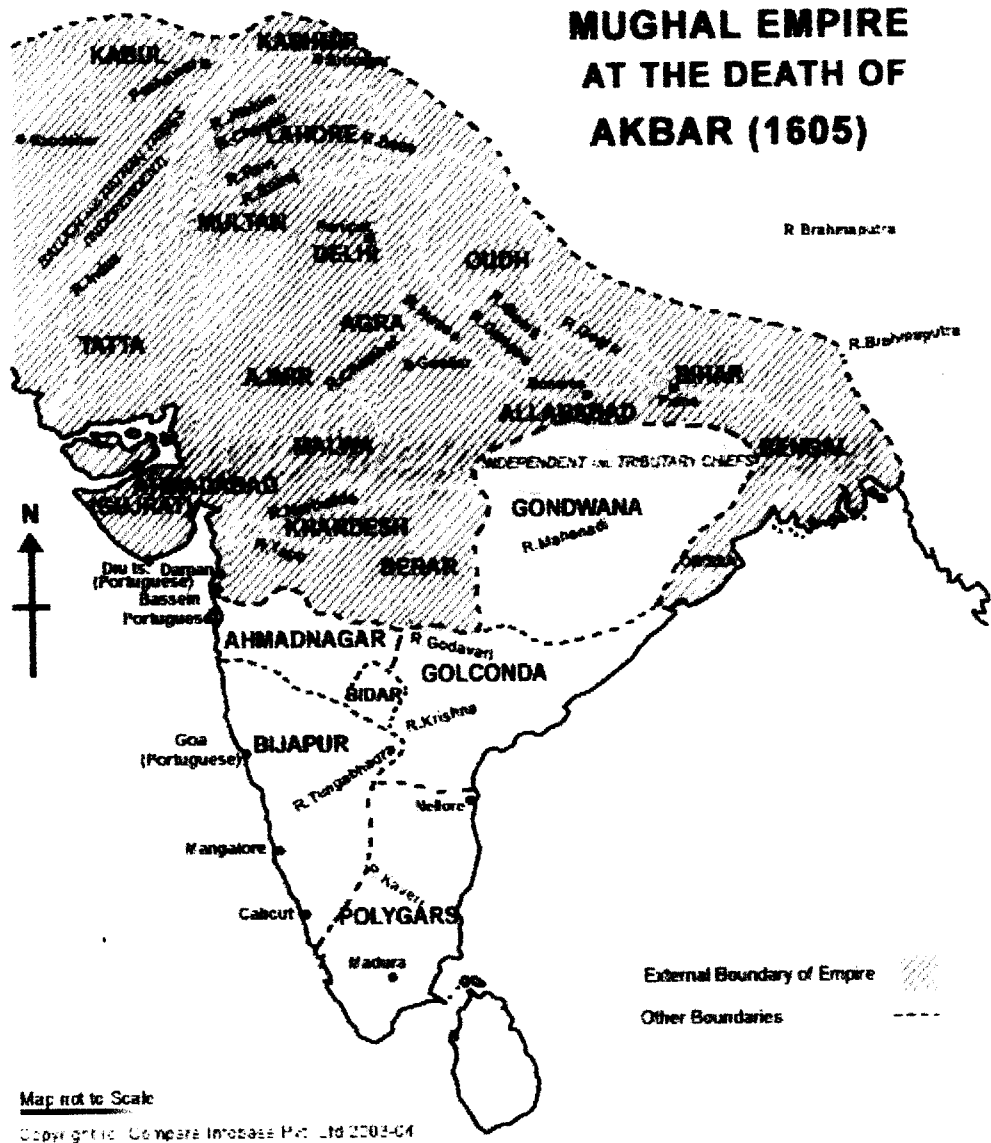


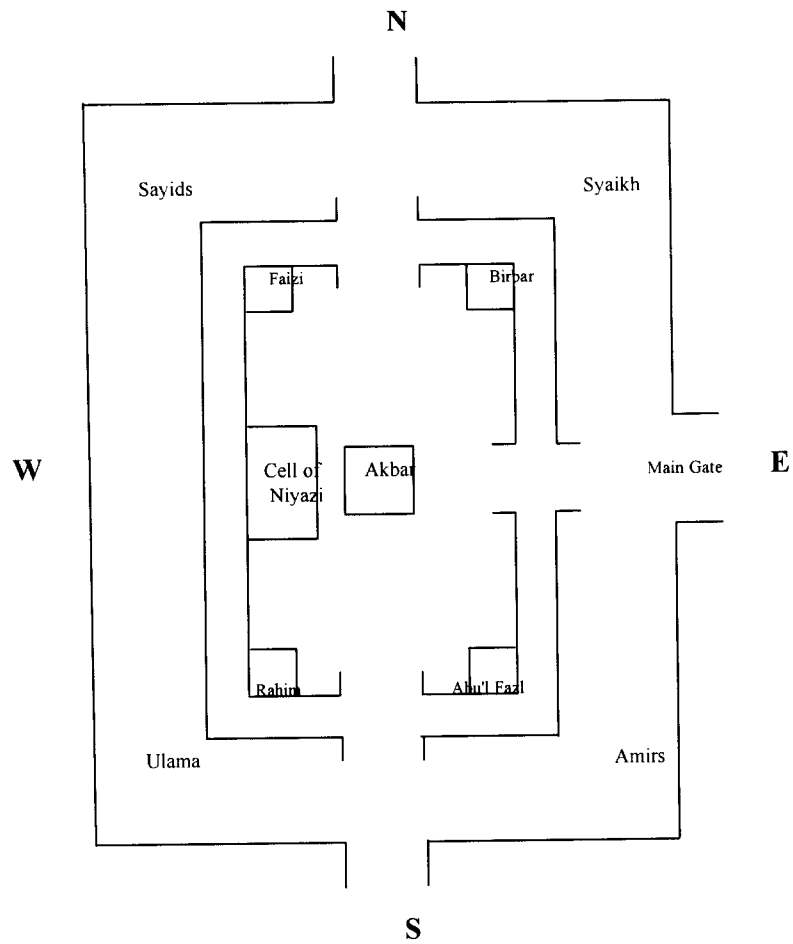
Lampiran 1

Wilayah Kekuasaan Dinasti Mughal Ketika Akbar Meninggal



Lampiran 2

Perkiraan Posisi Peserta Diskusi di *Ibadat Khana*



Sumber: Makhan Lal Roy Choudhury, *The Din-i-Ilahi or Religion of Akbar*, third edition, New Delhi: Oriental Books Reprint Corporation, 1985.

Lampiran 3

Mahzar Tahun 1579 **(Versi Terjemahan S. M. Ikram)**

Whereas Hindustan now become the center of security and peace, and the land of justice and beneficence, a large number of people, especially learned men and lawyers, have immigrated and chosen this country for their home. Now we, the principal ulama, who are not only well versed in the several departments of the law and in the principles of jurisprudence, and well acquainted with the edicts which rest on reason or testimony, but are also known for our piety and honest intentions, have duly considered the deep meaning, *first*, of the verse of the Quran: “*Obey God and obey the Prophet, and those who have authority among you*”; and *secondly*, of the genuine tradition: “*Surely, the man who is dearest to God on the day of judgment is the imam-i-adil; whosoever obeys the Amirs obeys Thee; and whoever rebels against him rebels against Thee*”; and *thirdly*, of several other proofs based on reasoning or testimony; and we have agreed that the rank of a *sultan-i-adil* is higher in the eyes of God than the rank of a *mujtahid*. Further, we declare that the king of Islam, Amir of Faithful, Shadow of God in the world, *Abul Fath Jalal-ud-din Muhammad Akbar Padshah Ghazi*, (whose kingdom God perpetuate) is a most just, most wise, and most God-fearing king. Should therefore, in the future, a religious question come up, regarding which the opinions of the *mujtahids* are at variance, and His Majesty, in the benefit of the nation, and as a political expedient, any of the conflicting opinions, which exist on that point, and issue a decree to that effect, we do hereby agree that such a decree shall be binding on us and on the whole nation.

Further, we declare that should His Majesty think it fit to issue a new order, we and the nation shall likewise be bound by it, provided always that such order be not only in accordance with some verse of the Quran, but also of real benefit to the nation; and further, that any opposition on the part of his subjects to such an order passed by His Majesty shall involve damnation in the world to come, and loss property and religious privileges in this life.

This document has been written with honest intentions, for the glory of God and the propagation of Islam, and is signed by us, the principal ulama and lawyers, in the month of Rajab of the year nine hundred and eight-seven.

Sumber: Dirujuk daripada S. M. Ikram, *Muslim Civilization in India*, edited by Ainslie T. Embree, New York: Columbia University Press, 1964, hlm. 158-159.

Lampiran 4

Mahzar Tahun 1579
(Versi terjemahan Blochmann di '*Ain-i-Akbari* karya Abu'l Fazl)

Whereas Hindustan now become the center of security and peace –and the land of justice and beneficence, a large number of people, especially learned men and lawyers, have immigrated and chosen this country for their home. Now we, the principal 'Ulama, who are not only well versed in the several departments of the law and in the principles of jurisprudence, and well-acquainted with the edicts which rest on reason or testimony, but are also known for our piety and honest intentions, have duly considered the deep meaning, first, of the verse of the Qur'an (Sur. IV, 62), "*Obey God and obey the prophet, and those who have authority among you,*" and *secondly*, of the genuine tradition, "*Surely, the man who is dearest to God on the day of judgment is the Imam-i 'Adil: whosoever obeys the Amirs obeys Me; and Whosoever rebels against him rebels against Me,*" and *thirdly*, of several other proofs based on reasoning or testimony; and we have agreed that the rank of a *Sultan-i 'Adil* (a just ruler) is higher in the eyes of God than the rank of a *Mujtahid*. Further, we declare that the king of Islam, Amir of the Faithful, shadow of God in the world, *Abu'l Fath Jalalu-'d-Din Muhammad Akbar Padishah-i ghazi*, whose kingdom God perpetuate, is a most just, most wise, and a most God-fearing king. Should therefore, in future, a religious question come up, regarding which the opinions of the *Mujtahids* are at variance, and His Majesty, in the benefit of the nation, and as a political expedient, any of the conflicting opinions which exist on that point, and issue a decree to that effect, we do hereby agree that such a decree shall be binding on us and on the whole nation.

Further, we declare that, should His Majesty think fit to issue a new order, we and the nation shall likewise be bound by it, provided always that such an order be not only in accordance with some verse of the Qur'an, but also of real benefit to the nation; and further, that any opposition on the part of the subjects to such an order passed by His Majesty, shall involve damnation in the world to come, and loss of religion and property in this life.

This document has been written with honest intentions, for the glory of God, and the propagation of Islam, and is signed by us, the principal 'Ulama and lawyers, in the month of Rajab of the year 987 of the Hijrah.

Sumber: Dirujuk daripada Abu'l Fazl, '*Ain-i-Akbari*, vol. I, translated by H. Blochmann, Calcutta: Asiatic Society of Bengal, 1927, hlm. 195-196.

Lampiran 5

**Komposisi Jumlah *Mansabdar* Berdasarkan Puak
Tahun 1565-1575**

<i>Mansab</i>	<i>Turani</i> (Keturunan Turki-Mongol)	Keturunan Persia	Muslim India	Rajput dan Orang Hindu Lainnya	Lain- lain	Jumlah
3,000- 5,000	15	15	2	4	-	36
1,000- 2,500	14	17	5	3	4	43
500-900	9	5	2	1	-	17
<i>Mansab</i> tidak diketahui	29	11	16	10	14	80
Jumlah	67	48	25	18	18	176

**Komposisi Jumlah *Mansabdar* Berdasarkan Puak
Tahun 1575-1595**

<i>Mansab</i>	<i>Turani</i> (Keturunan Turki-Mongol)	Keturunan Persia	Muslim India	Rajput	Orang Hindu Lainnya	Lain- lain	Jumlah
5,000	7	6	-	2	-	-	15
4,500	-	2	-	-	-	-	2
4,000	2	2	-	2	-	-	6
3,500	-	2	-	-	-	-	2
3,000	8	3	-	-	-	-	11
2,500	2	-	2	1	-	-	5
2,000	4	3	5	3	1	1	17
1,500	2	-	3	2	-	-	7
1,250	-	-	-	1	-	-	1
1,000	7	6	4	2	-	2	21
900	13	9	8	3	-	1	34
800	1	-	1	-	-	-	2
700	12	3	3	2	1	1	22
600	1	3	-	-	-	-	4
500	5	8	8	9	1	4	35
Jumlah	64	47	34	27	3	9	184

Sumber: Dirujuk daripada Iqtidar Alam Khan, "The Nobility under Akbar and the Development of His Religious Policy, 1560-80," *Journal of the Royal Asiatic Society of Great Britain & Ireland* (1968), hlm. 36.

Lampiran 6

Mansabdar Selain Daripada Anak dan Cucu Akbar Tahun 1595

Mansab	Jumlah Keseluruhan	Orang-orang Hindu	Orang-Orang Persia
5,000 ke atas	7	1	3
3,000-4,500	10	1	5
1,000-2,700	17	6	-
500-900	64	14	-
Jumlah	98	22	8

Mansabdar Selain Daripada Anak dan Cucu Akbar Tahun 1605

Mansab	Jumlah Keseluruhan	Orang-orang Hindu	Orang-Orang Persia
5,000 ke atas	10	3	2
3,000-4,500	15	3	5
1,000-2,700	52	12	-
500-900	26	3	-
Jumlah	103	21	7

Sumber: Diolah dan dirujuk penulis daripada M. Athar Ali, "Akbar and Islam (1581-1605)," dalam Milton Israel dan N. K. Wagle (eds.), *Islamic Society and Culture: Essays in Honour of Professor Aziz Ahmad*, Delhi: Manohar, 1983, hlm. 128-129.

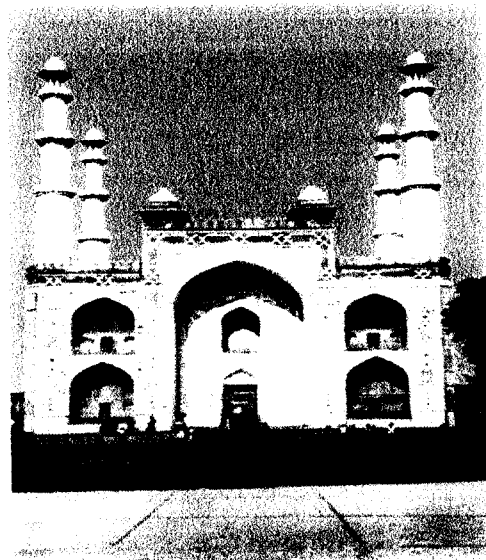
Lampiran 7

Beberapa Bangunan yang Dibangun pada Masa Akbar



Buland Darwaza

(Dibangun oleh Akbar sebagai peringatan kemenangan ke atas penaklukan Gujarat. Bangunan ini sekaligus sebagai pintu masuk ke Fatehpur Sikhri dari arah selatan)



Makam Akbar di Sikandra

(Makam ini dirancang sendiri oleh Akbar dan dimodifikasi oleh anaknya, Jahangir, selepas kematian beliau pada tahun 1605)

Lampiran 8

Beberapa Lukisan tentang Aktiviti Akbar Semasa Berkuasa



Akbar (di atas memakai baju putih) sedang memberikan arahan dalam pembangunan Fatehpur Sikri (1570-1574)



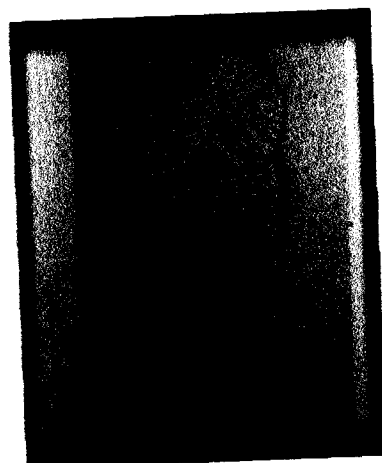
Abu'l Fazl menyerahkan *Akbar Nama* (biografi Akbar) kepada Akbar

Lampiran 9 (Profil Akbar dalam Lukisan)



Akbar di Masa Muda

Akbar Separuh Baya



Akbar di Usia Senja

