzeb left the Deccan for the North, the fields of these provinces were laid quite bare without any crops or trees, but instead of them, the bones of men and beasts were lying scattered in heaps." Trade had also gone to dogs owing to the disturbance and disorder that prevailed in the country. No trader could have the daring to travel with his merchandise in these circumstances.

- 7) **Rise of New Powers.** Another result of the Aurangzeb's continuous stay in the Deccan was that the Rajputs, the Sikhs, the Jats and several other powers got an opportunity to consolidate the strength and ultimately they did their utmost to damage and demolish the Mughal Empire. In addition to this, due to Aurangzeb's policy of severe hostility and bigotry, made the Marathas organise themselves and increase their power to resist him.
- 8) **Proving a Cause for the Downfall of the Mughal Empire.** Aurangzeb's Deccan policy proved ruinous not only to him but also to the Mughal Empire. It struck "at the roots of the Mughal Empire which began to stagger now and its days seemed to be numbered.

Examine the responsibility of Aurangzeb for the downfall of the Mughal Empire.

There is no doubt about the fact that Aurangzeb was much responsible for the downfall of the Mughal Empire. His responsibility was because of the following weaknesses:

- 1) **His Religious Policy.** According to a British historian, "Of all the dynasties which ruled India, the dynasty of Tamurlane was the weakest and the most insecure." Akbar had understood this thing in the very beginning of his reign that it was very difficult to control the administration of such a vast country without adopting the policy of religious toleration. But Aurangzeb brought a change in this policy.

The modern historians have tried to prove that Aurangzeb reimposed the Jazia and the pilgrim tax on the Hindus for political reasons and not for religious reasons. He wanted to crush the rebellious spirit of the Hindus and so he imposed these taxes. But when these taxes were reimposed again, the Hindus felt it very much and they turned against Aurangzeb, one and all.

- 2) **Ill-Treatment of the Rajputs.** The Rajputs were the militant wing of the Hindus. Akbar had consolidated the Mughal Empire with their help. But Aurangzeb made these loyal and brave people his enemies. After the death of Raja Jaswant Singh, Aurangzeb tried to confiscate his state and asked his sons and his two widows to embrace Islam. Consequently, all the Rajputs became his enemies. Those Rajputs, who were responsible for the strengthening the foundation of the Mughal Empire became its sworn enemies.
- 3) **Ill-treatment of the Sikhs.** In 1675 A.D. Aurangzeb got the ninth Sikh Guru executed in Delhi. The Sikhs were thus compelled to arm themselves against the Mughals.
- 4) **Provoking the Marathas.** In 1666 A.D. when Shivaji came to the court of Aurangzeb, it was a golden opportunity for Aurangzeb to win over the Marathas. But Aurangzeb got Shivaji imprisoned. Shivaji, however, succeeded in slipping away to the Deccan. He

decided not to spare the Mughals. After the death of Shivaji, the Marathas continued their struggle against the Mughals.

- 5) **Conquest of Bijapur and Golconda.** Aurangzeb defeated Golconda and Bijapur and annexed them in his empire. It was a blunder on his part. Lot of money was spent in these expeditions and many efficient soldiers were killed. Moreover, the check on the Maratha power was also removed. It now became easy for the Marathas to loot the Mughal provinces. Had Aurangzeb spared these two Shia states, they could have acted as a check on the Maratha power.
- 6) **Destructive Deccan Wars.** The Deccan wars proved very destructive for Aurangzeb. Aurangzeb's 26 years stay in the Deccan spread disorder in the country especially in the North. Consequently, the Sikhs and the Rajputs increased their power and the Governors in the far-flung areas got an opportunity to become independent.
- 7) **Policy of Centralization.** Aurangzeb had got a vast empire in inheritance. He should have adopted the policy of consolidating whatever he had got but Aurangzeb committed the mistake of conquering more and more territories. It became very difficult to control such a vast empire.
- 8) **Aurangzeb's Suspicious Nature.** Aurangzeb always suspected his sons and daughters. His officers were also not happy with his suspicious nature. It created lack of confidence among his relatives and near and dear ones.
- 9) **Puritanism of Aurangzeb.** Aurangzeb was too simple and too ideal. He had nothing to do with paintings, dance, music and architecture. People did not like such an Emperor, who should end their source of entertainment.
