

Abstract

With the accession of Jalaluddin Mohammad Akbar, in 1556, the Mughal Dynasty entered its classic period. Akbar's liberal beliefs and religious policies were attributed to him during his reign. Akbar's opinions and tactics on institutional religions changed during the course of his life, swinging from one extreme to the other in ways that perplexed or astonished contemporary onlookers. From a strict Muslim to an apostate, from a truth seeker to a crypto-Hindu, from a Zoroastrian to a proto-Christian, from an agnostic to a radical innovator, even a prophet, he has been called everything. During the period of his long forty-nine-year rule, the emperor's insatiable interest in all things religious remained constant throughout it all. These religious policies arose from a variety of internal and external circumstances, and his success was due to his religious policy of global harmony and peace among all of his subjects, regardless of their social, moral, or religious identities. In his attempts to unite the diverse empire and promote religious tolerance, Akbar took a keen interest in the various religions of his realm, including Hinduism, Zoroastrianism, and Christianity, and promulgated Din-i-Ilahi in 1582 CE. His plan was to unite Islam and Hinduism, as well as aspects of Christianity, Zoroastrianism, and Jainism, into a single faith. Din-i-Ilahi was a small, eclectic religious movement with no more than 19 followers. Many Muslim nobles and Hindu academics disagreed with Din-i-Ilahi, and as a result, this religious policy came to a stop with Akbar's death. The research concentrated on state laws during the reign of Mughal Emperor Akbar, including his efforts to integrate religion and state law, as well as his practical initiatives to expand interfaith coexistence in India at the time. Akbar's assumption was based on the Hindu majority and the presence of minorities of several other faiths, as well as the Muslim governing and martial race. After bringing together various religious figures and seeking comprehensive legal and political legitimacy, Akbar proffered Din-i-Ilahi, his own divine theory, to introduce a new religious culture. The emperor's attempts to bring social religion and holiness to the social fabric resulted in social progress and legal advancements in state legislation, and vice versa, with the goal of bringing political and legal stability. The current study emphasizes the long time during which its many acts were issued, as well as its effects on the consolidation of power and social fabric in India during Akbar's reign, particularly in terms of interfaith coexistence and future Mughal administration. Jahangir and Shah Jahan were part of the future Mughal government, after which it lost its value and application. Finally, the study indicates that Akbar's efforts in the form of Din-i-Ilahi

bore fruit in the form of advancement and development during the reigns of two subsequent Mughal kings. And how the Hindus of that time reacted upon the promulgation of Din-i-Ilahi and how Hindu Historians e.g. Ishwari Prasad, Beeni Prasad and Sarkar Jadunath narrated Din-i-ilahi and what were the privileges Akbar gave to Hindus in order to get their favors politically and socially.