



Values in the *Din I-Illahi* Doctrine in The Era of Sultan Akbar Mughal

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Abstrak

Din I-Illahi merupakan ajaran yang mengedepankan nilai-nilai universal, plural dan liberal yang diperkenalkan oleh Sultan Akbar pada tahun 1582 M sebagai reaksi atas kekecewaan terhadap para ulama yang cenderung formalistik dan kaku dalam menyikapi persoalan agama. Penelitian ini bertujuan untuk mendeskripsikan bagaimana implementasi nilai-nilai pluralisme dan liberalisme dalam doktrin Din I-llahi dan respon dari internal Islam dan Hindu sebagai agama terbesar di India saat itu. Hasil penelitian ini menemukan bahwa beberapa ajaran dalam Din I-Illahi

seperti larangan makan daging sapi, pemuliaan api dan matahari, ibadah hari Minggu, perkawinan sedarah, pemuliaan Akbar sebagai guru besar bagi pengikut Din I-Illahi dan perbandingan. nilai-nilai agama yang dilebur menjadi Din I-Illahi. Dalam praktiknya, ajaran Din I-Illahi memiliki perbedaan dengan agama lain seperti ajaran tata cara masuk, salam, prosesi kematian, ulang tahun, khitanan, perkawinan, dan tata cara lain yang berkaitan dengan kebutuhan hidup sehari-hari. Syiah berperan besar dalam perkembangan Din I-Illahi, terutama melalui istri Sultan Akbar dan orang-orang dekatnya. Umat Islam sendiri terbagi menjadi dua kelompok dalam menanggapi ajaran ini, mereka yang menolak mereka dari Sunni dan mereka yang menerima mereka dari Syiah, Tarekat Chistiyah, dan beberapa bangsawan yang berpihak pada Akbar dan Hindu. Umat Hindu sendiri menerima doktrin Din I-Illahi agar memiliki kebebasan menjalankan ibadah dan aturan agama di wilayah Islam dan mendapatkan perlakuan hukum yang sama dari Sultan Akbar.

Kata kunci: Pluralisme, Liberalisme, Din I-Illahi dan Islam.

Abstract

Din I-Illahi was teaching that put forward universal, plural and liberal values which were introduced by Sultan Akbar in 1582 AD as a reaction to disappointment against the scholars who tended to be formalistic and rigid in addressing religious issues. This study aims to describe how the implementation of the values of pluralism and liberalism in the doctrine of Din I-Illahi and the response from internal Islam and Hinduism as the largest religion in India at that time. The results of this study found that several teachings in Din I-Illahi such as the prohibition of eating beef, glorification of fire and sun, worship of Sundays, inbreeding, glorification of Akbar as a great teacher for followers of Din I-Illahi and comparison of religious values that were merged into Din I-Illahi. In practice, the teachings of Din I-Illahi had differences from other religions such as the teachings of entry procedures, greetings, death processions, birthdays, circumcision, marriage, and other procedures related to the needs of daily life. The Shia played a major role in the development of Din I-Illahi, especially through Sultan Akbar wife and his close people. The Muslims themselves were divided into two groups in response to this teaching, those who rejected them from the Sunnis and those who accepted them from the Shia, the Chistiyah Order, and some of the nobles who sided with Akbar and the Hindus. Hindus themselves accepted the doctrine of Din I-Illahi in order to have the freedom to practice worship and religious rules in Islamic areas and to get the same legal treatment from Sultan Akbar.

Keywords: Pluralism, Liberalism, Din I-Illahi and Islam.

Introduction

Sultan Akbar, in 1582, created a new doctrine called Din I-Illahi, which combined religious beliefs from all across the Indian subcontinent. One of Akbar's motivations for launching a religious revolution was his desire to build a monarchy founded on the oneness of the people. The establishment of Din I-Illahi is inextricably linked to Akbar's dissatisfaction with Islamic academics who frequently engage in arguments and exclude others in Khana worship. Therefore, after the tragedy at Khana Worship in 1579, it appeared that Akbar intended to create a policy of universal tolerance in the governmental and religious system. Therefore, *Suulkhul* (universal tolerance) was formed. In Akbar's political view, all religions and teachings are the same because the legislation and religious ideas that previously existed and were implemented have been reversed. (Kusdiana, 2013, pp. 234–235)

A key part of Akbar's policy following on from the political implementation of *Suulkhuls* is to: a) Remove the jizya law for non-Muslims; b) Provide the same educational services for everyone by creating madrassas; provide waqf land for all religious organizations, including Sufis, in the form of *iqtha* or *madad ma'sy* institutions. c) In addition to prohibiting young married individuals and polygamy, the legislation also encourages interfaith marriage, with the goal of promoting stability and integrity in both Muslim and non-Muslim communities. d) Abolish taxes on the poor, including Muslims and non-Muslims; and e) the practice of enslaving captives of war; and control the practice of circumcision. (Thohir & Kusdiana, 2006, pp. 96–97)

The existence of *Din I-Illahi* is also inextricably linked to the ancestry of two major ethnic groups: the Dravidians and the Aryans, who held very distinct religious views. Unlike the Dravidians, who had an abstract concept of God, Aria had an actual concept of God. As a result of this war, the Dravidians grew weak and adopted the Aryan religion, which is now known as Hinduism. Hinduism has a social structure, (Karim, 2019, p. 255) which *Din I-Illahi* adopted with an overzealous cult of Akbar and the establishment of societal discrimination against pregnant females, the barren, and girls who have not yet grown.

There are many unique practices of *Din I-Illahi* performed by Akbar and his followers, including the cult of Sunday, the prohibition of eating beef and other meats, the cult of fire like Zoroaster, and the forbidding study of Arabic because Arabic is a

source of disarray. The implementation of *Din I-Illahi* adopts all existing religions. When meeting the king, one must perform a *sijda*, or prostration, according to *Din I-Illahi* teachings. However, the teachings of *sijda* were abrogated in Sah Jahan's time for reasons unrelated to Islam. In the era of Jahangir, the teachings of *sijda* were still practiced but *Din I-Illahi* had ended after Akbar died in 1605. (Sokah, 1994, pp. 67–70)

The reactions of Muslims and Hindus are highly diverse in responding to the *Din I-Illahi*. There are pros and cons, so there are often social and religious tensions. The believers of *Din I-Illahi* are regarded to have collided with Islam because of various cults, such as praise and special verses for Akbar, stating that the king is an emanation of God, as the light of the sun, and excessive flattery. As for the Hindus, they often give a good and impartial answer. (S.M., 1964, p. 150)

This research focuses solely on three areas in its development: investigating the core of pluralism and liberalism in *Din I-Illahi* teachings, the execution of these principles, as well as the acceptance of Muslim and Hindu populations on the Indian subcontinent.

The Origins of *Din I-Illahi*

Akbar's desire to unite India under his reign after conquering the monarchs who endangered his power was inextricably linked to *Din I-Illahi's* presence. The subjugation of the Rajput's by Akbar, who put in a lot of effort, marked the height of the conflict. The Rajput people still remember the account of the conflict, and Akbar spent 7 months investigating the assault on the Udaipur citadel. The Mughal Empire ruled over a large part of the Indian subcontinent during its reign. (T.S.G., 1952, p. 47)

The Ibadat Khana or Akbar's House of Worship was built by Akbar in 1575 after a protracted war, and it served as a symbol of scientific progress, particularly in Muslim religious affairs. However, there were inconsistencies in these activities, such as arguments and quarrels between scholars and sultanate leaders. This debate had a significant impact on Akbar. After the year 1578, Akbar made reforms to the Ibadat Khana by altering the discussion system. (Sastri, 1941, p. 116) The implementation of discussions at the Khana Worship took place on Friday nights or other holy nights in the presence of Akbar, Sayyid, Ulama, and palace officials. Originally, the place was designed for Muslims with a sayyid seating formation in the west, while the eastern part was filled with Akbar, a cleric, and a courtier. As a sign of respect for their presence,

Akbar gave a gift that could be brought home. They had clashed over which position they wanted to sit in at the first meeting; after the matter was resolved Akbar, there was the problem of dropping each other and publicly denouncing who was the stupidest among them and isolating their discussion pals under various pretexts, thus provoking division. (Sokah, 1994, pp. 61–62)

Palace scholars Mahdum-ul-Mulk and Sheikh Abdul Nabi hold contrary opinions. Sher Shah Suri bestowed the title of sheik-ul-Islam on Makhdum-ul-Mulk, who used it to establish his authority in fatwas. Using his position of power, he engaged in acts of persecution and ill deeds against non-orthodox people, while amassing a fortune for himself. The owner's riches were 30 million rupees, and they included a spectacular mansion and multiple treasure chests buried in man-made caves. Sheikh Abdul Nabi, the second cleric, is a Sunni cleric who condemns *riswah* because it resembles corruption and forbids music. In a discussion forum held in the Ibadat Khana, he attacked his critics with an accusatory and demeaning tone that outraged palace theologians. (S.M., 1964, p. 157)

In 1577, the conflict and warfare between Muslims and non-Muslims reached a climax. An indignant Qadhi Mathura reported to Sultan Akbar that a wealthy Brahman in his region had illegally taken mosque construction materials for use in the construction of a temple. The Qadhi had stopped it, and the community had seen it, yet the Brahman rejected and cursed the Prophet Muhammad (peace be upon him) and demonstrated his animosity for Islam. Sheikh Abdul Nabi imprisoned and executed the Brahman. Although Akbar's Hindu wife and many royal officials disagreed, they both claimed the sentence was too heavy. (Sokah, 1994, p. 63) Therefore, the argument in the Ibadat Khana in 1578-1579 caused a conflict between diverse Islamic sects. Therefore, Akbar, as Sultan, positioned himself as imam-i-Adil and recited sermons from his pupils. (Prasad, 1931, p. 381) In order to secure Sheikh Mubarak's support for the philosophy, Akbar issued a "Decree of Infallibility," which limited this decree to some verses of the Qur'an that benefit the nation while also integrating religion into it.

Akbar, on the other hand, disregarded these constraints. In practice, Akbar used the decree as a pretext for enforcing his will. Akbar used this strategy in the Ibadat Khana discussions, inviting interfaith figures like Hindu pandits, mobed Parsees, and Jain sadhus, as well as Christian Jesuits from Goa. The goal was to promote interfaith

dialogue, but the Jesuits misbehaved by denouncing the Prophet Muhammad in an uncontrolled manner.

As a result, in 1579, an uprising broke out in Jaunpur province, protesting Akbar's religious renewal. The rebellion was quickly stamped out by Akbar. (Sokah, 1994, p. 66) The strengthening of Mughal puritanic religionists, as well as the influence of his advisors, prompted Akbar to declare the religious views he was interested in 1580. (Prasad, 1931, p. 381) *Din I-Illahi* was declared the state doctrine by Akbar in 1582. Shiites, Hindus, the palace's formal council, and Sheikh Mubarak applauded Akbar's bravery in proclaiming The *Din I-Illahi*. With the release of the sultanate's high court's official ruling, there has been a rapid change in the law embraced by the Mughal Sultanate, resulting in respect and appreciation in any form. (Sastri, 1941, p. 276)

Din I-illahi's presence cannot be separated from Akbar's tolerant figure and his religious policies based on dialogue with fellow Muslims, non-Muslim groups, local leaders, and rulers. Sheikh Mubarak and his two children (Abu'l Fazl and Mulla Muhammad Yazdi), who are intelligent Shia scholars in the Mughal Sultanate, proudly support the establishment of *Din I-Illahi* while insulting Sunnis and rejecting *Ahl al-sunnah wa al-Jamaah* by calling the understanding despicable. (Kutluturk, n.d., p. 409)

Iranian Shia Sufis provide guidance and input, guiding Akbar's spiritual story from the ground up, making Akbar more inclined to Shiites. This policy establishes Akbar as a liberal and pluralistic leader, whereas the evaluation he conducted, taking into account the internal and external consequences, particularly from Sunni circles, was not considered Akbar. (Kutluturk, n.d., p. 409) *Din I-Illahi* and *Sulakhul* leadership were declared a forbidden doctrine by the Mughals during the reign of Jahangir in 1605. Many Muslims opposed the doctrine and eventually vanished. (Karim, 2019, p. 317) However, there is a good side to *Din I-Illahi*, which is as follows: 1. Increasing tolerance between castes. Prior to the formation of *Din I-Illahi*, there was often a horizontal conflict between *Brahmin* caste people and knights who always looked down on them, especially *Sudra* or *Paria*. The upper classes deny them the opportunity to meet their basic requirements, such as respectable work, kinship relationships, marriage, and so on. 2. There is an increase in the acculturation of Islamic building art and calligraphy, as well as the combining of Islamic calligraphy with Hinduism's style. Mosques, palaces, castles, and tombs built by Akbar are examples of architecture used during his reign. All of these structures can be found across the Indian subcontinent. (Nur, 2017, pp. 89–91)

Pluralism and Liberalism Values in *Din I-Illahi*

The Mughal Empire was one of the great Islamic empires of its time, with the Mughals distinguishing themselves from other Islamic empires in several ways, one of which is the majority of people's religion, Hinduism. The emergence of caste, racial, and religious discrimination prompted Sultan Akbar to institute religious reforms, one of which was *Din I-Illahi*. However, there are behaviors other than liberal and plural in the practice of *Din I-Illahi*, such as gender discrimination and syncretism, the essence of which is mirrored in numerous religions in India. This case resulted in the support and rejection of the Mughal community, particularly the Muslim populations, some of which were discriminated against, and an element more concerned with Hindu interests. (Agustina et al., n.d., p. 134)

In terms of discrimination in the doctrines of *Din I-Illahi*, among others, the creation of restrictions preventing association with pregnant or barren women, as well as youngsters of women who have not reached puberty. Gender discrimination is practiced, with the development of a ban on the affiliation of pregnant/barren women and girls who have not reached puberty receiving restrictions on access to infrastructure in the Mughals' time. The ban implies that the *Din I-Illahi* is a patriarchal doctrine predicated on male superiority. A patriarchal system is a social structure that exists in a society in which men become the social system's center of control. (Apriliandra & Krisnani, 2021, p. 3)

Din I-Illahi has a syncretic implementation drawn from Hinduism, especially the prohibition of eating and touching beef. This is because, when Akbar was younger, he met and studied Hindus, who revered cows as sacred animals. Because of the added influence of his Hindu wife and harem, Akbar observed the doctrine's rules. In addition to beef, Akbar abstains from garlic, onions, and wears a beard. (Sokah, 1994, p. 72)

The *Din I-Illahi* philosophy also incorporates religious ceremonies that honor fire and the sun. One form of Zoroastrian devotion is the exaltation of fire (majusi). Zoroastrianism is the indigenous religion of Persia, which existed prior to Islam. The

practice of fire-raising by followers of the *Din I-Illahi* philosophy elicited a variety of reactions from the Sunni Muslim community. (Urrozi, 2019, p. 149)

Din I-Illahi doctrine also values teaching Christian beliefs that carry out Sunday cults, with the inclusion of a restriction on animal slaughter. It is also a special day for the weekly acceptance of new members. In addition to Sunday specialization, *Din I-Illahi* also allows eating pork. According to historical records, pork was held in harem chambers and the main palace as a type of faith-testing. While the Islamic norms adopted include the prohibition of inbreeding between cousins and close relatives.

Regarding the plural and liberal activities instructed in the *Din I-Illahi*, they are as follows:

1. Make the use of silk and jewelry during prayer mandatory.
2. A *junub* is not required to take an obligatory shower because the essence of man is sperm, which might be of good or bad origin. If defecation, or pee, is not required to wash, then why is the ejection of sperm required to bathe *junub*?
3. Prohibit the study of Arabic since it is a source of confusion and wickedness.
4. Remove the use of the Hijri calendar as a guide to the Mughal calendar, and replace the dating guidelines from the first year of his reign.
5. Requiring changes to Islamic names such as Ahmad, Muhammad, and others are considered bad, so they must be replaced.
6. It is permissible to sell children in times of distress and famine, but you must buy them back if you have sustenance.
7. Hindus who in their youth felt pushed to embrace Islam are allowed to return to Hinduism.
8. Everyone has the right to change their religion at any time. (Sokah, 1994, pp. 72–78)
9. Keep in mind that Akbar is a divine brightness who was instructed to interact with God.

10. Praise Akbar with praise songs and poems that oppose the Qur'anic connection between paradise and hell, as well as claims that the Qur'an is an entire literalistic book.
11. Mughal Muslims are prohibited from shouting the azan, doing Friday prayers, or performing hajj, whereas praying 5 times in the house's leg room is permissible for those who wish to do so. (S.M., 1964, pp. 150–153)

Ritual Practices of Din I-Illahi Doctrines

Din I-Illahi ritual implementation resembles religion in general, although *Din I-Illahi* ritual implementation is missing scriptures and the Prophet. As a result, *Din I-Illahi* can only be defined as a doctrine that embraces all religions in the Indian subcontinent. The procedure for embracing *Din I-Illahi*, greetings, and the death of its members are all part of the implementation of *Din I-Illahi* ceremonies. Here is a detailed explanation of the Din I-Illahi ritual:

Din I-Illahi Entry Procedures

Akbar will only accept as a follower someone who is earnest and sincere. The event is only held on Sundays when the sun shines brightly in the middle of the day. Although Akbar was hesitant to accept the candidates, there were thousands of people from all classes who were willing to give up their trust in order to follow the Din I-Illahi. The candidate held a turban in his hand and placed his head on Akbar's feet as a symbolic gesture, indicating that he was willing to be guided by his good experts. The ritual essence signifies that a candidate is ready to give up his arrogance, which is the root of all evil, giving up all soul and body in order to obtain eternal life. (Sokah, 1994, pp. 68–69)

How to Greet

When encountered, followers of Din I-Divine are required to say "Allah." Akbar then responded by reading "*Jall Jallaluh*". The greeting was chosen by Akbar to remind humanity of the beginning of his creation and to keep Allah in common sense complemented by thankfulness.

Dinner After the Death of a Member of the Din I-illahi

Akbar usually commanded Din I-Illahi followers to make dinner after the death of Din I-Illahi members in order to recall and collect supplies at the end of the voyage of life.

Celebration of a Birthday

Every birthday should be lavishly celebrated as a form of almsgiving to others and availability for long life.

Certain Groups Are Prohibited from Eating and Sailing Together

Akbar forbids them from eating or handling meat, as well as approaching any animal they have killed. Din I-Illahi adherents are prohibited from sailing alongside butchers, fishermen, or bird hunters.

Concept of God

The rules of divinity in Din I-Illahi follow the understanding of wahdatul form (unity of existence) adopted by Al-Hallaj, (Fazl, 1927, p. 198) "There is no God, but Akbar is a representation of God". In addition to attributing the concept of the unity of Akbar's form to perfecting the worship of fire and sun in a system called Tawhid-i-Illahi, some of these procedures were taken from yoga teachers by doing meditation, which was attended by special students, and the palace slaves.

In the morning many people were not allowed into the palace, followers of Din I-Illahi stood every morning facing the sun near Akbar who worshiped the sun. And took an oath not to rinse, eat and drink, until they saw Akbar's face. In the afternoon the community gathers the lower classes of young and old from all religions in the palace, after Akbar recited the 1001 names of the sun and stepped onto the balcony, all those present were obliged to prostrate. (Sokah, 1994, p. 75)

The Concept of Marriage and the Status of Women in the Household

Akbar prohibits marriage under the age of 14 for women and 16 years for men, the reason being that at that age they still do not understand the law and the consequences of marriage carried out by both parties. So as the leader of Akbar, it is

forbidden to fear that it will cause existing social problems, it is forbidden to marry blood relatives, both cousins and nephews because it will weaken sexual appetite because 400 years ago there were many criminal acts that started from inbreeding. However, Akbar supports interfaith marriages, as he married a Hindu woman, the daughter of king Rajput. (Sastri, 1941, pp. 250–251)

If a woman is 12 years older than her husband, it is forbidden for her husband to lie to her. If a girl is found running around the city whether she is wearing a hijab or not, especially if her appearance is bad, the punishment will be thrown into prostitution to do what she wants. The punishment is commensurate with a woman who quarrels with her husband.

Death Procession

If a follower of Din I-Illahi dies, he will be buried with his head facing the East. The teachings follow Akbar because Akbar when sleeping always faces to the left. Especially for Hindus whose bodies are burned according to what is known today in India, the difference is that if his wife also wants to be burned, it is permissible as long as there is no coercion.

Circumcision

Circumcision is performed before the age of the child reaches 12 years, after which it is left as they wish. If they were seen eating with the butcher they were punished by cutting off their hands. However, if he only has the meat in question without eating the meat, he will be punished by cutting his finger. (Sokah, 1994, p. 78)

Muslim and Hindu Responses to the Teachings of Din I-Illahi

Mughal Muslims do not only come from Afghanistan, Turkey, Arabia, and Persia. However, many Muslims also come from indigenous people who were originally Hindu with volunteers embracing Islam, the majority of Mughal Muslims live in the northern Indian subcontinent, in response to Din I-Illahi the Mughal Muslims were divided into two, there were those who agreed and those who refused. (Nur, 2014, p. 5)

The Mughal Sunnis reject the existence of the concept of Din I-Illahi because the concept contradicts what is in the Qur'an and Hadith. The Sunnis consist of scholars, scientists, and Mughal civil society, they do not easily accept the defeat they experienced

with the presence of Din I-Illahi. They took advantage of the situation to carry out reforms to restore the Mughals to how they were before the Din I-Illahi, they were intelligent and strong in the end Akbar died in 1605 with sufficient strength they thwarted the plans of the Rajput groups who wanted to appoint Khusraw as Akbar's successor. In order to maintain and restore Islam which had failed in Akbar's era, they appointed Jahangir to be Akbar's successor sultan.

The victory of the Sunnis could not be separated from the concept of Islamic teaching that was formed in 1591, plus challenges and curses from outside the Sunnis that called Sunni Islam no longer relevant. The Shia group was disturbed by the presence of Sunni thoughts and attempts to erode the Din I-Illahi after the revolts in Bihar and Bengal. (Rizvi, 1975, pp. 440–441)

There are two Sunni scholars who have a role in strengthening aqidah in the midst of the vortex of Din I-Illahi Sheikh Farid and Sheikh Ahmad. Sheikh Farid was a palace official in Akbar's era although he was close to Akbar he did not follow the teachings of Din I-Illahi, he was one of the Sunni scholars who was quite respected by Akbar and Jahangir. In 1605 he gave Akbar a solution as to who was the best substitute for Khusru or Salim. Khusru is supported by Shiites, Hindus, and followers of the teachings of Din I-Illahi, while Salim is supported by Sunnis and those who do not approve of Din I-Illahi.

Sheikh Ahmad often gave moral da'wah to the nobility and the upper class. In this case, Sheikh Ahmad received sympathy from the nobility and the upper class but Sheikh Ahmad was not interested in reformers who were against Islam and Hinduism. In further developments, Sheikh Ahmad was angry with Akbar and non-Muslim groups because he saw many non-Muslims carrying out their rules by force in an Islamic state, Muslims were powerless to carry out their obligations if they were forced they would be killed. Those who believe in Prophet Muhammad SAW will be humiliated while those who deny the Prophet Muhammad SAW get a high position.

Sheikh Ahmad wrote to Akbar his concern for the Hindus and his regret over freezing the Jizya and urging it to be re-thawed. In the letter he also asked that the ban on slaughtering cows be abolished, he also called on Islamic aristocrats not to be friendly with non-Muslims, Shiites, and people who support the teachings of Din I-Illahi. He also said that making friends with non-conformist Muslims is worse than non-Muslims. (Sokah, 1994, pp. 109–112)

The groups that accept and welcome Din I-Illahi within the Islamic circles themselves are the Shia, the Chistiyah Order, and some of the court elite. Sheikh Mubarak was one of the Shia scholars who supported Din I-Illahi, with the end of the era of Sunni supremacy in 1578 bringing benefits to the Shia group, Sheikh Mubarak's gait was increasingly visible at Khana worship, and supported Akbar for the presence of Din I-Illahi in 1582 until his death in 1593. Apart from Sheikh Mubarak, there were 3 Shia scholars from Gilan. The three scholars were interested and amazed at the theology that Akbar applied.

Can closely be described as Akbar would not enjoy his meal if Humayun was not present by his side. Hakim Abul Fath received a high position from Akbar as a form of his loyalty by leading thousands of Mughal soldiers. The three of them besides being experts in religious knowledge are also smart in many fields. Sayid Nurullah said the three Shia clerics were appointed to be Qazi-ul-Qazzat in Lahore on the recommendation of Abu'l Fazl to Akbar. The task of Qazi-ul-Qazzat is to defend and spread Shia teachings, one of their efforts is to write a book entitled *Majlis-ul-Muminin* in Urdu. (Sastri, 1941, pp. 132–133)

From the young Shia group represented by Abu'l Fazl, he is a philosopher and scientist who wrote Akbar's poetry and history in two Persian-language books entitled 'Ain Akbari', and 'Akbar-nama' these two books are still the main references in studying Akbar's biography, the two books were copied into English by H. Blochmann, and H. Beveridge. The position that Akbar gave to Abu'l Fazl was the grand vizier.

The relationship between the Shia Mughals and the Syafawi dynasty was quite good during Akbar's time when there was an incident with the arrival of Tashmap I representatives from Syafawi. The arrival of the envoy was to increase the spirituality of the Shia Mughals in order to achieve happiness in this world and the hereafter. (Fazl, 1907, p. 262)

The Chistiyah Order was one of Akbar's loyalists since the beginning of the emergence of Din I-Illahi, this Order was led by Shaykh Ibrahim. Din I-Illahi's support also came from several court nobles such as Khusrau, Khan i-'Azam Mirza Aziz Koka, and many others. Aziz koka became a follower of Din I-Illahi after returning from Mecca in 1594 he carried out all the orders and prohibitions of Din I-Illahi, and routinely carried out sijdah in the palace. (Rizvi, 1975, pp. 427–429)

In addition to the Shia group, there are Hindus, generally the knight caste who accepts the presence of Din I-Illahi. Akbar's wife, is one of the knight castes who received Din I-Illahi, the support of the Hindus in Din I-Illahi was also influenced by the policy of abolishing the jizyah. Apart from Akbar's wife there is Raja Todar Mal, and Raja Man Singh. Raja Todar Mal was one of the leaders of the Hindu army and minister of finance in Akbar's era, although he did not follow the Din I-Illahi he was a loyalist loyal to Akbar. he was given trust in finance until 1589. (T.S.G., 1952, p. 49)

Unlike Raja Todar Mal, Raja Man Singh was one of the best Mughal generals of Akbar's era, he was one of the Navaratnas. In 1605 Singh supported the nomination of Khusrau as Akbar's successor, this support showed the existence of Hinduism for Khusrau who tried to become sultan after Akbar. Another reason that makes some Hindus support Akbar is Akbar's policy of prohibiting the slaughter of cows. In Hindu belief, cows are sacred and sacred animals. During the Eid al-Adha celebration, Akbar prohibits the slaughter of cows, as a form of siding with Hinduism. (Sokah, 1994, p. 112)

Conclusion

Din I-Illahi is not a new religion that Akbar introduced but only a doctrine that adopts all the religious teachings that exist in the Indian subcontinent. The emergence of Din I-Illahi was motivated by various problems that existed in Akbar's era. Problems in various religions such as the lack of tolerance for both fellow and different religions also exacerbate the situation in the context of existing socio-religious life.

The forms of religious teachings included in Din I-Illahi such as the prohibition of eating beef, glorification of fire and sun, worship of Sundays, inbreeding, and glorification of Akbar as a great teacher guide for the Din I-Illahi and, many other comparative values. Religious values that are fused in Din I-Illahi.

In its implementation, the teachings of Din I-Illahi have differences from other religions ranging from entry procedures, greetings, death processions, birthdays, circumcision, marriage, and procedures related to the needs of everyday life. Thus making the doctrine more exclusive than previous doctrines, the role of the Shia in giving great influence to the Din I-Illahi, especially from his wife and close people.

Muslims and Hindus have different attitudes. Muslims are divided into two groups, the first group is the group that rejects them consisting of the Sunnis for the reason for the rejection, namely in the teachings of Din I-Illahi there are many deviations in the Qur'an and hadith. Then the second group is the group that accepts them consisting of the Shia, the Chistiyah Order, some of the nobles who sided with Akbar, and the Hindus. The second group benefited from the presence of Din I-Illahi because they also received positions from Akbar.

Hindus accept the doctrine of Din I-Illahi because with the presence of this doctrine they have the freedom to practice their worship and religious rules in Islamic areas and get the same law in Akbar's eyes. They played a big role in coloring Akbar's policies, many Hindus were made leaders by Akbar, one of them was Raja Todar Mal who became the finance minister, and Raja Man Singh who became one of the generals in Akbar's era.

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