

Bhakti–Sufi Traditions

(Changes in Religious Beliefs and Devotional Texts)

The various religious belief of the subcontinent was reconstructed from textual traditions which included compositions by poet-saints. These traditions were modified and sometimes abandoned by the next generations, thus posed a challenge to historians. Historians also used sources like hagiographies or biographies of saints written by their followers or members of their religious sect.

Development of Religious Beliefs and Practices

The most important feature of this phase (eighth to eighteenth century) was that many new gods and goddesses were visible in sculpture and texts. Another important thing was the worship of the major deities like Vishnu, Shiva and the Goddess which were visualised or depicted in various forms.

The Integration of Cults

During this phase, there were two religious processes that were going on:

- (i) The first process was related to spreading of Brahmanical ideas. The main objective behind the spreading of this idea was composition, compilation and preservation of Puranic texts. These texts were written in simple Sanskrit, which were easily accessible by women and Shudras who were generally excluded from the Vedic learning.
- (ii) The second process was that, the Brahmanas started accepting the beliefs and practices of other social categories. Many beliefs and practices were

CHAPTER CHECKLIST

- Development of Religious Beliefs and Practices
- Early Traditions of Bhakti
- Islamic Traditions
- The Growth of Sufism
- The Chistis in the Subcontinent
- Poet-Saints of Devotional Paths
- Reconstructing Histories of Religious Traditions

'Great' and 'little' traditions

The terms great and little traditions were coined by a sociologist named Robert Redfield in the twentieth century to describe the cultural practices of peasant societies. He found that peasants observed rituals and customs that emanated from dominant social categories, including priests and rulers. These he classified as part of a great tradition. At the same time, peasants also followed local practices that did not necessarily correspond with those of the great tradition.

These he included within the category of little tradition. He also noticed that both great and little traditions changed over time, through a process of interaction. While scholars accept the significance of these categories and processes, they are often uncomfortable with the hierarchy suggested by the terms great and little. The use of quotation marks for "great" and "little" is one way of indicating this.

Example of Second Process

The most striking example of the second process was evident at Puri, Odisha. Here the main deity was identified as Jagannatha, a form of Vishnu. The deity is represented in a very different way.

In this instance, local deity, whose image continues to be made of God by local tribal specialists, was recognised as a form of Vishnu. At the same time, Vishnu was visualised in a way that was very different from that in other parts of the country.

Goddess were worshipped simply in the form of a stone with some colour pigment on it like Ochre. These local deities were provided an identity as a wife of the main male deities, like they were equated with Lakshmi, the wife of Vishnu and with Parvati, the wife of Shiva.



Jagannatha with his sister Subhadra and his brother Balarama

Difference and Conflict

These are rarely visible in textual or visual forms. Whereas Vishnu, Shiva and the Goddess in Vedic mantras, have little expansion with Puranic mythologies. Despite these differences, Vedas continued to be as superior.

There were some conflicts also. Those who valued the Vedic tradition often condemned practices that went beyond the closely regulated contact with the divine through the performance of sacrifices or precisely chanted mantras.

On the other hand, those engaged in Tantric practices frequently ignored the authority of the Vedas. The forms of worship that were classified as Tantric were associated with the Goddess. Tantric practices were prevalent in various parts of the subcontinent.

These practices were open to both men and women and practitioners did not discriminate people based on caste and class within the ritual context.

Buddhism and Shaivism especially in the Eastern, Northern and Southern parts of the subcontinent were influenced by many of these ideas.

Devotees often tended to project their chosen deity, either Vishnu or Shiva, as supreme. Relations with other traditions, such as Buddhism or Jainism, were also often strained when there was no conflict.

During this time, devotion ranged from the routine worship of deities within temples to ecstatic adoration where devotees attained a trance-like state (an abnormal state of wakefulness). Devotional worship was very old. The singing and chanting of devotional compositions was part of worship specially for Shiva and Vaishnava sects.

Early Traditions of Bhakti

During the evolution of different forms of worship, the poet-saints emerged as leaders. Brahmanas remained as intermediaries between Gods and devotees in several forms of bhakti.

These new traditions also accommodated and accepted women and the lower castes who were earlier considered ineligible for freedom. An important element of diversity was also present in these new traditions of bhakti.

Historians of religion classify bhakti traditions into two

- (i) The *saguna* traditions focused on the worship of specific deities such as Shiva, Vishnu and his avatars or incarnations and forms of the goddess or Devi which were conceptualised as having human forms.
- (ii) *Nirguna* bhakti on the other hand, was worship of an abstract form i.e. existing in thought or as an idea but not having a physical or concrete existence of God.

The Alvars and Nayanars of Tamil Nadu

Earliest Bhakti movements around sixth century were led by the Alvars and Nayanars. Alvars were devotees of Vishnu and Nayanars were the devotees of Shiva. They sang hymns in Tamil in praise of their Gods and travelled from once place to another.

During their travels, the Alvars and Nayanars identified some shrines as residences of their chosen deities. Later, very large temples were built at these sacred places which were developed as centres of pilgrimage.

Singing compositions of these poet-saints became a part of temple rituals in these shrines and also saint's images were worshipped.

Attitudes towards Caste

As per historians, the Alvars and Nayanars started a movement to protest against the caste system. Devotees or *bhaktas* came from different social backgrounds like brahmanas, artisans, cultivators and even from castes considered as 'untouchable'.

For example, an alvar named Tondaradippodi, finds no difference between *chaturvedins* (Brahmana) and the outcastes in his writings. This indicates that he opposed caste system.

In other instance, Appar, a Nayanar saint in his composition questions the use of *gotra* and *kula* and suggests that one should just devote himself to Marperu's lord (Shiva).

Importance of Alvars' and Nayanars' Traditions

The importance of the traditions of the Alvars and Nayanars was indicated by the claim that the compositions of these people were as important as the Vedas.

For example, one of the major collection of poems

Vedas in Sanskrit that were protected and taken care of by the Brahmanas.

Women Devotees

The compositions of Andal, a woman Alvar, were widely sung and even now they are continued to be sung. She saw herself as the beloved of Vishnu and her verses expressed her love for the deity.

Karaikkal Ammaiyar was another woman who was a devotee of Shiva, adopted the path of extreme self-discipline in order to attain her goal. Her compositions were preserved within the Nayanar tradition.

These women renounced their social obligations and posed a challenge to patriarchal norms.

Relations with the State

There were several important chiefdoms in the Tamil region in the early first millennium CE. From the second half of the first millennium there is evidence for states, including those of the Pallavas and Pandiyas (c. sixth to ninth centuries CE).

Buddhism and Jainism had been prevalent in this region for several centuries, which have support from merchant and artisan communities. These religions traditions received occasional royal patronage.

Poet's opposition to Buddhism and Jainism was the major theme in Tamil Bhakti hymns. This was particularly marked in the compositions of the Nayanars. The reason was due to competition between members of other religious traditions for royal patronage.

Powerful Chola rulers of the ninth to thirteenth centuries supported Brahmanical and bhakti traditions by making land grants and constructing temples for Vishnu and Shiva.

Some of the most magnificent Shiva temples, like those at Chidambaram, Thanjavur and Gangaikondacholapuram were constructed with the support of Chola rulers.

In this period bronze sculpture of Shiva was produced after inspired from the Nayanars artists. Both Nayanars and Alvars were revered by Vellala peasants and got their support. Chola rulers also tried to get support of divine by building splendid temples with stone and metal sculpture.

These kings also introduced the singing of Tamil Shiva

According to inscriptions, around 945 CE, Chola ruler Parantaka I had dedicated the metal images of Appar, Sambandar and Sundarar in a Shiva temple. These were also carried in processions during the festivals of these saints.



An image of Shiva as Nataraja

The Virashaiva and Lingayats of Karnataka

A new movement emerged in Karnataka in twelfth century, which was led by a Brahmana named Basavanna (1106-68 CE) who was initially a Jain and a minister in the court of a Kalachuri king. His followers were known as Virashaivas (heroes of Shiva) and Lingayats (wearers of the *linga*).

The tradition of Virashaiva was derived from *Vachanas* means saying. It was composed in Kannada by women and men who joined the movement.

Lingayats worship Shiva in the form of *linga* and men wear a small *linga* in a silver case on a thread strung over the left shoulder. These men were admired as *Jangama* or wandering monks.

Lingayats believed that devotee will be united with Shiva and will not return to this world after the death. Thus, they do not practice funeral practices like cremation as per Dharmashastras and instead they ceremonially bury their dead.

Some practices like post-puberty marriage and the remarriage of widows which were disapproved in the Dharmashastras, were encouraged by the Lingayats.

The Lingayats challenged the idea of caste and its pollution attributed to certain groups by Brahmanas. They also questioned the theory of rebirth.

The Virashaiva tradition is derived from *vachanas* composed in Kannada by women and men who joined the movement.

Religious Agitation in North India

In North India, deities like Vishnu and Shiva were worshipped in temples which were mainly built with the support of rulers.

Historians pointed out that in North India, many Rajput states emerged. Brahmanas occupied important positions and performed a range of secular and ritual functions in most of these states. There was hardly any attempt to challenge their position directly.

Other religious leaders, who did not function within the orthodox Brahmanical framework were gaining ground during twelfth century. They were the Naths, Jogis and Siddhas.

Most of them came from artisanal group like weavers, who became important due to the development of organised craft production.

These leaders questioned the authority of the Vedas. They expressed themselves in languages spoken by ordinary.

The coming of Turks was a new element which led to the establishment of Delhi Sultanate. Power of many Rajput states and Brahmanas undermined. This led to changes in the realm of culture and religion. One of the most important development was the coming of the Sufis.

Check Point 01

1. What was *saguna* tradition?
2. Who were the major dieties of Vedic pantheon?
3. The earliest movements were led by and
4. worship Shiva in the form of *linga*.
5. Who were Naths, Jogis and Siddhas?

Islamic Traditions

When Central Asian people settled in the North-Western parts of the subcontinent Arab merchants visited ports along the Western coast in the first millennium CE. With the advent of Islam from seventh century, these regions became a part of Islamic world.

Faiths of Rulers and Subjects

The Arab general named Muhammad Qasim conquered Sind in 711 CE and became part of the Caliph's territory. Later in thirteenth century, the Turks and Afghans established the Delhi Sultanate, which was followed by the formation of Sultanates in the Deccan and other parts of the subcontinent.

Islam was an acknowledged religion of rulers in several areas. This continued with the establishment of the Mughal Empire in sixteenth century and in regional states in the eighteenth century.

A category of the *Zimmi* (protected) was developed for people who followed revealed scriptures. These included Jews and Christians. They paid a tax called *Jizya* and gained the right to be protected by Muslims. Rulers adopted a fairly flexible policy towards their Muslim and non-Muslim subjects. They expressed devotion towards non-Muslim religions leaders. Several grants were made for subjects by Akbar and Aurangzeb and many other Mughal rulers.

Ulama and Shari'a

Muslim rulers were to be guided by the *ulama* who were expected to ensure that they ruled according to the *shari'a*. *Ulama* are scholars of Islamic studies and as preservers of this tradition, they perform various religious, judicial and teaching functions.

Whereas, *shari'a* is the law governing the Muslim community. *Shari'a* is based on the *Quran* and the *hadis*, traditions of the Prophet including a record of his remembered words and deeds.

With the expansion of Islamic rule outside the Arabia, *qiagas* (reasoning by analogy) and *ijma* (consensus of the community) were reorganised as two other sources of legislation. *Shari'a* was evolved from the *Quran*, *hadis*, *qiyas* and *ijma*.



Fragment of a page from the *Qur'an*

Popular Practice of Islam

Those who have accepted Islam, also accepted the five pillars of the faith. They are:

- (i) There is one God, Allah and Prophet Muhammad is his messenger (*shahada*).
- (ii) Offering prayers five times a day (*namaz/salat*).
- (iii) Giving alms (*zakat*).
- (iv) Fasting during the month of Ramzan (*sawm*).
- (v) Performing the pilgrimage to Mecca (*hajj*).

These features were practiced differently among sectarian affiliations like Sunni and Shi'a they were also influenced from the local customs. For example, the Khojahs, a branch of the Ismailis (Shi'a sect) developed new modes of communication, disseminating ideas derived from the *Quran*.

These included the *ginan* (knowledge), devotional poems in Punjabi, Multani, Sindhi, Kachchi, Hindi and Gujarati.

Arab Muslim traders who settled along the Malabar coast (Kerala) adopted the local language, Malayalam. They also adopted local customs such as matriliney and matrilocal residence.

The blend of Islam with local traditions was evident in the architecture especially construction of mosque.

The orientation towards Mecca and placement of the *mihrab* (prayer niche) and the *minbar* (pulpit) was as per Islamic traditions but they show variations in several features like in roofs and building materials.

Matrilocal Residence

It is a practice where women after marriage remain in their natal home with their children and the husbands may come to stay with them.

Names for Islamic Communities

Historians who studied Sanskrit texts and inscriptions dating between the eighth and fourteenth centuries pointed out that the term *Musalman* or Muslim was never used.

People were identified from the region they came from like Turkish rulers were called Turushka, Tajikistan people were Tajika and people from Persia were called Parashika. New migrants were referred with terms used for other people like, the Turks and Afghans were referred as Shakas and Yavanas.

Mlechchha was the more general term used for the migrant communities, which indicated that they did not observe the rules of caste society and spoke languages that were not derived from Sanskrit.

These terms had disrespectful ideas, but were not denoted a different religious community of Muslims in opposition to Hindus.

The Growth of Sufism

Sufis were a group of religious minded people in Islam. They believed in asceticism (severe self-discipline) and mysticism (spiritual belief of union with God) in protest against the growing materialism of the Caliphate.

The English word Sufism was coined in the nineteenth century. The original word used in Islamic texts was *tasawwuf*. Historians gave several meanings to it.

According to some scholars, it was derived from, 'suf', meaning wool, referring to the rough woollen clothes worn by sufis. Some others derived it from 'safa', meaning purity.

It might also have been derived from 'suffa', the platform outside the Prophet's Mosque, where a group of close followers assembled to learn about faith.

Sufis laid emphasis on seeking salvation through intense devotion and love for God by following his commands. The Sufis interpret the Quran on the basis

Khanqahs and Silsilas

Sufism evolved into a well-developed movement by eleventh century. It had a body of literature on Quranic studies and Sufi practices. The Sufis started creating institutions by organising communities for travellers called *khanqah* (Persian).

These institutions were controlled by a teaching master known as *shaikh* (in Arabic), *pir* or *murshid* (in Persian). The master would enrol disciples (*muridi*) and appointed a successor (*khalifa*). He established rules for spiritual conduct and interaction between group members as well as between laypersons and the master.

Sufi Silsilas

Around the twelfth century, sufi *silsilas* began to take form in different parts of Islamic world. The word *silsila* means chain, which signifies the continuous link between master (Shaikh) and disciple.

This chain stretched as an unbroken spiritual link to the Prophet Muhammad. The spiritual power and blessings were transmitted to devotees through this channel.

Special rituals to admit people into the group were developed in which persons who wanted to enter the group took an oath of commitment, wore a piece of cloth and shaved their hair.

When *shaikh* died, his tomb-shrine called *dargah* (Persian term meaning court) became the centre of religious worship for his followers. This encouraged the practice of pilgrimage or *ziyarat* to his grave, especially on his death anniversary or *urs* or marriage. This, signifies the union of his soul with God. This was because people believed that in death saints were united with God, and were closer to him when living and sought their blessings. Thus the evolved cult of the Shaikh revered as Wali.

Outside the Khanqah

Some sufis disrespected *khanqah* and took to mendicancy (poorness) and observed celibacy (self-restraint). These sufis were known as mystics. They ignored rituals and observed extreme form of strict and simple way of living.

They were known by different names like Qalandars, Madaris, Malangs, Haidaris, etc. Because of their deliberate refusal to obey the *shari'a*, these people were often referred to as *be-shari'a* and in sufis who obeyed shari'a were called *ba-shari'a* sufis.

The Chistis in the Subcontinent

The Chistis were the most influential among the groups of sufis who migrated to India in the later twelfth century. The Chishtis were the most influential, because they adapted local environment and adopted various features of Indian devotional traditions.

Life in the Chisti Khanqahs

The *khanqah* was the centre of social life of the Chistis. In fourteenth century, Shaikh Nizamuddin's hospice on the banks of the river Yamuna in Ghiyaspur, on the outskirts of the city of Delhi.

It had many small rooms and a big hall called *Jama'at khana*, where the inmates and visitors lived and prayed. The inmates included family members of the Shaikh, his attendants and disciples.

The Shaikh lived in a small room on the roof of the hall where he met visitors in the morning and evening. The courtyard was surrounded by a veranda and a boundary wall was present around the complex.

There was an open kitchen called *langar*, ran on *futub* (voluntary charity). People from different fields like soldiers, slaves, singers, merchants, poets, travellers, rich and poor, Hindu *jogis* (yogi) and *qalandars* came seeking discipleship, amulets for healing and wanted intervention of the Shaikh in different matters.

Poets like Amir Hasan Sijzi and Amir Khusrau and the court historian Ziyauddin Barani also visited and wrote about the Shaikh.

Chisti Devotionalism : Ziyarat and Qawwali

Shaikh Nizamuddin appointed several spiritual successors and deputed them to set up religious institutions in various parts of the subcontinent.

This resulted in the rapid spread of the teachings, practices and organisation of the Chistis and also the fame of the Shaikh. This in turn resulted in drawing the pilgrims to his shrine and also to the



A seventeenth-century painting of Shaikh Nizamuddin Auliya and his disciple Amir Khusrau

Ziyarat

It means pilgrimage to tombs of sufi saints. This was common all over the Muslim world. This practice was used as an occasion to seek the sufi's spiritual grace (*barakat*). The most respected shrine is that of Khwaja Muinuddin who was popularly known as Gharib Nawaz (comforter of the poor).

In the fourteenth century, there were references to Khwaja Muinuddin's *dargah*. Muhammad bin Tughlaq was the first Sultan to visit the shrine, but the construction to house the tomb was funded by Sultan Ghiyasuddin Khalji of Malwa, in late 15th century.

The shrine had become very popular by the 16th century. Akbar visited the tomb, and was inspired by the spirited singing of pilgrims in the Shrine of Ajmer.

Qawwali

The use of music and dance was also a part of *ziyarat*. It included spiritual chants performed by specially trained musicians called *qawwals* to invoke divine happiness.

The sufis remember God either by reciting the *ziker* (the divine names) or evoking his presence through *sama* (interview) or performance of spiritual music.

'Sama' was essential to the Chistis, and it is an example of interaction with indigenous or local devotional traditions.

Amir Khusrau who was a great poet, musician and disciple of Shaikh Nizamuddin Auliya, gave a unique form to the Chishti *sama* by introducing the *qaul* (Arabic word meaning "saying") i.e. a hymn sung at the beginning or ending of *qawwali*. Today *qawwali* is performed in shrines all over the subcontinent.

Languages and Communication

Local languages were not only adopted in *sama* by the Chistis. In Delhi, the Chishti *silsila* conversed in the language of the people i.e. Hindavi.

Sufis such as Baba Farid composed verses in the local language, which were put in the *Guru Granth Sahib*. Other composed long poems or *masnavis* to express ideas of divine love using human love as a symbol.

For example, the *prem-akhyan* (love story) *Padmavat* composed by Malik Muhammad Jayasi revolved around the romance of Padmini and Ratanen, the king of Chitor.

A different type of Sufi poetry was composed in and around the town of Bijapur, Karnataka. These were short poems in *Dakhani* (a form of Urdu) attributed to Chisti Sufis who lived in this region during the seventeenth and eighteenth centuries. Women must have sung these poems, while performing household tasks like grinding grain and spinning.

Lurinama or lullabies and *shadinama* or wedding songs were other forms of compositions. The Sufis of Karnataka must have been inspired by the existing bhakti tradition of the Kannada *vachanas* of the Lingayats and the Marathi *abhangs* of the *sants* of Pandharpur.

Sufis and the State

Simplicity and maintaining a distance from worldly power were major features of the Chisti tradition. For example, once Shaikh Nizamuddin Auliya was gifted land and gardens by a local ruler, but *shaikh* declined the gift and instead asked for some money so that he can distribute it to the needy.

The Sufis accepted voluntary grants and donations from the political persons. The Sultans set up charitable trusts (*auqaf*) as an income for hospices and granted tax-free land (*inam*).

The Chistis accepted donations in cash and kind

donations. This kind of transparency increased the moral authority of the *shaikhs*, and thus attracted people from all walks of life. Sufi's charity and scholarship and people's belief in their magical powers made them famous among the masses.

When the Turks set up the Delhi Sultanate, they resisted the pressure of the *ulama* on implementing *shari'a* as state law because they expected opposition from their subjects, the majority of whom were non-Muslims.

Sultans asked for Sufis help, who derived authority directly from God and did not depend on jurists (counsellor) to interpret the *shari'a*.

Sometimes there were instances of conflict between the Sultans and the Sufis. To assert their authority, both expected that certain rituals like prostration and kissing of the feet, should be performed.

Sufi Shaikh often took high-sounding titles. For instance, the disciples of Nizamuddin Auliya called him as Sultan-ul-Mashaikh (means sultan amongst Shaikhs).

MAJOR TEACHERS OF THE CHISTI SILSILA

SUFI TEACHERS	YEAR OF DEATH	LOCATION OF DARGAH
Shaikh Muinuddin Sijzi	1235	Ajmer (Rajasthan)
Khwaja Qutbuddin Bakhtiyar Kaki	1235	Delhi
Shaikh Fariduddin Ganji Shakar	1265	Ajodhan (Pakistan)
Shaikh Nizamuddin Auliya	1325	Delhi
Shaikh Nasiruddin Chiragh-i Dehli	1356	Delhi

Check Point 02

1. Which Shrine was visited by Akbar in 16th century?
2. Give the meaning of *ulama* and *shari'a*.
3. What does the term *miechchha* indicates?
4. means conversations of sufi saints.
5. What is the meaning of *sawm*?

Poet-Saints of Devotional Paths

Many poet-saints were engaged in direct and indirect discussion with the new social situations, ideas and institutions. The detail description of these poets-saints is given below:

Kabir

Kabir (c. Fourteenth – Fifteenth centuries) was one of the

Writings on lives of saints within the Vaishnava tradition suggest that Kabir was born Hindu, but he was brought up by a poor Muslim family belonging to community of weavers or *julahas*, who were recently converted to Islam. They also suggested that Kabir was initiated into bhakti by a guru named Ramananda.

The verses attributed to Kabir use the words guru and satguru, but do not mention the name of any specific preceptor. Kabir was the source of inspiration for those who questioned entrenched religious and social institution, ideas and practices in their search for the Divine.

Kabir's Compositions

Verses that belonged to Kabir have been compiled in three different but overlapping traditions. These were:

- (i) The *Kabir Bijak* was preserved by the Kabirpanth (the path or sect of Kabir) in Varanasi, Uttar Pradesh.
- (ii) The *Kabir Granthavali* is related with the Dadupanth in Rajasthan.
- (iii) Many of his compositions are found in *Adi Granth Sahib*.

All these texts compilations were made long after the death of Kabir. By the nineteenth century, collection of poems and writings that belonged to Kabir were circulated in print in regions as far as Bengal, Gujarat and Maharashtra.

Kabir's poems have survived in different languages and different forms of languages. Some of them are composed in the special language of *nirguna* poets, the *sant bhasha*. Others known as *ulatbansi* (upside-down sayings), are written in a form in which everyday meanings are inverted.

Importance of Kabir's Poems

Kabir used to describe the ultimate reality in Islam as Allah, Khuda, Hazrat and Pir. He also used terms from Vedantic traditions, *alakh* (the unseen), *nirakar* (formless), Brahman, Atman, etc. Other spiritual ideas such as *shabda* (sound) or *shunya* (emptiness) belonged to yogic traditions.

Sometimes diverse and opposing ideas were expressed in these poems. Some poems took Islamic ideas and used the concepts like monotheism (belief in one God) and iconoclasm (the destruction of religious images) to attack Hindu polytheism (belief in many Gods) and idol

Some other poems use the Sufi concept of *zikr* and *ishq* (love) to express the Hindu practice of *nam-simaran* (remembrance of God's name).

Baba Guru Nanak

Baba Guru Nanak (1469 – 1539) was born in a Hindu merchant family in a village called Nankana Sahib near the river Ravi in the predominantly Muslim Punjab.

He was trained as an accountant and studied Persian. He was married at a young age, but he spent most of his time among Sufis and bhaktas. He also travelled widely.

Guru Nanak's Teachings

Baba Guru Nanak's hymns and teachings explains his message. These teachings suggest that he supported a form of *nirguna* bhakti. He rejected sacrifices, ritual baths, image worship, simplicity and the scriptures of both Hindus and Muslims. For Baba Guru Nanak, the absolute or 'rab' had no gender or form.

He proposed a simple way to connect to the Divine i.e. by remembering and repeating the Divine name, conveying his ideas through hymns called *shabad* in Punjabi (the language of the region). All these compositions were sung by Baba Guru Nanak in various *ragas* and his attendant Mardana played the *rabab*.

Baba Guru Nanak organised his followers into a community. He framed rules for group worship (*sangat*) involving collective recitation (repeating hymns).

Angad, one of his disciples was appointed by him as the teacher (*guru*) who will succeed him and this practice was followed for nearly 200 years.

Baba Guru Nanak did not wish to establish a new religion, but after his death, his followers distinguished themselves from both Hindus and Muslims and maintained their religious practices separately.

The fifth instructor, Guru Arjan Dev, collected Baba Guru Nank's hymns alongwith those of his four successors and other religious poets like Baba Farid, Ravidas (also known as Raidas) and Kabir in the *Adi Granth Sahib*. These hymns called *gurbani*, are composed in various languages.

The tenth teacher, Guru Gobind Singh in late seventeenth century included the compositions of the ninth guru, Guru Tegh Bahadur and his scripture was

Guru Gobind Singh also laid the foundation of the *Khalsa Panth* (army of the pure) and defined its five symbols. These were uncut hair, a dagger, a pair of shorts, a comb and a steel bangle. The community got consolidated as a socio-religious and military force under Guru Gobind Singh.

Mirabai

Mirabai (c fifteenth – sixteenth century) was the best known woman poet within the bhakti tradition. Biographies have been reconstructed from the *bhajans* that belonged to her. She was a Rajput princess from Merta in Marwar who was married against her wish to a prince of the Sisodia clan of Mewar in Rajasthan. She opposed her husband and did not accept the traditional role of wife and mother. She instead, recognised Krishna who was the avatar of Vishnu, as her lover.

After leaving his husband's palace she lived as a wandering saint and composed songs. As per some traditions, her instructor was Raidas, a leather worker. This indicated that she challenged the norms of caste society. She did not form a sect or had group of followers, but she was recognised as a source of inspiration for many centuries. Both women and men sing her songs, especially those who are poor and considered low caste in Gujarat and Rajasthan.



Krishna playing the flute, a form of the deity worshipped by Mirabai

Shankaradeva

In the late fifteenth century, Shankaradeva emerged as one of the leading proponents of Vaishnavism in Assam. His teachings were often known as the *Bhagavati dharma* because they were based on the *Bhagavad Gita* and the *Bhagavata Purana*.

He emphasised the need for *naam kirtan* i.e. recitation of the names of the lord in *sat sangas* or congregations of pious devotees. He also encouraged the establishment of *satras* or monasteries for the transmission of spiritual knowledge and *naam ghar* or prayer halls. His major compositions include the *Kirtana-ghosha*.

Reconstructing Histories of Religious Traditions

The availability of wide range of texts produced in and around Sufi *khanqahs* give us knowledge about history of Sufi traditions and these can be used by historians to reconstruct the history.

These sources are:

Treaties or Manuals

Treaties or manuals dealing with Sufi thought and practices from the *Kashf-ul-Mahjub* of Ali bin Usman Hujwiri is an example of this category. It helps historians to see how traditions outside the subcontinent influenced sufi thought in India.

Malfuzat

Malfuzat means uttered i.e. conversations of sufi saints. *Fawa'id-al-Fu'ad* is an example of early text on *malfuzat*. It was the collection of conversations of Shaikh Nizamuddin Auliya, compiled by Amir Hasan Sijzi Dehlavi, a noted Persian poet.

Malfuzats were compiled by different sufi silsilas with the permission of the *shaikhs*. The ultimate motto of these texts was to teach moral values. Several such texts have been found from different parts of the subcontinent, including the Deccan.

Maktubat

Maktubat means written collections of letters by Sufi masters to their disciples and associates. These give us information about the *shaikh's* experience of religious truth that he wanted to share with others. They also show the life conditions of the recipients and are responses to their aspirations and difficulties.

Maktubat-i Imam Rabbani, written by Naqshbandi Shaikh Ahmad Sirhindi is an example of *Maktubat*.

Tazkiras

Tazkiras means to mention and memorialise biographical accounts of saints. The fourteenth century *Siyar-ul-Auliya* of Mir Khwurd Kirmani was the first Sufi *Tazkira* written in India. It was mainly about Chishti saints. The most famous *Tazkira* was the *Akhbar-ul-Akhyar* of Abdul Haq Muhaddis Dehlvi.

Check Point 03

1. Name the three most influential poet-saints of devotional paths.
2. Who was the most famous *Tazkira*?
3. What was the language of *Nirguna* poets known as?
4. What were the main forms of worship of *sufism*?
5. Which place did Shankardeva belong to?

Timeline

Some Major Religious Teachers in the Subcontinent

- | | |
|------------------|---|
| c 500 – 800 CE | Appar, Sambandar, Sundaramurti in Tamil Nadu. |
| c 800 – 900 CE | Nammalvar, Manikkavachakar, Andal, Tondaradippodi in Tamil Nadu. |
| c 1000 – 1100 CE | Al Hujwiri, Data Ganj Baksh in the Punjab; Ramanujacharya in Tamil Nadu. |
| c 1100 – 1200 CE | Basavanna in Karnataka. |
| c 1200 – 1300 CE | Jnanadeva, Muktabai in Maharashtra; Khwaja Muinuddin Chishti in Rajasthan; Bahauddin Zakariyya and Fariduddin Ganj-i Shakar in the Punjab; Qutbuddin Bakhtiyar Kaki in Delhi. |
| c 1300 – 1400 CE | Lal Ded in Kashmir; Lal Shahbaz Qalandar in Sind; Nizamuddin Auliya in Delhi; Ramananda in Uttar Pradesh; Chokhamela in Maharashtra; Sharafuddin Yahya Maneri in Bihar. |
| c 1400 – 1500 CE | Kabir, Raidas, Surdas in Uttar Pradesh; Baba Guru Nanak in the Punjab; Vallabhacharya in Gujarat; Abdullah Shattari in Gwalior; Muhammad Shah Alam in Gujarat; Mir Sayyid Muhammad Gesu Daraz in Gulbarga, Shankaradeva in Assam; Tukaram in Maharashtra. |
| c 1500 – 1600 CE | Sri Chaitanya in Bengal; Mirabai in Rajasthan; Shaikh Abdul Quddus Gangohi, Malik Muhammad Jaisi, Tulsidas in Uttar Pradesh. |
| c 1600 – 1700 CE | Shaikh Ahmad Sirhindi in Haryana; Miyan Mir in the Punjab. |

TERMS TO KNOW (FROM NCERT)

- ① *Saguna* (pg. no. 143) It means with attributes.
- ① *Nirguna* (pg. no. 143) It means without attributes.
- ① *Alvars* (pg. no. 143) Those who are immersed in the devotion to Vishnu.
- ① *Nayanars* (pg. no. 143) These were leaders who were devotees of Shiva.
- ① *Anthologies* (pg. no. 144) It means collection of poems.
- ① *Lingayats* (pg. no. 147) These were the wearers of the linga.
- ① *Vachanas* (pg. no. 147) It means sayings.
- ① *Ulama* (pg. no. 149) They were scholars of Islamic studies.
- ① *Shari'a* (pg. no. 149) It was law governing the Muslim community.
- ① *Ijma* (pg. no. 149) It means consensus of the community.
- ① *Zimmi* (pg. no. 149) It means protected.
- ① *Jizya* (pg. no. 149) The tax laid on non-muslims to get protection by Muslims.
- ① *Zakat* (pg. no. 151) It means giving alms/ donations.
- ① *Murids* (pg. no. 153) It means disciples.
- ① *Ziyarat* (pg. no. 153) It means pilgrimage.
- ① *Khanqah* (pg. no. 153) It is a hospice/lodging for travellers, especially one run by a religious order.
- ① *Ulatbansi* (pg. no. 161) It means upside down sayings.

NCERT FOLDER

C Answer in 100-150 words.

- 1 Explain with example what historians meant by the integration of cults.

Ans Cult was a relatively small groups of people having religious beliefs or practices different from the major religion. The integration of cults that historians were speaking about was removing the boundaries between different groups and intermixing them.

Worship of Goddess

The example of this was goddesses who were worshipped simply in the form of a stone with some colour pigment on it. These local deities were provided an identity as a wife of the main male deities, like they were equated with Lakshmi, the wife of Vishnu, with Parvati, the wife of Shiva. Thus, they were merged within the Puranic framework.

Worship of Vishnu

Another example is, in Puri, (Odisha) the main deity was identified as Jagannatha, a form of Vishnu by the twelfth century. The local tribal specialists made the image of deity using wood and this deity was recognised as a form of Vishnu. But the Vishnu visualised here was very different from that in other parts of the country.

- 2 To what extent do you think the architecture of Mosques in the subcontinent reflects a combination of universal ideals and local traditions?

Ans The complex mixture of a universal faith with local traditions can be seen in the architecture of Mosques in subcontinent. Universal features like Mosques' orientation towards Mecca, placement of the *mihrab* (prayer place) and the *minbar* (raised platform) were common but there were variations in roofs and building materials. Following mosques show, how local traditions were imbibed in the architectural style of mosques:

- A Mosque in Kerala of thirteenth century, with a *shikhara*-like roof unlike a normal Mosque where it was dome.
- Atiya Mosque, Mymensingh district, Bangladesh, built with brick, in 1609 CE.
- The Shah Hamadan Mosque in Srinagar, on the banks of the Jhelum is often regarded as 'jewel in the crown' of all the existing Mosques

- 3 What were the similarities and differences between the *be-shari'a* and *ba-shari'a* Sufi traditions?

or Point out one difference and one similarity between *be-shari'a* and *ba-shari'a* Sufi traditions.

Delhi 2016

Ans Differences

The *shari'a* is the law governing the Muslim community. Based on radical interpretation of sufi ideals, some mystics started movements. They were known as *be-shari'a*. They disrespected *khanqah* and took to begging and did not marry. They ignored rituals and observed extreme form of strict and simple way of living. They were known by different names like Qalandars, Madaris, Malangs, Haidaris, etc. On the other hand, sufis who obeyed *shari'a* were called *ba-shari'a* sufis. They were adhered to Islamic sacred law. They mostly lived in shrines or *khanqahs*.

Similarities

The similarity between *be-shari'a* and *ba-shari'a* was that both are related to sufi traditions. Both are critical of the dogmatic definitions and scholastic methods of interpretation of Quran and Sunnah adopted by theologians. They laid stress on seeking salvation.

- 4 Discuss the ways in which the Alvars, Nayanars and Virashaivas expressed critiques of the caste system.

Ans The Alvars, Nayanars and Virashaivas expressed critiques of the caste system in following ways :

- The Alvars and Nayanars started a movement to protest against the caste system and the dominance of Brahmanas or at least attempted to reform the system. The devotees or *bhaktas* came from different social backgrounds ranging from Brahmanas to artisans and cultivators and even from castes considered 'untouchable'.

An Alvar named Tondaradippodi, who was a Brahmana, in his writings described that there was no difference between *chaturvedin* (Brahmana) and the outcastes. This indicates that he opposed caste system.

Appar, a Nayanar saint in his composition questioned the use of *gotra* and *kula* and suggests

- The Virashaivas or Lingayats challenged the idea of caste and the pollution attributed to certain groups by Brahmanas. They also questioned the theory of rebirth. Some practices like post-puberty marriage and the remarriage of widows which were disapproved in the Dharmashastras, were encouraged by the Lingayats.

5 Describe the major teachings of either Kabir or Baba Guru Nanak and the ways in which these have been transmitted.

Ans The major teachings of Kabir are:

- He described the Ultimate Reality as Allah, Khuda, Hazrat and Pir.
- He also used terms from Vedantic traditions, Alakh (the unseen), Nirakar (formless), Brahman, Atman, etc. Other spiritual ideas such as *shabda* (sound) or *shunya* (emptiness) were from yogic traditions.
- He, through his poems, promote the concepts like belief in one God and the destruction of religious images to attack Hindu's belief in many Gods and idol worship.
- He promoted the Sufi concept of *zikr* and *ishq* (love) to express the Hindu practice of *nam-simaran* or (remembrance of God's name) through his poems.

The major teachings of Baba Guru Nanak are:

- Baba Guru Nanak's hymns and teachings suggest that he supported a form of *nirguna bhakti*.
- He strongly refused to accept the external practices of the religions he saw around him.
- He rejected sacrifices, ritual baths, image worship, simplicity and the scriptures of both Hindus and Muslims.
- According to Baba Guru Nanak, the Absolute or '*rab*' has no gender or form.
- He proposed a simple way to connect to the Divine i.e. by remembering and repeating the Divine name, conveying his ideas through hymns called '*shabad*' in Punjabi, which was the language of the region.

All these compositions were sung by Baba Guru Nanak in various *ragas* and his attendant Mardana played the *rabab*.

Ans The major beliefs and practices that characterised sufism were:

- Sufis turned towards asceticism and mysticism in protest against the growing materialism of the Caliphate as a religious and political institution.
- Sufism evolved into a well-developed movement by eleventh century. It had a body of literature on Quranic studies and Sufi practices.
- The Sufis started creating institutions by organising communities around lodgings meant for travellers called *khanqah*, controlled by a teaching master known as *shaikh*, *pir* or *murshid*.
- *Silsilas* were used as link between master and disciple. This link was stretched as an unbroken spiritual link to the Prophet Muhammad. The spiritual power and blessings were transmitted to devotees through this channel.
- The persons who wanted to enter the group took an oath of commitment, wore a piece of cloth and shaved their hair. The *silsilas* were named after their founding figure.
- When *shaikh* died, his tomb-shrine called *dargah*. It became the Centre of religious worship for his followers, thus encouraging the practice of pilgrimage or *ziyarat* to his grave, especially on his death anniversary or *urs* or marriage.
- For material and spiritual benefits, people sought Shaikh's blessings. This led to evolution of the cult of the *shaikh* respected as *wali*. *Wali* means friend of God, who was a sufi who claimed closeness to Allah, acquiring his grace to perform miracles.

7 Examine how and why rulers tried to establish connections with the traditions of the Nayanars and the Sufis?

Ans Rulers tried to establish connections with the traditions of the Nayanars and the Sufis by building very impressive temples. These were made by using beautiful stones and metal sculptures to recreate the visions of the popular saints who sang in the language of the people. The *Chola* kings tried to claim divine support and proclaim their own power and status. These kings also introduced the singing of

Around 945 CE, Chola ruler Parantaka I, had dedicated, the metal images of Appar, Sambandar and Sundarar in a Shiva temple for religious purpose. These were also carried in processions during the festivals of these saints.

Rulers like Muhammad bin Tughlaq, Mughal emperor Akbar visited the Khwaja Muinuddin's *dargah* many times. Akbar offered a huge cauldron (*degh*) to facilitate cooking for pilgrims and also had a Mosque constructed within the compound of *dargah*. In this way, the rulers showed their connection with the Nayanars and the Sufis.

The kings tried to establish connections because Kings wanted their support as Sufi's charity and scholarship and people's belief in their magical powers made them famous among the masses. Kings had to not only show that they are associated with Sufis but also required acceptance from Sufis.

For instance when Turks set up the Delhi Sultanate, they resisted the pressure of the *ulama* on implementing *shari'a* as state law because they expected opposition from their subjects, the majority of whom were non-Muslims.

Now Sultans asked for Sufis help, who derived authority directly from God and did not depend on jurists to interpret the *shari'a*.

8 Analyse, with illustrations, why bhakti and sufi thinkers adopted a variety of languages in which to express their opinions?

Ans The Bhakti and Sufi thinkers used the languages of the common people to express their opinions. They often spoke in local languages. So, they were well-understood by the common people. This is shown in the examples below:

- Sanskrit was used by traditional Bhakti saints to sing hymns at different occasions, places of worship and ceremonies.
- Bhakti thinkers in Tamil Nadu region like Alvars and Nayanars used Tamil language. Even kings supported by introducing the singing of Tamil Shaiva hymns in the temples under royal patronage, and took the initiative to collect and organise them into a text called *Tevaram*.
- *Vachanas* meaning sayings, composed in Kannada by Lingayats.

- *Quran* through local literary categories.
- Devotional poems in Punjabi, Multani, Sindhi, Kachchi, Hindi and Gujarati, sung in special *ragas* during daily prayer meetings. Malayalam was adopted by Muslims in Kerala.
- Local languages were not adopted in *sama* by the Chishtis. In Delhi, those linked with the Chishti *silsila* conversed in the language of the people i.e Hindavi. Sufis such as Baba Farid composed verses in the local language, which were put in the *Guru Granth Sahib*.
- A different type of Sufi poetry was composed in and around the town of Bijapur, Karnataka. These were short poems in Dakhani (a form of Urdu).
- Kabir's poems have survived in different languages and different forms of languages, and some are composed in the special language of *nirguna* poets, the *sant bhasha*. Others known as *ulatbansi* (upside-down sayings), are written in a form in which everyday meanings are reversed.
- Baba Guru Nanak conveyed his ideas through hymns called '*shabad*' in Punjabi, which was the language of the region.

9 Read any five of the sources included in this chapter and discuss the social and religious ideas that are expressed in them.

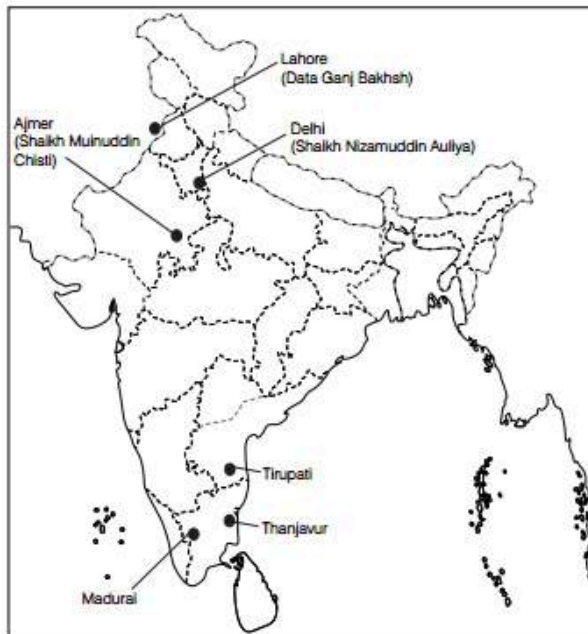
Ans The different social and religious ideas that are expressed are:

- (i) An Alvar named Tondaradippodi, who was a Brahmana, in his writings finds that Vishnu likes those servants who express love for Vishnu's feet even though, they might have born as outcastes. Vishnu will like these people more than the *chaturvedins*.
- (ii) In other instance, Appar, Nayanar saint in his composition questions the use of *gotra* and *kula* and suggests that one should just devote himself to Marperu's lord (Shiva).
- (iii) Karaikkal Ammaiyyar in a poem describes herself as a demoness who was wandering in the forest of Alankatu, which was the home of Shiva. She rejects the idea of the feminine beauty that was traditionally attributed to women.

- (iv) Basavanna in his *vachana* says that people pray to a snake carved on stone and pour milk on it, but in real life if they see a snake, they want to kill it. Also if a servant of the god was served food, people show their disliking, but the image of a God who cannot eat was offered food by the people.
- (v) An extract from a *farman* issued by Akbar in 1598 CE suggests that, it was ordered, that city of Kambayat in Gujarat, should allow to build a Church by the Holy society of Jesus. He ordered officials of the city of Kambayat not to create hurdles in building the Church and allow Christians to their practice of worship. This shows Akbar was tolerant to all the religions.

10 On an outline map of India, plot three major sufi shrines and three places associated with temples (one each of a form of Vishnu, Shiva and the Goddess).

Ans



CHAPTER PRACTICE

OBJECTIVE TYPE QUESTIONS

Multiple Choice Questions

- 1 The written collections of letters by Sufi masters to their disciples and associates. Which of the following is related to the above given statement?

(a) *Malfuzat* (b) *Tazkiras*
(c) *Ziyarat* (d) *Maktubat*

Ans (d) *Maktubat*

- 2 It was the collection of conversations of Sufi Saint Shaikh Nizamuddin Auliya, compiled by Amir Hasan Sijzi Dehlavi. Which of the following is the correct answer?

(a) *Malfuzat* (b) *Tazkiras*
(c) *Ziyarat* (d) *Maktubat*

Ans (a) *Malfuzat*

- 3 Historians of religion classify bhakti traditions into two broad categories ____ and ____.

Select the correct answer.

(a) Sagun and Vigun (b) Sagun and Nirgun
(c) Nirgun and Sarvagun (d) None of these

Ans (b) Sagun and Nirgun

- 4 Which of the following is correct regarding the Lingayats?

(i) They challenged the idea of caste.
(ii) They question the theory of rebirth.
(iii) They encouraged the practices approved in Dharmashastras.
(iv) They did not practice funerary rites.

Codes

(a) (i), (ii) and (iii) (b) (ii) and (iii)
(c) (i), (ii) and (iv) (d) All of these

Ans (c) (i), (ii) and (iv)

- 5 Which of the following statement is correct regarding Virashaivas?

(a) It means 'heroes of Shiva'.
(b) They question the theory of birth.
(c) They question casticism and its pollution.
(d) They believed in theory of death.

Ans (a) It means 'heroes of Shiva'.

- 6 Which of the following is correct regarding

(c) The ten forms are assumed as Brahma.
(d) The different forms of deity are not represented in sculpture.

Ans (b) Ten avatars are recognised within this tradition.

- 7 Who among the following gurus laid the foundation of 'Khalsa Panth'? CBSE Term I 2021

(a) Guru Hargobind Sahib
(b) Guru Arjan Dev
(c) Guru Gobind Singh
(d) Guru Tegh Bahadur

Ans (c) Guru Gobind Singh

- 8 Who among the following Gurus of Sikhs compiled Shree Guru Adi Granth Sahib?

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(a) Guru Teg Bahadur (b) Guru Arjan Dev
(c) Guru Nanak Dev (d) Guru Gobind Singh

Ans (b) Guru Arjan Dev

- 9 Which of the following statements is not true about the tradition of Lingayats?

(a) Lingayats did not practise funerary rites.
(b) They questioned the theory of rebirth.
(c) They believed that after death the devotee will be united with Shiva.
(d) They did not encourage widow remarriage.

Ans (d) They did not encourage widow remarriage.

- 10 Which of the following statements regarding Mirabai are correct? CBSE Term I 2021

Choose the correct option

(i) She was a Rajput princess from Marwar.
(ii) She defied her husband and did not submit to the role of a wife and mother.
(iii) She recognised Lord Krishna as her lover.
(iv) Surdas was her preceptor.

Codes

(a) Only (i) and (ii)
(b) Only (i), (ii) and (iii)
(c) Only (i), (iii) and (iv)
(d) Only (i), (ii) and (iv)

Ans (b) Only (i), (ii) and (iii)

- 11 Look at the figure given below. Which school of art is evident on the image of Tirthankara?

(a) Mathura school of art
(b) Gandhara school of art

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12 Arranged them in chronological order.

- (i) Kabir (ii) Mirabai
(iii) Guru Nanak (iv) Shankaradeva

Codes

- (a) (i), (iii), (ii), (iv) (b) (i), (ii), (iii), (iv)
(c) (iv), (iii), (i), (ii) (d) (iii), (ii), (i), (iv)

Ans (a) (i), (iii), (ii), (iv)

13 Arranged them in chronological order.

- (i) Sambandar (ii) Ramanyacharya
(iii) Basavanna (iv) Sri Chritanya

Codes

- (a) (i), (iv), (iii), (iv) (b) (i), (ii), (iii), (iv)
(c) (iv), (i), (ii), (iii) (d) (iv), (ii), (iii), (i)

Ans (b) (i), (ii), (iii), (iv)

14 Identify and name the preceptor or Guru of the Sikh community whose works and contributions are given below. All India 2020

- He laid the foundation of the Khalsa Panth.
- He bestowed the Sikhs with five distinct symbols.
- He consolidated the community as a socio-religious and military force.
- He compiled the compositions of the ninth guru, Guru Tegh Bahadur in Guru Granth Sahib.

Ans Guru Gobind Singh

15 Read the following information given below carefully. All India 2020

Identify and name the devotee of Saguna Bhakti.

- She was Rajput princess from Merta in Marwar.
- She was married against her wishes to a prince of the Sisodia clan of Mewar.
- She defied her husband and did not submit to the traditional role of a wife and mother.
- She considered Lord Krishna as her lover.

Ans Mirabai

16 Read the following statements carefully

- (i) It is a dargah of the Shaikh Moinuddin Chishti.
(ii) Akbar visited this place many times.

Identify the place where this dargah is located from the following options

CBSE Term I 2021

- (a) Delhi (b) Aizmer

17 Read the following statements regarding Sufism in India.

- I. They turned to asceticism and mysticism in protest against the growing materialism.
- II. They sought an interpretation of Quran on the basis of their experience.
- III. Amir Khusrau was the disciple of Shaikh Nizamuddin Aulia.
- IV. Sheikh Muinuddin Sijzi was from Delhi.

Which of the following statements are correct?

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- (a) I, II and III (b) III, IV and I
(c) I, III and IV (d) II and IV

Ans (a) I, II and III

Fill in the Blanks

18 Treaties or manuals dealing with Sufi thought and practices form theof Albi bin Usman Hujwiri.

Ans. Kashf-ul-Mahjub.

19 is one of the major anthologies of compositions by the Alvars.

Ans. Nalayira Divya Prabandham

20 mosque is often regarded as the jewel in the crown.

Ans. Shah Hamadan

21 A woman, Karaikkal Ammal was a devotee of All India 2020

Ans. Shiva

Assertion-Reason

22 Assertion (A) Both Nayanars and Alvars were revered by the Vella peasants.

Reason (R) Earliest Bhakti movements were led by the Alvars and Nayanars.

Codes

- (a) Both A and R are true and R is the correct explanation of A
(b) Both A and R are true, but R is not the correct explanation of A
(c) A is true, but R is false
(d) A is false, but R is true

Ans (b) Both A and R are true, but R is not the correct explanation of A

23 Assertion (A) Lingayats did not practise

Codes

- (a) Both A and R are true, and R is the correct explanation of A
 (b) Both A and R are true, but R is not the correct explanation of A
 (c) A is true, but R is false
 (d) A is false, but R is true

Ans (a) Both A and R are true and R is the correct explanation of A

Correct and Rewrite

24 Some of the earliest Bhakti Movements (c. sixth century) were led by the Alvars (literally, those who are "immersed" in devotion to Shiva) and Nayanars (literally, leaders who were devotees of Vishnu).

Ans Some of the earliest Bhakti Movements (c. sixth century) were led by the Alvars (literally, those who are "immersed" in devotion to Vishnu) and Nayanars (literally, leaders who were devotees of Shiva).

25 The major anthologies of compositions by the Nayanars, the Tevram, was frequently described as the Tamil Veda.

Ans The major anthologies of compositions by the Alvars, the Nalayira Divyaprabandham, was frequently described as the Tamil Veda.

26 Virashaivas (heroes of Shiva) or Lingayats (wearers of the linga) was the religious movement laid by Brahmana named Dadu Dayal who was Minister in Court of Pala ruler of Odisha.

Ans Virashaivas (heroes of Shiva) or Lingayats (wearers of the Linga) was the religious movement laid by Brahmana named Basvanna who was Minister in Court of Kalchuri ruler of Karnataka.

27 By the eleventh century sufis began to organise communities around the hospice controlled by a teaching master known as murids.

Ans By the eleventh century sufis began to organise communities around the hospice controlled by a teaching master known as Shaikh.

28 Verses ascribed to Kabir have been compiled in three distinct but overlapping traditions. The Kabir Bijak by Nath Panthi

Ans Verses ascribed to Kabir have been compiled in three distinct but overlapping traditions. The Kabir Bijak by Kabirpanthi in Benaras, Kabir Granthavali by Dadu Panth in Rajasthan and in the Adi Granth Sahib.

Match the Following

29	List I	List II
A.	Conversations of sufi saints.	1. <i>Tazkiras</i>
B.	Written collections of letters by sufi masters.	2. <i>Malfuzat</i>
C.	To mention and memorialise biographical accounts of saints.	3. <i>Maktubat</i>

Codes

A	B	C	A	B	C		
(a)	2	3	1	(b)	1	3	2
(c)	3	2	1	(d)	1	2	3

Ans (a)

30	List I	List II
A.	There is one God.	1. <i>Hajj</i>
B.	Giving alms	2. <i>Sawm</i>
C.	Fasting during the month of Ramzan	3. <i>Zakat</i>
D.	Performing the pilgrimage to Mecca	4. <i>Shahada</i>

Codes

A	B	C	D	A	B	C	D		
(a)	1	3	2	4	(b)	2	4	1	3
(c)	4	3	2	1	(d)	3	1	2	4

Ans (c)

31	List I	List II
A.	Guru Nanak	1. Assam
B.	Kabir	2. Marwar
C.	Shankaradeva	3. Nankana Sahib
D.	Mirabai	4. Varanasi

Codes

A	B	C	D	A	B	C	D		
(a)	3	2	1	4	(b)	3	4	1	2
(c)	2	3	1	4	(d)	1	2	4	3

Ans (b)

32	List I	List II
A.	Pilgrimage	1. Hospice
B.	Barkat	2. Tomb shrine
C.	Khanqah	3. Ziyarat
D.	Dargah	4. Sufi's spiritual grace

Codes

33	List I	List II
	A. Lingayat	1. Punjab
	B. Kabirpanthi	2. Karnataka
	C. Baba Guru Nanak	3. Rajasthan
	D. Mira Bai	4. Benaras

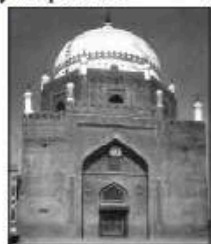
Codes

A B C D	A B C D
(a) 1 2 3 4	(b) 2 4 1 3
(c) 3 4 1 2	(d) 1 3 4 2

Ans (c)

Picture Based Question

34 Identify the picture.



Ans. Dargah of Shaikh Bahauddin Zakariya Multan (Pakistan).

VERY SHORT ANSWER TYPE QUESTIONS

1 Who is Robert Red field ?

Ans. Robert Redfield is a sociologist of twentieth century.

2 Who were the main deities in Vedic times?

Ans. Agni, Indra and Soma were the main deities in Vedic times.

3 Who became the major deities in later times ?

Ans. Vishnu and Shiva became the major deities in later times.

4 Name the major anthology compiled by the Alvars which is also described as the Tamil Veda.

Ans. Nalayira Divyaprabandham was compiled by Alvars which is also described as the Tamil

5 Name the Lingayat devotee who led a new movement in Karnataka in the twelfth century. All India 2020

Ans. Lingayat devotee who led a new movement in Karnataka in the 12th century was also known as Virashaivas (heroes of Shiva).

6 Teachings of Guru Nanak suggest what kind of bhakti ?

Ans. Teachings of Guru Nanak suggests Nirguna Bhakti.

7 Who was the Guru of Kabir? All India 2020

Ans. Ramananda was considered as the Guru of Kabir.

8 What did alternate religions leaders from Naths, Jogis and Siddhas oppose?

Ans. Naths, Jogis and Siddhas questioned the authority of Vedas.

9 What do you mean by Zimmi?

Ans Zimmi means protected. It was derived from the Arabic word *Zimma*.

10 What do you understand by Khojahs?

Ans Khojahs is a branch of the Ismailis which is a Shia sect.

11 Who were mlechhas ?

Ans *Mlechhas* were migrant communities.

12 Who was the founder of Khalsa Panth?

Ans. Guru Gobind Singh was the founder of Khalsa Panth.

13 Why do thousands of devotees visit dargahs of Muslim saint?

Ans. Devotees believe that after death, saints unite with God and are thus closer to God. Therefore, thousands of devotees visit dargahs of Muslim saints.

14 What are the two distinct but overlapping traditions of the Kabir ?

Ans. Kabir Bijak and Kabir Granthavali are two distinct but overlapping traditions of Kabir.

15 What is the similarity between the philosophy of Kabir and Guru Nanak Dev?

Ans. The similarity is that they both preached formless God, i.e. Nirguna bhakti.

C SHORT ANSWER TYPE QUESTIONS

1 Discuss the term 'Great' and 'Little' traditions.

Ans Refer to text box matter pg. no. 150.

2 Describe the beliefs of Virashaiva tradition in Karnataka. CBSE 2019

Ans The beliefs of Virashaiva tradition are explained as follows:

- They believed that after death, devotee would be united with Shiva and there was no rebirth. Thus they did not practice funeral but bury the dead person.
- They challenged the idea of caste and the 'pollution' attributed to certain groups by Brahmanas.
- They encouraged the practices like post-puberty marriage and remarriage of widows which were disapproved in the Dharmashastras.

3 Discuss the importance of women devotees during bhakti period.

Ans The importance of women devotees during bhakti period was as follows :

- The compositions of Andal, a woman Alvar, were widely sung and even now they are continued to be sung. She saw herself as the beloved of Vishnu and we can see that her verses expressed her love for the deity.
- Karaikkal Ammaiyar (a devotee of Shiva) was another woman who adopted the path of extreme self-discipline in order to attain her goal. Her compositions were preserved within the Nayanar tradition.

4 "The Lingayats challenged the idea of caste and the 'pollution' attributed to certain groups by Brahmanas." Critically examine the statement.

Ans The Lingayats challenged the idea of caste and the pollution attributed to certain groups by Brahmanas. They also questioned the theory of rebirth.

Some practices like post-puberty marriage and the remarriage of widows which were disapproved in the Dharmashastras, were encouraged by the Lingayats. Lingayats also believed that devotee will be united with Shiva and will not return to this world after the death. Thus, they do not practice funeral practices like cremation as per

5 Explain the features of Islamic religion which contributed to its spread through the subcontinent. Delhi 2013

Ans The features of Islamic religion which contributed to its spread through the sub-continent are:

- The development of Islam were not confined to ruling elites. They permeated far and wide amongst different social strata-peasants, artisans, warriors, merchants, etc.
- All those who adopted Islam accepted, the five 'pillars' of the faith. This include
 - (i) There is one God, Allah and Prophet Muhammad is his messenger (Shahada).
 - (ii) Offering prayers five times a day (namaz/salat).
 - (iii) Giving alms (zakat).
 - (iv) Fasting during the month of Ramzan (Sawm).
 - (v) Performing the pilgrimage to Mecca (hajj).
- Arab Muslim traders who settled along the Malabar coast adopted the local language. They also adopted local customs such as matriliney and matrilocal residence.
- Universal practices were altered with diversities in practices derived from sectarian groups like Sunni, Shi'a and from the influence of local customary practices of converting people from different social environments.

6 "Sufism evolved as a reaction to the growing materialism of the caliphate as a religious and political institution." Elucidate CBSE 2018

Ans In the early centuries of Islam a group of religious-minded people called sufis to protested against the growing materialism of the Caliphate as a religious and political institution. They were critical of the dogmatic definitions and scholastic methods of interpreting the Quran and Sunna (traditions of the prophet) adopted by theologians. Instead, they laid emphasis on seeking salvation through intense devotion and love for God by following his commands and by following the example of the prophet

7 What did Sufism criticise? What was their idea of devotion?

Ans Sufis criticised the rigid and narrow minded definitions and precise methods of interpreting the Quran and *Sunna* i.e. traditions of Prophet, adopted by theologians (people who study about God). Sufis stressed on attaining salvation through intense devotion and love for God by following his commands, and by following the example of the Prophet Muhammad, whom they regarded as a perfect human being.

8 Write a brief note on Chishtī *khanqah*.

Ans The *khanqah* was the centre of social life. It was Shaikh Nizamuddin's inn on the banks of the river Yamuna in Ghiyaspur, on the outskirts of the city of Delhi. It had many small rooms and a big hall called *jama'at khana*, where the inmates and visitors lived and prayed. The inmates included family members of the *shaikh*, his attendants and disciples. The *shaikh* lived in a small room on the roof of the hall where he met visitors in the morning and evening. The courtyard was surrounded by a veranda and a boundary wall was present around the complex.

9 Discuss in brief, about the Sufi poetry and their compositions.

Ans A different type of Sufi poetry was composed in and around the town of Bijapur, Karnataka. These were short poems in Dakhani (a form of Urdu) attributed to Chishtī Sufis who lived in this region during the seventeenth and eighteenth centuries. These poems were sung by women while performing household tasks. Apart from these *lurinama* or lullabies and *shadinama* or wedding songs were other forms of compositions. The Sufis of Karnataka must have been inspired by the existing bhakti tradition of the Kannada Vachanas of the Lingayats.

10 What was the difficulty in analysing the Kabir's compositions?

Ans The difficulty in analysing the Kabir's compositions was that Kabir's poems have survived in different languages and different forms of languages, and some are composed in the special language of *nirguna* poets, the *sant bhasha*.

show the difficulties of getting the character of the ultimate reality in words. For instance, expressions such as 'the lotus which blooms without flower' or the 'fire raging in the ocean' show a sense of Kabir's spiritual experiences.

11 Who was the instructor of Mirabai? How did she challenge the norms of society?

Ans Mirabai's instructor was Raidas, a leather worker.

Mirabai (c fifteenth - sixteenth century) was the best known woman poet within the bhakti tradition. She was a Rajput princess from Merta in Marwar who was married against her wish to a prince of the Sisodia clan of Mewar in Rajasthan. She opposed her husband and did not accept the traditional role of wife and mother. She instead, recognised Krishna who was the avatar of Vishnu, as her lover.

After leaving his husband's palace she lived as a wandering saint and composed songs.

This indicated that she challenged the norms of caste society. She did not form a sect or had group of followers, but she was recognised as a source of inspiration for many centuries. Both women and men sing her songs, especially those who are poor and considered low caste in Gujarat and Rajasthan.

12 Read the following passage which describes about the teaching of Baba Guru Nanak carefully and answer any three questions

The message of Baba Guru Nanak is spelt out in his hymns and teachings. These suggest that he advocated a form of nirguna bhakti. He firmly repudiated the external practices of the religions he saw around him. He rejected sacrifices, ritual baths, image worship, austerities and the scriptures of both Hindus and Muslims. For Baba Guru Nanak, the Absolute or 'rab' had no gender or form. He proposed a simple way to connect to the Divine by remembering and repeating the Divine name, expressing his ideas through hymns called 'shabad' in Punjabi, the language of the region. Baba Guru Nanak would sing these compositions in various ragas while his attendant Mardana played the rabab.

(i) The teachings of Baba Guru Nanak is

- (ii) The passage mentions that Baba Guru Nanak advocated a form of nirguna Bhakti. Which of the following is correct explanation of nirguna Bhakti?

- (a) It is the worship of god without attributes.
(b) It is the worship of god with attributes.
(c) Syncretic form of god
(d) None of the above

- (iii) Choose the correct option.

Assertion (A) Baba Guru Nanak rejected meaningless rituals and advocated a relatively simple form of worship.

Reason (R) His teaching was heavily influenced by the Saguna school of Bhakti tradition.

Codes

- (a) Both A and R are true and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A
(c) A is true, but R is false
(d) A is false, but R is true

- (iv) Consider the following statements.

- Baba Guru Nanak instead of emphasising on the ritualistic aspect focused on the more intense, personal devotion to God.
- He used the local language of the region, Punjabi to spread his teachings.

Choose the correct option.

- (a) Both (a) and (b) are correct.
(b) Only (b) is correct.
(c) Only (a) is correct (d) All of these

Ans (i) (a) Adi Granth Shahib

- (ii) (a) It is the worship of god without attributes.

- (iii) (c) A is true, but R is false

- (iv) (a) Both (a) and (b) are correct

- 13** Read the following passage regarding Khawaja Muinuddin and answer any three of the following questions.

The earliest textual references to Khwaja Muinuddin's dargah date to the fourteenth century. It was evidently popular because of the austerity and piety of its Shaikh, the greatness of his spiritual successors, and the patronage of royal visitors. Muhammad bin Tughlaq (ruled, 1324-51) was the first Sultan to visit the shrine, but the earliest construction to house the tomb was funded in the late fifteenth century by Sultan Ghiyasuddin

Khalji of Malwa. Since the shrine was located on the trade route linking Delhi and Gujarat, it attracted a lot of travellers.

- (i) Khwaja Muinuddin belonged to which of the following sufi Silsila?

- (a) Chishti (b) Suhrawardiya
(c) Naqsbadiya (d) Qadiri

- (ii) What was/were the reason for the popularity of Khwaja Muinuddin?

- (a) He was the founder of the Chishti Silsila of sufi order which was considered most liberal among all.
(b) He treated all religions equally and preached love and brotherhood among different communities.
(c) Instead of strict adherence to the ritualistic aspect he favored the personal contact between the god and the follower through devotion and music.
(d) All of the above

- (iii) Choose the correct options.

Assertion (A) The tomb of Khawaja Muinuddin was visited by sultans and regional kings of the region.

Reason (R) His tomb was located in Ajmer on the trade route linking Delhi and Gujarat.

Codes

- (a) Both A and R are true and R is the correct explanation of A
(b) Both A and R are true, but R is not the correct explanation of A
(c) A is true, but R is false
(d) A is false, but R is true

- (iv) Consider the following statements.

- Khawaja Muinuddin was popular among both the rulers as well as among the masses.
- When the Sheikh died, his tomb-shrine (dargah) becomes the centre of devotion for his followers.

Choose the correct options.

- (a) Both 1 and 2 are correct
(b) Only (a) is correct
(c) Only (b) is correct
(d) All of these

Ans (i) (a) Chishti

- (ii) (a) He was the founder of the Chishti Silsila of sufi order which was considered most liberal among all.

- (iii) (b) Both A and R are true, but R is not the correct explanation of A

- (iv) (a) Both 1 and 2 are correct

- 14** Study this seventeenth century painting of Sheikh Nizamuddin Auliya and his disciple Amir Khusrau carefully and answer any three of the following questions by choosing the correct options.



- (i) What can be inferred by the postures of Sheikh Nizamuddin Auliya and Amir Khusrau?
- Amir Khusrau is the murid (disciple), while the Sheikh Nizamuddin Auliya is the Pir.
 - Amir Khusrau is seeking spiritual grace (barkat) from the Sheikh.
 - Amir Khusrau is evoking the presence of his pir by creating a 'rama' or performance of mystical music.
 - All of the above
- (ii) Sheikh Nizamuddin Auliya belonged to which of the following tradition of Sufism?
- Chisti
 - Qadiri
 - Firdausi
 - Qalandari
- (iii) The halo around the head of Sheikh Nizamuddin Auliya projects
- his spiritual grace and other worldliness.
 - his wisdom and holiness.
 - Both (a) and (b)
 - None of the above
- (iv) The comparison of the physique and posture of both suggests
- the superiority of Nizamuddin Auliya over Amir Khusrau both in spirituality and wisdom.
 - the respect and submissive attitude shown by the Amir Khusrau to his Pir.
 - Both (a) and (b)
 - None of the above.

Ans (i) (d) All of the above.

- 15** Declining a royal gift

This excerpt from a sufi text describes the proceedings at Shaikh Nizam-ud-din Auliya's hospice in 1313.

I (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh Nizam-ud-din Auliya's) feet. At this time a local ruler had sent him the deed of ownership to two gardens and much land, along with the provisions and tools for their maintenance. The ruler had also made it clear that he was relinquishing all his rights to both the gardens and land. The master had not accepted that gift. Instead, he had lamented "What have I to do with gardens and field and lands? None of our spiritual masters had engaged in such activity."

Then he told an appropriate story "Sultan Ghiyas-ud-din, who at that time was still known as Ulugh Khan, came to visit Shaikh Farid-ud-din (and) offered some money and ownership deeds for four villages to the Shaikh, the money being for the benefit of the dervishes (sufis), and the land for his use. Smiling, Shaikh al Islam (Farid-ud-din) said 'Give me the money. I will dispense it to the dervishes. But as for those land deeds, keep them. There are many who long for them. Give them away to such persons'."

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- (i) Why did Amir Hasan Sijzi consider himself fortunate?
- He sought the blessings of Nizam-ud-din Auliya.
 - He met the holy man of Suhrawardi order.
 - Shaikh Nizam-ud-din blessed all.
 - He met the Shaikh and Sultan on the auspicious day.
- (ii) Why did Shaikh Nizam-ud-din decline the gift of land and gardens?
- Such worldly resources are of no use to the saints.
 - The saints did not involve themselves in land affairs.
 - The saints always live by blessings of the Lord.
 - Earlier spiritual masters never engaged themselves in such activities.
- (iii) Why did the local ruler send a gift of land and gardens to the spiritual master?

- (c) He wanted to demonstrate to people that he was very respectful to the saints.
- (d) He did not only want to demonstrate his association with the Shaikh, but also required legitimisation from him.
- (iv) What type of gifts did the sufi saints normally accept from the state?
- (a) They accepted gifts of costly items.
- (b) They accepted lands and buildings.
- (c) They accepted only food items.
- (d) They accepted food, clothes and money.
- (v) Why did Shaikh Farid-ud-din accept money from Sultan Ghiyas-ud-din, but not land?
- (a) It was easy to store money.
- (b) Farid-ud-din could purchase anything with money.
- (c) Farid-ud-din wanted to dispense money among his dervishes for their needs.
- (d) Farid-ud-din's ancestors occasionally accepted the gift of land.
- (vi) What type of relationship can you infer between the sufis and the state?
- (a) Strained relationships
- (b) Normal relations as with other subjects
- (c) Cordial relations
- (d) There was always conflict between the sufis and the state

- Ans**
- (i) (a) He sought the blessings of Nizam-ud-din Auliya.
- (ii) (d) Earlier spiritual masters never engaged themselves in such activities.
- (iii) (d) He did not only want to demonstrate his association with the Shaikh, but also required legitimisation from him.
- (iv) (d) They accepted food, clothes and money.
- (v) (c) Farid-ud-din wanted to dispense money among his dervishes for their needs.
- (vi) (b) Normal relations as with other subjects

- 15** Study the image of Shiva as Nataraja carefully and answer any three of the following questions by choosing the correct options.



- (i) In this given image Shiva is personified as Nataraja, what does it projects?
- (a) It depicts Shiva as the creator, preserver and destroyer of the universe.
- (b) The cosmic dance of Shiva as the word Nataraja means 'King of dancers'.
- (c) The personification of illusion and ignorance over whom Shiva triumphs.
- (d) All of the above
- (ii) In the ancient Bhakti tradition of South India, the worship of Shiva is generally practised by the saints called.
- (a) Kabirpanthi (b) Nayanar
- (c) Alwar (d) Sufism
- (iii) Which of the following musical instruments is held by the Shiva in the given image?
- (a) Damru
- (b) Veena
- (c) Flute
- (d) None of the above
- (iv) Shiva in this image, through his left leg is crushing
- (a) the demons of ignorance.
- (b) all humanity
- (c) the demon of enmity among all.
- (d) All of the above
- Ans**
- (i) (d) All of the above
- (ii) (b) Nayanar
- (iii) (a) Damru
- (iv) (a) the demons of ignorance.

- 16** Study the picture and then read the following excerpt carefully and answer any three questions.



One of the most striking examples of this process is evident at Puri, Orissa, where the principle deity was identified, by the 12th century, as Jagannath (literally, the lord of the world), a form of Vishnu.

- (i) This picture is one of the most striking example of
- (a) Nayanar Bhakti Movement
- (b) Lingavat Sect

- (ii) Lord Jagannath is associated with
 (a) Brahma (b) Vishnu
 (c) Shiva (d) All of these
- (iii) Choose the correct option.
 Assertion (A) Jagannath was literally the Lord of the world.
 Reason (R) Lord Vishnu was worshipped in various avatars.
 (a) Both A and R are true and R is the correct explanation of A.
 (b) Both A and R are true, but R is not the correct explanation of A.
 (c) A is true, but R is false.
 (d) A is false, but R is true.
- (iv) Consider the following statements :
1. Lord Jagannath has been depicted here with his sister Subhadra and brother Balaram.
 2. Lord Jagannath has been depicted here with his wife Sita and brother Lakshman.
- Choose the correct option.
 (a) Only (a) is correct
 (b) Both (a) and (b) are correct
 (c) Only (b) is correct
 (d) Neither (a) nor (b) is correct
- Ans** (i) (c) Integration of cults
 (ii) (b) Vishnu.
 (iii) (b) Both A and R are correct but R is not the correct explanation of A.
 (iv) (a) Only (a) is correct

LONG ANSWER TYPE QUESTIONS

- 1 Discuss about the Tantric worship. What were the different beliefs and practices that were emerged during this bhakti period? What were the conflicts in belief system during bhakti period ?

Ans Tantric practices were the forms of worship that were often associated with the goddess. Tantric practices were prevalent in various parts of the subcontinent. These were open to both men and women and practitioners did not discriminate people based on caste and class within the ritual context.

Emergence of Different Beliefs and Practices

Buddhism and Shaivism especially in the Eastern, Northern and Southern parts of the subcontinent were influenced by many of these ideas of Tantric practice

deities were *Agni, Indra and Soma* and these deities became marginal figures and rarely visible in textual and visual representations.

Conflicts in Belief System

We could see conflicts sometimes, like people who valued the Vedic traditions often condemned practices like performance of sacrifices or accurate chanting of *mantras*. People who were engaged in Tantric practices often ignored the authority of the Vedas. Even devotees protected their chosen deity like Vishnu or Shiva, as supreme. Though, the relations with other traditions like Buddhism or Jainism did not lead to open conflict, but there existed a condition filled with tension. During this time, expressions of devotion ranged from the routine worship of deities within temples to extremely high love and respect where devotees attained a trance-like state. This could be seen in both Vaishnava and Shaiva sects.

- 2 Identify the relationship of the Alvars and Nayanars of Tamil Nadu with the state from the eighth to the 18th century.

All India 2017

Ans Earliest bhakti movements around sixth century were led by the Alvars meaning those who are immersed in devotion to Vishnu and Nayanars meaning leaders who were devotees of Shiva. The following is the relationship that existed between the state and Alvars and Nayanars:

- There is evidence for states like those of the Pallavas and Pandyas during sixth to ninth centuries CE.
- Powerful Chola rulers of ninth to thirteenth centuries supported Brahmanical and bhakti traditions by making land grants and constructing temples for Vishnu and Shiva.
- Some of the most magnificent Shiva temples, like those at Chidambaram, Thanjavur and Gangaikondacholapuram were constructed with the support of Chola rulers.
- During this, some of the most beautiful representations of Shiva in bronze sculpture were produced.
- The visions of the Nayanars inspired artists. Vellala peasants respected both Nayanars

- By building very impressive temples the Chola kings tried to claim divine support and proclaim their own power and status.
- These kings also introduced the singing of Tamil Shaiva hymns in the temples under royal patronage, taking the initiative to collect and organise them into a text called *Tevaram*.
- From inscriptions, we have evidence that around 945 CE, Chola ruler Parantaka I, had dedicated for religious purpose, the metal images of Appar, Sambandar and Sundarar in a Shiva temple. These were also carried in processions during the festivals of these saints.

3 Identify the relationship between the Sufis and the state from the 8th to the 18th century. All India 2017

Ans The relationship between the Sufis and the state from the 8th and 18th century was as follows:

- There was no absolute isolation from political power. Grants and donations from political elites were accepted by the Sufis.
- Charitable trusts (*auqaf*) for hospices were set up and tax-free land (*inam*) were granted by Sultans.
- Donations in cash and kind were accepted by the Chistis and used them on immediate requirements such as food, clothes, living quarters and ritual necessities.
- They became popular among the masses through piety and scholarship and their miraculous powers.
- Kings also required legitimation from Sufis. Thus, when Turks set up Delhi Sultanate they resisted the insistence of the Ulama on imposing *shari'a* as state law.
- The Sultans sought out the Sufis who were believed to derive their authority directly from God and did not depend on jurists to interpret the *shari'a*.
- It was also believed that the *auliya* could intervene with God in order to improve the material and spiritual conditions of ordinary human beings.
- There were incidences which shows conflict between the Sultans and the Sufis. Both expected certain rituals to be performed such as prostration and kissing of the feet.

- Other Sufis such as the Suhrawardi under the Delhi Sultans and the Naqshbandi under the Mughals were also associated with the state.

4 Explain the teachings of Kabir. How did he describe the Ultimate Reality through his poems? Delhi 2010

or Explain the significance of Kabir's poems and the traditions he drew to describe the Ultimate Reality. All India 2009

Ans Kabir is one of the most important examples of a poet-saint. He used the range of traditions to describe the Ultimate Reality.

In Islam, he described the Ultimate Reality as Allah, Khuda, Hazrat and Pir. He also used terms from Vedantic traditions, *alakh* (the unseen), *nirakar* (formless), Brahman, Atman, etc.

Other spiritual ideas such as *shabda* (sound) or *shunya* (emptiness) were from yogic traditions. Diverse and sometimes opposing ideas were expressed in these poems. Some poems took Islamic ideas and used the concepts like belief in one God and the destruction of religious images to attack Hindu's belief in many Gods and idol worship. Some other poems used the Sufi concepts of *zikr* and *ishq* (love) to express the Hindu practice of *nam-simaran* (remembrance of God's name). Kabir's poems have survived in different languages and different forms of languages, and some are composed in the special language of *nirguna* poets, the *sant bhasha*. Other compositions known as *ulatbansi* (upside-down sayings), are written in a form in which everyday meanings are reversed.

These show the difficulties of getting the character of the Ultimate Reality in words and expressions such as 'the lotus which blooms without flower' or the 'fire raging in the ocean' show a sense of Kabir's spiritual experiences.

The rich collection of written texts also signifies that Kabir was a source of inspiration. Kabir's ideas might had formed through discussion and debate with the traditions of Sufis and Yogis in the region of Awadh.

5 Who was Guru Nanak? What were his teachings? How did he and his successors organised their followers? Discuss in detail

in the predominantly Muslim Punjab. He was trained as an accountant and studied Persian. He was married at a young age but he spent most of his time among Sufis and bhaktas.

For Teachings of Guru Nanak, refer to Q. No. 5, NCERT folder, page no 161.

Organising the Followers

Baba Guru Nanak organised his followers into a community. He framed rules for group worship (*sangat*) involving collective recitation (repeating hymns). Angad, one of his disciples was appointed by him as the teacher (*guru*) who will succeed him, and this practice was followed for nearly 200 years.

Baba Guru Nanak did not want to establish a new religion, but after his death his followers combined their own practices and distinguished themselves from both Hindus and Muslims.

The fifth instructor, Guru Arjan, collected Baba Guru Nanak's hymns in the *Adi Granth Sahib* which are known as *gurbani* and are composed in various languages.

The tenth teacher, Guru Gobind Singh in late seventeenth century included the compositions of the ninth guru, Guru Tegh Bahadur and his scripture was called the *Guru Granth Sahib*. Guru Gobind Singh also laid the foundation of the Khalsa Panth (army of the pure) and defined its five symbols. These were uncut hair, a dagger, a pair of shorts, a comb and a steel bangle. The community got combined as a socio-religious and military force under Guru Gobind Singh.

- 6 Explain, how the biography of the saint poetess Mirabai has been primarily constructed?

Ans Mirabai was the best known woman poet within the bhakti tradition. Her biographies can be reconstructed from the *bhajans* that were belong to her. According to these sources, she was a Rajput princess from Merta in Marwar who was married to a prince of the Sisodia clan of Mewar in Rajasthan, against her wishes.

She opposed her husband and did not accept the traditional role of wife and mother. She instead, recognised Krishna who was the avatar of Vishnu, as her lover. Her in-laws tried to poison her, but she escaped from the palace to live as roaming saint composing songs that were characterised by intense expressions of emotion

rejected the comforts of husband's palace life, she might have dressed in white clothes of a widow or the saffron clothes of the renouncer. Though, she did not form a sect or had group of followers, she was recognised as a source of inspiration for many centuries. Both women and men sing her songs, especially those who are poor and considered 'low caste' in Gujarat and Rajasthan.

- 7 Explain *Malfuzat*, *Maktubat* and *Tazkiras* as the sources used to reconstruct the history of Sufi Traditions.

Ans **Malfuzat**

It means uttered i.e. conversations of Sufi saints. *Fawa'id-al-Fu'ad* is an example of early text on *malfuzat*. It was the collection of conversations of Shaikh Nizamuddin Auliya, compiled by Amir Hasan Sijzi Dehlavi, a noted Persian poet.

Malfuzats were compiled by different Sufi *silsilas* with the permission of the *shaikhs*. The ultimate motto of these texts was to teach moral values. We can see several such texts from different parts of the subcontinent, including the Deccan.

Maktubat

It means written collections of letters written by Sufi masters to their disciples and associates. These give us information about the *shaikh's* experience of religious truth that he wanted to share with others. They also show the life conditions of the recipients and are responses to their aspirations and difficulties.

They include both difficult and daily life regular activities. *Maktubat-i Imam Rabbani*, written by Naqshbandi Shaikh Ahmad are among the most frequently discussed by scholars. The ideology of Shaikh Ahmad was different from the liberal and non-sectarian views of Akbar.

Tazkiras

It means to mention and memorialise biographical accounts of saints. The fourteenth century *Siyar-ul-Auliya* of Mir Khwurd Kirmani was the first Sufi *tazkira* written in India. It was mainly about Chishti saints. The most famous *tazkira* was the *Akhbar-ul-Akhyar* of Abdul Haqq Muhaddis Dehlavi.

C PASSAGE BASED QUESTIONS

1 The One Lord

Here is a composition attributed to Kabir. Tell me, brother, how can there be no one lord of the world but two? Who led you so astray? God is called by many names. Names like Allah, Ram, Karim, Keshav, Hari and Hazrat. Gold may be shaped into rings and bangles. Isn't it gold all the same? Distinctions are only in words that we invent. Kabir says, they are both mistaken. Neither can find the only Ram. One kills the goat, the other cows. They waste their lives in disputation.

Delhi 2012

- Name any two scriptures, in which verses, ascribed to Kabir, have been compiled.
- How did Kabir describe the 'Ultimate Reality'?
- Explain the arguments given by Kabir against the lords of the world of different communities.

- Ans**
- Kabir Bijak* and *Kabir Granthavali* are the two scriptures that were ascribed to Kabir.
 - In Islam, he described the Ultimate Reality as Allah, Khuda, Hazrat and Pir. He also used terms from Vedantic traditions, *alakh* (the unseen), *nirakar* (formless), Brahman, Atman, etc. Other spiritual ideas such as *shabda* (sound) or *shunya* (emptiness) were from yogic traditions.
 - Kabir argued that just like gold is shaped into rings and bangles and the gold being same, similarly God is called by different names like Allah, Ram, Karim, Keshav, Hari and Hazrat.

2 Church in Khambat

This is an excerpt from a *farman* (imperial order) issued by Akbar in 1598. Whereas, it reached our eminent and holy notice that the *padris* (fathers) of the Holy Society of Jesus wish to build a house of prayer (Church) in the city of Kambayat (Khambat, in Gujarat); therefore an exalted mandate... is being issued... that the dignitaries of the city of Kambayat should in no case stand in their way but should allow them to build a Church so that they may engage themselves in their own worship. It is necessary that the order of the Emperor should be obeyed in every way.

Delhi 2008

- What did the *padris* want to do? How did Akbar ensure that their desire was fulfilled?
- Who guided the Muslim rulers?
- How was the situation complicated in the subcontinent?

- Ans**
- The *padris* wanted to build a house of prayer i.e. Church in the city of Kambayat. Akbar directed the officials of the city of Kambayat do not obstruct *padris* in building Church. In this way, he ensured that the desire of *padris* was fulfilled.
 - Muslim rulers were guided by *ulama*. They made sure that they followed *shari'a*. But some rulers also followed Sufi saints.
 - The situation became complicated because most of the population was non-Muslim in the sub-continent. The Mughal ruler adapted themselves to the situation by honouring the wishes of non-Muslim.

3 A Demon

This is an excerpt from a poem by Karaikkal Ammayar in which she described herself

The female Pey (demoness) with... bulging veins, protruding eyes, white teeth and shrunken stomach, red haired and jutting teeth lengthy shins extending till the ankles, shouts and wails while wandering in the forest. This is the forest of Alankatu, which is the home of our father (Shiva) who dances... with his matted hair thrown in all eight directions, and with cool limbs.

- Who is the author of this excerpt and what is it about?
- How did the author describe herself in the poem?
- What did author try to convey through the poem?

- Ans**
- Karaikkal Ammayar is the author of this excerpt. In this poem she described herself.
 - Karaikkal Ammayar in the poem described herself as a demoness having bulging veins, eyes that were popping out, white teeth, smaller stomach, red hair and teeth coming out, lengthy part of the leg below knee.
 - Author is trying to defy the established traditional norms where women are shown beautifully and with feminine characteristics.

4 The Story of Data Ganj Bakhsh

In 1039 Abu'l Hasan al Hujwiri, a native of Hujwir near Ghazni in Afghanistan, was forced to cross the Indus as a captive of the invading Turkish army. He settled in Lahore and wrote a book in Persian called the *Kashf-ul-Mahjub* (Unveiling of the Veiled) to explain the meaning of tasawwuf, and those who practised it, that is, the Sufi.

Hujwiri died in 1073 and was buried in Lahore. The grandson of Sultan Mahmud of Ghazni constructed a tomb over his grave, and this tomb-shrine became a site of pilgrimage for his devotees, especially on his death anniversary.

Even today Hujwiri is revered as Data Ganj Bakhsh or "Giver who bestows treasures" and his mausoleum is called Data Darbar or 'Court of the Giver'.

- (i) Who is Abul Hasan al Hujwiri? Where did Abul Hasan settle and what was his book's name?
- (ii) When did Abul Hasan die? Who built Abul Hasan's tomb?
- (iii) How is Abul Hasan revered even today?

Ans

- (i) Abul Hasan al Hujwiri was a native of Hujwir near Ghazni in Afghanistan. Abul Hasan settled in Lahore and wrote a book in Persian called the *Kashf-ul-Mahjub* to explain the meaning of *tasawwuf*, and those who practised it i.e., the Sufi.
- (ii) Abul Hasan al Hujwiri died in 1073 and was buried in Lahore. The grandson of Sultan Mahmud of Ghazni constructed a tomb over his grave, and this tomb-shrine became a site of pilgrimage for his devotees, especially on his death anniversary.
- (iii) Even today Abul Hasan Hujwiri is revered as Data Ganj Bakhsh or 'Giver who bestows treasures' and his mausoleum is called Data Darbar or 'Court of the Giver'.

SELF ASSESSMENT

C OBJECTIVE TYPE QUESTIONS

- Which of the following is incorrect regarding Mirabai ?
 - She was married against her wishes.
 - Her husband belongs to Sisodia clan of Mewar Rajasthan.
 - She accepted all the comforts of her husband's palace initially.
 - She was a Rajput princess.
- The fifth preceptor compiled Baba Guru Nanak's hymns.
- The disciples of Nizamuddin Auliya addressed him as
- Correct the following statements and rewrite it.
The sixth sikh guru, Guru Arjan, compiled Baba Guru Nanak's hymns along with those of his five successors and other religious poets like Baba Farid, Ravidas (also known as Raidas) and Kabir in the Adi Granth Sahib.
- Match the Following

List I	List II
A. Atiya mosques	1. Srinagar
B. Shah Hamdam mosque	2. Delhi
C. Dargah of Nizamuddin Auliya	3. Dargladesh
D. Dargah of Sheikh Muinuddin Chisti	4. Ajmer

Codes

- | | | | |
|-------------|-------------|-------------|-------------|
| A B C D | A B C D | A B C D | A B C D |
| (a) 1 2 3 4 | (b) 2 4 1 3 | (c) 3 1 2 4 | (d) 1 3 4 2 |

C VERY SHORT ANSWER TYPE QUESTIONS

- Who was divinity according to Baba Guru Nanak?
- Who was Guru Gobind Singh?
- Who coined the terms great and little traditions?
- Name the famous women poets from Tamil Nadu who belonged to the Bhakti Tradition.

C SHORT ANSWER TYPE QUESTIONS

- Discuss about the role of women saints during the bhakti tradition.
- Discuss about Kabir's contribution to Bhakti tradition.
- What were the main pillars of Islam faith ?

C LONG ANSWER TYPE QUESTIONS

- Discuss about Sufis and Sufism development in subcontinent. What kind of support did it get from the state and people?