

## **Analysis of Economic Policy During the Time of Sultan Jalaludin Akbar in the Mughal Empire**

<sup>1</sup>Ferry Ramadhani\*, <sup>2</sup>Sebastian Herman

<sup>1,2</sup>Institute Agama Islam Tazkia

\*ferryramadhani1118@gmail.com

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### **Abstract**

*Based on the formulation of the problem above, the objectives to be achieved by researchers in writing this paper are: 1) Assess the role of Jallaludin Muhammad Akbar in carrying out the economic policies of the government of the Mughal Empire in India in 1556-1605 AD. The historical method has four steps in conducting historical research, namely (1) Heuristics, (2) Historiography, (3) critic, (4) Interpretation Agriculture and Trade Sector The Mughal economic system was based on agriculture and trade. Communication between farmers regulated by the government in a good way. Taxation Council (1) high taxes given to high officials of the Mughal Empire, (2) Taxeslow for farmers. Tax collection is usually in the form of land tax and property tax (Ownership of goods). The conclusion is that King Jalalludin Akbar, his economic policies are closely related to being based on the political and social policies that during sted the Mughal dynasty. Poor people do not object to economic policies, but object to other policies, high tolerance with normal taxes makes economic policies run smoothly even though removing the jizyah policy but jalaludin agung can still reach its peak of glory with agriculture and its export trade to various regions.*

**Keywords:** *economic policy, mughal dynasty, tax, & agriculture, trade*

### **Abstrak**

Berdasarkan rumusan masalah di atas, maka tujuan yang ingin dicapai peneliti dalam penulisan makalah ini adalah: 1) Menilai peran Jallaludin Muhammad Akbar dalam menjalankan kebijakan ekonomi pemerintahan Kerajaan Mughal di India tahun 1556-1605 IKLAN. Metode sejarah memiliki empat langkah dalam melakukan penelitian sejarah, yaitu (1) Heuristik, (2) Historiografi, (3) kritik, (4) Interpretasi Sektor Pertanian dan Perdagangan Sistem ekonomi Mughal didasarkan pada pertanian dan perdagangan. Komunikasi antar petani diatur oleh pemerintah dengan cara yang baik. Taxation Council (1) pajak tinggi yang diberikan kepada pejabat tinggi Kerajaan Mughal, (2) Taxeslow untuk petani. Pemungutan pajak biasanya berupa pajak bumi dan pajak bumi dan bangunan (kepemilikan barang). Disimpulkan bahwa Raja Jalalludin Akbar, kebijakan ekonominya sangat erat kaitannya dengan kebijakan politik dan sosial yang pada masa pemerintahan Dinasti Mughal. Rakyat miskin tidak keberatan dengan kebijakan ekonomi, tapi keberatan dengan kebijakan lain, toleransi yang tinggi dengan pajak yang wajar membuat kebijakan ekonomi berjalan dengan lancar walaupun menghapus kebijakan jizyah namun jalaludin agung tetap bisa mencapai puncak kejayaannya dengan pertanian dan perdagangan ekspornya ke berbagai daerah.

**Kata kunci:** *kebijakan ekonomi, dinasti mughal, pajak, & pertanian, perdagangan*

## **PENDAHULUAN**

The history of the arrival of Islam in India is quite long but can be divided into several versions, namely the 7th century AD. by the Arabs, the 12th century AD. by the Turks and the last theory 16th century AD. The Afghans, according to historical records, came to Islam. Hindustan or now India during the caliphate of Umar Bin Khattab RA. In the 16th century H (636 AD) Caliph Umar sent his troops to Iran under the leadership of Sa'ad bin Abi Waqas, he fought for 16 years, then controlled Iran and then expanded to Khurasan in India, then in his time. The spread of Islam by Caliph Usman Bin Affan RA was continued by sending Hakim bin Jaballah to explore the vast lands of India until Caliph Ali Bin Abi Thallib RA sent Al-Harist Murrah al-Abdi. Until the Rashidun Khulafaur era ended and continued during the Umayyad era, Islam since then developed rapidly through its trade and this brought Islam to the countries of Southeast Asia, Malacca, Singapore, our beloved country Indonesia.



### **Masa 3 Kerajaan: Usmani, Safawi, Mughal**

*Figure 1 The territory of the Mughal Empire*

In its spread, the religion of Islam from the Ghasnawi Dynasty, the Ghariyah Dynasty, to the Delhi Sultanate, namely the Mamluk Dynasty (1206 AD-1290 AD); Khiliji Dynasty (1290 AD-1320 AD); Tughlaq Dynasty (1320 AD-1413 AD); Sayyid dynasty (1414 AD-1451 AD); and the Lodi Dynasty (1451 AD-1526 AD). Last Dynasty of Mughal. After 5 dynasties had collapsed and zahiruddin muhammad babur proclaimed the Mughal dynasty after defeating Ibrahim Lodi, the last leader led the Lodi dynasty, finally the Mughal Dynasty was created.

The Mughal Islamic Empire was initiated by Zaharuddin Babur in 1526 AD, after successfully getting rid of the government of the Delhi Sultanate in India (Al-'Usairy, 2003:322-332). Jalalludin Muhammad Akbar was born in Amarkot, North Sind on Thursday, 23 November 1542 A.C from the marriage of Raja Nashiruddin Humayyun and Ratu Hamida Bano. Sultan Akbar is the seventh descendant of Tamerlane. Humayyun was the successor to the Mughal Empire after Zaharuddin Babur from 1526-1530 M. Humayyun experienced ups and downs in the government system, fights with his brothers in power struggles broke unity and weakened the Mughal military base, besides that the ruins of Afghanistan's power rose again. These factors destroyed the Mughal power base in India. The life of the remnants of the

Mughal empire had to go on with a system of escape from one region to another (Erwin, 1990:37-38).

Akbar's birth marked the dark days of the Mughal Empire. Akbar received an inadequate education which resulted in him not being good at reading or writing. Akbar had a teacher named Abu Fazl who always taught him, but the conditions in his environment made him more found of hunting, taming animals (elephants), archery and playing a sword. Akbar's intelligence was obtained from his experience watching war while accompanying his father. Akbar is someone who prefers to learn from nature and his surroundings rather than using theory. Akbar very quickly learns from his environment, this was revealed by his teacher, Abu Fazl. Even so, in terms of morals and religion, the queen's mother Hamida Bano immediately imparted knowledge on Akbar and made him a devout, just and wise Muslim (Beveridge, 1907:519; Jaffar, 1936:72).

Over time, Akbar's responsibilities towards his family and Mughal society grew while on the run. During his flight, Jalalludin Muhammad Akbar was often left behind by his father to reclaim the throne of Delhi from the power of the Afghan people (Hamka, 1960:145). Little Akbar honed his talents, especially in the military and sports fields, this did not escape Humayun's watch and the role of Bhairam Khan. Bhairam Khan was a prime minister during his father's time and later helped Akbar in conquering the Hindustan region. Genealogically, Akbar's character is no different from his grandfather and father, Babur and Humayyun are role models in Akbar's identity. Apart from that, Akbar always used the knowledge from Hamida Bano's mother (Erwin, 1990:38-39).

Jalalludin Muhammad Akbar is a leader who has dictatorial and liberal ideas. The thoughts of the Mughal Sultan Akbar succeeded in achieving progress in various fields, Akbar was touted as the creator of the true Mughal Empire system. Instability at the beginning of the government became an obstacle to Akbar's leadership, the rebellions carried out by the Hindu community, Hemu and the Afghan people were successfully conquered by Akbar who was assisted by Bairam Khan, who was prime minister and Akbar's confidant in maintaining Mughal power in India. Akbar used a militaristic central government system under the direct orders of the Sultan and implemented a political marriage system to generate support for the Mughal empire in India. In Hindu and Islamic government, they are included in one forum for developing India. The Mughal territory reached Hindustan, Punjab, Malwa and Deckan (Amstrong, 2001:170-171, Thohir, Ajid, et al, 2006:95).

Mughal progress can't be separated from the role of Akbar in running his reign. Akbar is a shrewd person, the strategy used is made to provide harmony and prosperity for his people. Sultan Akbar's religious field was very tolerant, in contrast to his predecessors. Application of the Sulh-e-kul political policy, in which all people

are considered equal and do not differentiate between ethnicity, race, or religion. From this policy a Din Divine law was made which had the aim of fostering unity and unity between groups under one government (Mubarok, 2004:211-212).

The income of the Mughal economy was applied to the regional tax system or raiyatwari, trade, mining and agriculture were developed to improve the Mughal economy. During the Great Age India could export goods to other countries. Art and cultural works during Akbar's time were highly highlighted, such as the amazing works of literature and architecture, namely Fatpur Sikri, the Jami Mosque, and drawing (Yatim, 20113:150).

During his reign, known as a wise and just king, the people of India and the Mughals upheld Mughal rule under Akbar. The policies implemented by Sultan Akbar in India were solely a strategy in government to get closer to the people and understand the will of the people, this made him successful during his 49 years of rule in India. Without Sultan Akbar, Mughal Islam could not develop and experience its heyday in Hindustan. The remains of Akbar's buildings are silent witnesses of his struggle in Hindustan, one of which is the Fatehpur Sikri Palace building. From the results of an interview with Rashid Latief on May 20 2017, the remains of the descendants of the Mughal people are still found today, in the Pakistani region bordering India, namely the Kashmir region. It is known that during the time of Sultan Akbar India and Pakistan were one area in the land of Hindustan, from the results of the analysis even though in Kashmir some were Muslim, the culture applied there was inseparable or there was acculturation from Indian culture. This was caused by the politics of Sulh-e-kul during the reign of Sultan Akbar which made unity between Islam and Hinduism and brought this culture to the present day.

In 1605 AD a lot of pressure was presented from Jehangir and the rise of Hindustan. Jehangir, Akbar's only son by marriage to Bihari Mall's daughter, formed an alliance of rebellion against Sultan Akbar aimed at the throne of the Mughal empire. The Jehangir Rebellion was a form of Hindustan defection to destroy Mughal rule. Due to this, Akbar fell ill and breathed his last at the age of 63 and was buried in Sikandra (Erwin, 1990:39). Based on the background above, the researcher wants to examine in depth the policies of the government of the Mughal empire in India under Jalalludin Muhammad Akbar (1556-1605 AD) in the political and social fields, therefore the researcher is interested in choosing the title " ANALYSIS OF ECONOMIC POLICY DURING THE TIME OF SULTAN JALALUDIN AKBAR IN THE MUGHAL EMPIRE"

## **LITERATUR REVIEW**

The literature review in this study reviews previous research related to the study of the reign of Jallaludin Muhammad Akbar in India in 1556-1605 AD. This chapter also presents approaches and theories relevant to this research.

**According to Afdol Faris' research (2015) entitled "Politics of Sulh-e-Kul**

Sultan Akbar In the Mughal Dynasty in India 1560-1605 AD. The Mughals were the last surviving Islamic dynasty in India. Akbar's role in the Mughal government catapulted the Mughals to the heights of glory. Akbar's reign made progress in various fields, namely art and education by establishing schools and Indo-Persian architecture. The instability of the Mughal government in India resulted in the implementation of the Sulh-e-kul Akbar policy, namely a policy that made the people of India and the Mughals have equal rights. The politics of Sulh-e-kul influenced the implementation of Akbar's government policies, especially in the political field, namely the government positions led by Akbar were given to all groups according to their expertise, and in the field of religion which gave birth to Din-Ilahi. Din Illahi is a political product of Sulh-e-kul which contains that India is tolerant of each other between religions, this is because in India several religions have developed, namely Hinduism, Islam, Buddhism, Jain, Zoroastrian, Judaism and Christianity which gave birth to the policy of religious tolerance carried out by Akbar and generates a sense of empathy for the people of India and accepts Mughal leadership over India. Research conducted by Afdol Faris focused on research studies on the application of Akbar's political field. The results of this study can be used as a source of information related to the implementation of the Sulh-e-kul political system and used as material for developing and perfecting research by researchers in the fields of politics and religion.

**Research by Kalam Chouhan (2014) entitled "The Rajput Policy of Famous Mughal Emperor Akbar and Aurangzeb".**

The Rajputs are a Hindu nation from the warrior caste. The Rajputs came into contact with the Mughals through marriage alliances and the Mughals gave status to the Rajputs. Based on a review of previous research regarding the implementation of Jalalludin Muhammad Akbar's policies in India, it can be concluded that this matter has not been fully discussed and there are still gaps or spaces for researchers to study it in this study. This research is a development research that is developing previous research. The problems that will be studied in this research include: (1) this study analyzes the background to the emergence of Akbar's government policies in the political, socio-economic, artistic and religious fields, (2) researchers examine the application of Akbar's policy system in the political & social fields.

This study uses a political sociology approach. Politics is the study of political practice and the description and analysis of political systems and political behavior. While sociology is a science that studies society, political sociology is an approach that examines the phenomena of power, authority, political life, government and policies implemented by a country or a group of people (Dauverger, 1996).

Political Sociology is used to analyze problems related to the government policies of Sultan Akbar in India in 1556-1605 AD. This is based on every policy implemented by Akbar in Hindustan, inseparable from the political interests of power carried out by Sultan Akbar, the stronger the political system of government can maintain Mughal power and legitimize his power to develop the power of the Mughal Empire in India. . The theory used in this research is Structural Functional Theory. From the two papers, it can be concluded that the paper I made focuses on economic policy and the background to the emergence of government policies under the leadership of Jalaluddin Muhammad Akbar.

## **RESEARCH METHODOLOGY**

In this study the authors used historical research methods. The historical method is the process of examining and critically analyzing past records and legacies (Gottschalk, 1985:32). The historical method has four steps in conducting historical research, namely (1) Heuristics, (2) Historiography. (3) critic, (4) Interpretation.

### **Heuristic**

The first step taken by the author is a heuristic. At this stage the author collects literature that is in accordance with the topic under study, namely the government policies of Jallaludin Muhammad Akbar in India in 1556-1605 AD. The sources collected consist of two kinds, namely primary sources and secondary sources. According to the source material, it is divided into two, namely (1) written sources are document sources in the form of books, newspapers and letters, (2) material sources, obtained from products of human activities which contain information about human life in the form of buildings, historical paintings, tools, currency and so on (Kuntowijoyo, 1995:73-75).

Primary sources collection could not be found by researchers, but researchers found a secondary source written by Beveridge (1939) entitled *The Akbar Nama Of Abu-f-Fazl* which is the result of a study or analysis of primary collections written by a hemorrhoids or the minister in government and at the same time became a loyal teacher of the Sultan, namely Abu-l-Fazl. Abu-l-Fazl. His loyalty led Abu-l-Fazl to write a book on Akbar's political policies. Another source that the researchers managed to find to study this research is *Akbar the Great Mogul 1542-1605*, a book by Vincent A. Smith (1917) describes Akbar's journey from birth to becoming a great king in India; *The Mughal Empire from Babar to Aurangzeb*, by

S. M. Jaffar (1936) focusing on Akbar's studies in the fields of politics, religion and the arts; *Akbar, Emperor of India* by Richard Von Garbe (1909); *the Caliphate*, by Sir Thomas W. Arnold (1924); *History of Muslims*, by Hamka (1960); *Islam: A Brief History* by Karen Armstrong (2002) describes the study of the history of the Mughals up to the Mughal expansion into the South Asian region.

## **Historiography**

The historiographic stage of the researcher reconstructs imaginatively from the past based on data obtained using historical methods (Gottschalk, 1985:32). The researcher writes historical stories about the Policies of Jallaludin Muhammad Akbar's Government in India in 1556-1605 AD by assembling the facts that have been obtained into a clear, rational and objective scientific historical story. Then carry out the historical arrangement chronologically and systematically and the truth can be accounted.

The presentation of the results of this historical research consists of seven chapters. (1) Chapter 1. Introduction describes the research background, affirmation of the title; the scope of the research problem consisting of place (spatial), time (temporal), and object of material study; formulation of the problem; research purposes; and research benefits. (2) Chapter 2. A review of the literature which contains the results of a review of previous studies that are related to the policies of the Jalalludin Muhammad Akbar government in India in 1556-1605 M. Appropriate approaches and theories are used in studying the object of study which is the focus of this research. This study uses the political sociology approach from Maurice Dauverger and functional structural theory from Talcot Parson as an analytical tool to answer the problem formulation. (3) Chapter 3. contains research methodology which includes heuristics and historiography. (4) Chapter 4. Reviewing the background of the implementation of the political, socio-religious and Sultan Akbar's policy system after successfully occupying power in India in (1556 M-1605 AD). (5) Chapter 5. Reviewing the policies implemented by Sultan Akbar while reigning in India, including political policies with the application of Sulh-e-kul politics, socio-economic policies with the implementation of trade, industrial and tax economic systems and in the social sector the abolition of the class system, the use of the Divine Deen Law in the field of religion and the art field gave rise to Mughal identity art from language, literary works and architectural art. (6) Chapter 6. Closing which consists of conclusions and suggestions which are the answers to the problems studied.

## **Criticism**

Source criticism is an act of selecting sources that have been found through external and internal stages. Criticism in historical research is caused by distrust of a source. Source criticism in this study is used to obtain authenticity of sources (authenticity) and validity of sources to be trusted (credibility), which uses two stages, namely through external and internal criticism.

In my opinion, the lack of literature in the book that I read is in , inaccurate data in the most complete history of Islamic civilization by Abdul Syukur Alzizi because it lacks detail in the entry of Islam into India and is less relevant why suddenly Alpatigin and Belttigin made a Gzhanawi dynasty and what why it happened, maybe it's the lack of literature that I read

## **Interpretation**

After the source criticism is carried out, the next stage of activity is interpretation. Interpretation activity there are two stages, namely analysis and synthesis. The researcher analyzes a number of facts obtained from historical sources and together with theories, these facts are compiled in an overall interpretation. Synthesis is the process of unifying data that is grouped into one and then concluding, so this process unifies a number of facts obtained from historical sources related to the Government Policies of Jalalludin Muhammad Akbar in India in 1556-1605 AD and compiled the facts into a comprehensive interpretation (Kuntowijoyo, 1995:78-80, Abdurrahman, 2007:73).

Interpretation in this study, researchers collect facts which are then arranged and linked into a form that is logical, rational, objective, and causal. The facts collected are arranged chronologically in order to obtain a historical story that is logical and in accordance with the existing reality regarding the reign of Jalalludin Muhammad Akbar in Inida in 1556-1605 AD.

## **RESULTS AND DISCUSSION**

### **POLICIES OF JALALLUDIN MUHAMMAD AKBAR'S GOVERNMENT IN INDIA 1556-1605 AD IN, ECONOMIC**

Jalalludin Muhammad Akbar After being elected as the Mughal Sultan in the plains of Hindustan, Akbar immediately implemented government policies aimed at stabilizing the country, prospering the people, and fostering social harmony in his government. This chapter describes the results of research on the government policies of Jalalludin Muhammad Akbar in India in 1556-1605 which deep study of economic policy.

#### **Policies in the Socio-Economic Sector**

Jalalludin Muhammad Akbar's government was not only successful in the fields of politics, religion and art, its success can also be felt in the socio-economic field. Many efforts have been made in the socio-economic field so that it runs smoothly, the existence of cooperation and support from the community facilitates this progress. These efforts in the socio-economic sector include:

#### **Agriculture and Trade Sector**

The Mughal economic system was based on agriculture and trade. communication between farmers regulated by the government in a good way. where farmers who have small land or deh, these deh form a community that is incorporated in pargana (village) and led by a Mukaddam. It is through these heads of magistrates that small farmers get in touch with the government. During the Great Age, Mughal agriculture was fairly advanced, the biggest sales in the agricultural

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sector were grains, rice, beans, sugar cane, vegetables, herbs, spices, tobacco, cotton, indigo and dyes, for each harvest one third of the yield had to be given to the kingdom. Apart from progressing in production, the Mughal Empire also developed in sales woven clothes, thin fabrics made of curtains which are mostly produced in Gujarat and Bengal (Yatim, 2013:150). The development of the Mughal economy could reach the export trade where agricultural products and handicrafts such as curtain making were sent to various regions of Europe, Asia and Africa.

The designation of the year 1600 AD in which Akbar's government had succeeded in paralyzing the entire region of Northern India, and implementing food prices throughout the region based on the results of people's income. From the table above, it can be analyzed that workers' wages were given to the Mughal Empire based on their position, people who have menial jobs such as laborers earn around 2 dams or 200 rupees from  $1/20 \times 100 = 5$ , then  $5 \times 40 = 200$ , while people who

having a high-skilled job such as aristocrats or government earns around 7 dams or 700 rupees from  $7/40 \times 100 = 17.5$ , then  $17.5 \times 40 = 700$ , the basic salary of the Mughal people is moderate but the basic salary is added to the participation of the community in in the Mughal military with a basic salary divided by mansab with monthly income with the largest figure being 30,000 rupees (only for the royal family) to the smallest figure of 100 rupees, in addition to providing a large base salary this is solely to strengthen the military base in the wider community because the Mughals were a kingdom dominated by its military toughness. In the calculation of the table, it can be concluded that workers can buy 9.7 lb of wheat while skilled workers can meet their wheat needs of 34 lb, following the calculation of the gain:  $1/20 \times 194 = 9.7$ , while skilled workers  $7/40 \times 194 = 34$  lb.

### **Taxation Council**

The biggest income for the Mughal Empire's economic assistance came from the results of the taxes applied, the tax system was implemented to help fund economic growth, besides that if there was an economic crisis in the country of Hindustan the Kingdom already had a backup solution that was given to the people from tax proceeds in the form of production goods nor money. The application of Sultan Akbar's Tax policy was solely for the benefit of the people and the advancement of the Mughal Islamic Empire in the eyes of the world. It was explained in the previous discussion chapter that Mughal taxation was handled by Khwaja Mansur (diwan-i-tan) and Mir Fathulla Shirazi (diwan-i-khalsa) which was a position structure in charge of the financial or administrative system under the Mughal finance minister, the position of Mughal Minister of Finance was occupied by a wise Hindu that is Todar mall. The Diwan-i-tan served as a collector and controlled regional taxes for the Mughals while the diwan-i-khalsa served as an assistant to the diwan-i-tan who recorded all expenditures and income from tax use. Collection of local tax revenues is called raiyatwari. Akbar's tax system is divided into two parts, namely

- 1) high taxes given to high officials of the Mughal Empire,
- 2) Taxes low for farmers. Tax collection is usually in the form of land tax and property tax (Ownership of goods)

Akbar's vast territory made the Mughals have regional governments called Districts (provinces) and Subdistricts (cities) in which parts of the district were led by a governor who was assisted by a commando who supervised parts of the sub-districts directly elected by Sultan Akbar, where the Mughal area was divided into fifteen province in which each governor and his employees or provincial taxes must deposit taxes to the central government in the form of 1/3 the results of salaries and provision of objects produced from the district and sub-district as well as from the spoils of war. Farmers are only burdened with taxes by providing 1/3 of agricultural produce (in the form of staples) (Yatim, 2013: 150).

Mobilization of the Mughal government by stabilizing the economic system became a major pillar in government, the Sultan abolished two taxes that were burdensome to the people, namely the jizyah tax, the jizyah tax was a worship tax, this was not in accordance with Akbar's tolerance policy, besides that the tax on poor farmers was also abolished which where a third of the harvest has been given to the kingdom and in exchange for taxes for them abolished. Mughal officials were actually very worried when the abolition of these two taxes which would reduce government revenues by a large amount, but wisely Akbar dared to make this decision. In contrast, with Akbar's decision, the government received many gifts from the sympathy of the people and covered the tax shortfall, that the Mughal's strongest economy lies in the agricultural and trade sectors because Hindustan is rich in basic materials used for the industrial system (Sokah, 1994: 46).

## **CONCLUSION**

The conclusion in my paper is that regarding King Jalalludin Akbar, his economic policies are closely related to being based on the political and social policies that existed in the Mughal dynasty. poor people do not object to economic policies, but object to other policies, high tolerance with normal taxes makes economic policies run smoothly even though removing the jizyah policy but jalaludin agung can still reach its peak of glory with agriculture and its export trade to various regions. Based on the problems raised in this study, the authors present several suggestions, including the following:

- 1) for students, this research can add insight into historical knowledge and literature for similar research related to Mughal government policies in India led by Jalalludin Muhammad Akbar;
- 2) for researchers, it is used as a training medium to think logically and critically in order to develop professionalism as a teacher.

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