

Remember all these philosophies connected with these saints

1. Ramanuja- Visishtadvaita
2. Madhvacharya- Dvaitavada
3. Nimbarka- Bheda Bheda
4. Vallabhacharya- Sudhadvaita and Pushti Marga

And Sankara is well known for Advaita

What is 'Nalayiram'? – It is the collection of the hymns of 12 Alvars, (meaning Four thousands).

Who are Jangamas- the priests ordained by Virasaivas . They denounced Brahmanical traditions and formed their own priestly class.

There was another school of Saivism which flourished is known as 'Trika' in the 10th-11th centuries which was monistic and shared Sankaracharya's vision. Abhinava Gupta of 10th century is the greatest name in Kashmir saivism.

Tamil Saivism was having the philosophy of dualism.

Agamas , the earlier literature of pasupatas and saivite saints of the Tamil kingdom was written in Sanskrit.

Chola kings were staunch worshippers of Siva and the pantheon of this God .

AKBAR-Some important points for prelims

Akbar (1556-1605) is known in history for his unique contributions in:

1. **Revenue administration**
2. **Military organization**
3. **Cultural assimilation and religious ideas**
4. **Social harmony**
5. **Art and architecture**

Revenue administration

Reforms:

Scientific systems of land revenue collection followed:

1. **The zabti system** or Todarmal's bandobast system: the system of measurement of the land (by means of bamboos linked with iron rings) and the assessment based upon it.
2. **The dahsala system**- improvement over zabti system- the average produce of different crops as well as the average prices prevailing over the last ten (dah) years were calculated. One third of the average produce was the state share stated in cash.
3. **Quanungos and karoris** were the officials performing the duties. It gave certainty of their dues for the peasants.
4. **The batai or ghalla-bakhshi system**: the most common system. The produce was divided between the peasants and the state in a fixed proportion. The crop had been divided after it had been thrashed, or when it had been cut and tied in sacks, or while it was standing in the field.
5. **Nasaq system or kankut**: a rough calculation of the amount payable by the peasant on the basis of what he had been paying in the past. In fixing the land revenue, continuity of cultivation was taken into account. Polaj land was the one which remained under cultivation; parati was uncultivated (fallow) land; chachar land which had been fallow for 2 to 3 years and banjar, the land fallen fallow for longer periods.

6. Akbar asked the amil to act like a father to the peasants.
7. He offered advances through taccavi (loans) to be recovered in easy instalments
8. Remission of land revenue was allowed in case of natural calamities

Military administration

The Mansabdari system: every officer in the army was assigned a rank (mansab) ranging from 10 to 5000 or more. Princes of the royal blood and nobles received high mansabs.

The ranks were divided into two- zat (indicating the personal status) and sawar (indicating the number of cavalry men (sawars) a person was required to maintain.

The chehra (a descriptive roll) and the dagh (branding the horse with imperial mark) was introduced to ensure efficiency of the cavalry maintained by the nobles. For every cavalry man, the mansabdar had to maintain 2 horses.

Akbar's nobility consisted of Mughals, Pathans, Hindustani and Rajput and mixed contingents were maintained.

The salaries due to the soldiers were added to the salary of the mansabdar who was paid by assigning a jagir to him. Sometimes the mansabdars were paid in cash. Apart from cavalry, elephantry, bowmen, musketeers, sappers and miners were also recruited.

The mansabdari system was the steel frame of administration and it was unique. It ensured stable and efficient army.

Akbar also maintained artillery. And he had a fleet of boats.

General administration

Diwan or wazir- head of revenue dept

Mir bakshi- head of military dept as well as the head of intelligence wing

Mir Saman – in charge of imperial household

Karkhanas – royal workshops where the items for the imperial household were manufactured

Chif quazi- head of judicial dept

Jharoka darshan- personal appearance on a daily basis by Akbar on the jharoka of the palace before the masses to hear their petitions

Religious and social reforms:

Promotion of Understanding between the Hindus and Muslims

Abolished the poll tax or Jizyah which the non-muslims were required to pay in a Muslim state

Abolished pilgrims tax on bathing at holy places such as Prayag, Benaras etc.
Abolished the practice of forcibly converting the prisoners of war to Islam

Many Hindus were brought to the nobility with high positions – many of them Rajput chiefs –like Raja Todarmal, revenue expert who became the diwan; Raja Birbal (Mahesh das- a brahmin); Raja Bhagawan singh etc.

In 1575, Akbar built a hall called **Ibdat Khana or the Hall of Prayer** at Fatehpur Sikri; there he held regular discussions with people from all religions- Islam, Hinduism, Jainism, Zoroastrianism, Christianity and even atheism; he discarded the orthodox attitude of the mullas and quazis

Purushottam and Devi (Hinduism), Maharji Rana (Zoroastrianism), Aquaviva and Monserrate from Portugese(Christianity) and Hira Vijaya Suri (Jainism) were among the people who spent much time with Akbar in discussions. All these interactions and his passion to understand the sacred books and his contact with yogis and Sufis culminated in the promulgation of a new path ' tauhid-i-ilahi' by him.

Tauhid-i-ilahi was an order of the Sufi mystic type. It was an order where there were no sacred books or scriptures, no priestly class , no place of worship or rituals and ceremonies except initiation. Nobody was forced to join it.

Its motto was Sulh-kul or peace and harmony

Akbar also got translated many other religious works into Persian – like the Singhasan Bhattisi, Atharva Veda, Mahabharata, Gita, Ramayana and the Bible.

Akbar stopped Sati, legalized widow remarriage, raised the age of marriage to 14 for girls and 16 for boys, sale of spirits and wine were restricted

Art, architecture and literature:

The architecture of the Akbar period is characterized by a strength made elegant and graceful by its rich decorative work, which reflects many traditional Hindu elements. The style is best exemplified by the fort at Agra (built 1565–74) and the magnificent town of Fatehpur Sikri (1569–74), but fine examples are also found in the gateway to the 'Arab Sara'i (guesthouse at Humāyūn's tomb), Delhi (1560–61), the Ajmer fort (1564–73), the Lahore fort with its outstanding decoration (1586–1618), and the Allahabad fort (1583–84), now largely dismantled

Constructed a series of forts- Agra Fort built in Red sand stone with magnificent gates. Inside the Agra fort, Akbar built about five hundred buildings of red sandstone. Some of the buildings of Mughal Period are still in existence. The most important of these are the Akbari Mahal and the Jahangiri Mahal.

Constructed Fatehpur Sikri, new capital- It was built atop a hill with a large artificial lake - the Panch Mahal in the complex had all the types of pillars used in various temples to support flat roofs; glazed blue tiles were used on the walls which is an influence of the Central Asian and Persian style. The Hall of Private Audience (Diwan-i-Khas) is arresting in its interior arrangement, which has a single massive column encircled by brackets supporting a stone throne platform, from which radiate four railed balconies. The palace of Jodha Bai, Akbar's wife, and the residence of Mahesh Das (commonly known as Birbal) again show—in their niches and brackets—features adopted from the religious and secular architecture of the Hindus. The most imposing of the buildings at Fatehpur Sikri is the Great Mosque, the Jāmi' Masjid, which served as a model for later congregational mosques built by the Mughals. The Buland Darwaza or the lofty gate of Fatehpur Sikri was built to commemorate Akbar's victory over Gujarat. It is in the style of what is called half-dome portal (Iranian style)

Akbar built many sarais and excavated many tanks and wells for the benefit of the poor people. He also erected many schools and places of worship.

Painting was organized under a separate department (karkhana) under Akbar. Sayyid Ali and Khwaja Abus Samad expert Persian painters, who were brought by Humayun, organized the department under Akbar. Painters from various parts, classes and castes (many from lower castes) were employed. Daswant , Lal and Basawan were two famous Hindu painters.

The paintings depicted the court, battle scenes and the chase and added new colours and forms. Kamarga type of hunting (encircling the beast) was depicted. European painting was introduced under Akbar by the Portugese priests. Under their influence, the principles of fore-shortening, whereby near and distant people could be placed in perspective was adopted. The Pahari school continued the traditions of Rajasthani paintings and it influenced the Mughal paintings.

Climax of Persian poetry and prose:

Abul Fazl – the leading historian set new trends. Abul Faizi was the leading poet. He supervised the translation of Mahabharata into Persian. Utbi and Naziri were two other leading poets. Persian prose and poetry reached a climax during Akbar’s reign. Many biographies and historical works were composed during his reign. Some of the important historical works included the Ain-I-Akbari by Abul Fazl, Muntakhab-ul-Tawarikh by Badaun, Tabaqat-I- Akbari by Nizamuddin Ahmed. Many works were compiled in Sanskrit and local languages.

Besides original works, works in other languages were translated into Persian during Akbar’s time. In this regard, the important translations were the translation of Mahabharat into Persian under the tile of Raim Namah is the most important. Similarly, Ramayana was translated by Baduni. Faizi translated Panchatntra, Lilawati and Naldamayanti while Badauni translated Simhasana Batisi and Ibrahim Sirhindi did the translation of Atharvaveda.

The Ain-i-Akbari, written by Abu’l-Fazl ibn Mubarak, suggests that there were 36 musicians of high grade in the Mughal court of Akbar. Akbar himself was a learned musician. He further studied Hindu vocalization under Lal Kalawant .Akbar patronized music greatly. Tansen of Gwalior who is credited with composing new ragas was patronized by him. He is even credited with the power of stopping the flow of the Yamuna with his music.

Another famous musician was Baba Hari Das. Sur Das, son of the celebrated singer Ram Das and one of the greatest Hindi poets of all times, was also a musician of Akbar’s court.

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